

الموسد

AN

# ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION  
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,  
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,  
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,  
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC ETC ETC,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

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IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN  
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 3.

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The eighth letter of the alphabet: called دَالٌ. It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed طَبِيعِيَّةٌ [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ت and ث. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اِزْتَادَ [for اِزْتَادَ]; or ذ, as in اِذْكُرَ [for اِذْكُرَ, originally اِذْكُرَ]; or د, as in اِدْكُرَ [for اِدْكُرَ, originally اِدْكُرَ]: and sometimes after ح, as in اِحْدَعُوا, a dial. var. of اِحْتَعُوا: also, sometimes, for the pronominal affix ت after د, as in جَلَدْتُ for جَلَدْتُ; and after ز, as in حَزَلْتُ for حَزَلْتُ: it is also substituted for the ت of تَوَلَّى, contr. to analogy, and it occurs substituted for ط, contr. to general usage, as in مَرَدَى مَرَطَى. (MP.) = [As a numeral, it denotes Four.]

## دَا

R. Q. 1. دَاوَدَ, inf. n. دَاوَدَةٌ and دَاوَدٌ, He (a camel, S) ran (عَدَا) most vehemently, (S, M, K, TA.) going a pace quicker than that termed عَقَى [q. v.]: (TA.) or hastened, or sped, and ran, or rose in his running; syn. اُسْرِعَ and اَحْضَرَ: (K:) accord. to AA, دَاوَدَ is [a subst., or quasi-inf. n., signifying] a quick pace or manner of going: and [the inf. n.] دَاوَدَ is syn. with اِحْضَرَ: and in the Nawādir [app. of Abū-Amr Esh-Sheybānī] it is said that دَوَدَا (inf. n. دَوْدَا) and تَوَدَا (inf. n. تَوْدَا) and كَوَدَا (inf. n. كَوْدَا) are syn. with عَدَا; and that دَاوَدَ and دَاوَدٌ signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَقْدٌ [q. v.] accord. to the Kf, these two words signify the going a pace quicker than that termed حَقْبٌ [q. v.], not so quick as that termed رَعَّةٌ [q. v.]. (TA.) You say, دَاوَدَاتِ الدَّابَّةُ The beast ran a pace quicker than that termed عَقَى. (M.) And دَاوَدَا فِى اِثْرِهِ He followed him, having him near before him. (M, K, TA.) And hence, دَاوَدَا فِى اِثْرِهِ He ran (اَحْضَرَ) to escape from him, being followed by him, and being near before him; as also دَاوَدَا. (M.) = He put a thing in motion.

Bk. I.

(M, K.) — And, contr., He rendered a thing, still, or motionless. (M, K)

R. Q. 2. دَاوَدَا: see above. — Also It (a stone, TA) rolled; or rolled along or down. (K, TA.) it (anything) rolled, or rolled along or down, before one, (M, TA.) and went away: LAh says that it may be from تَدَدَدَ. (TA.) — It became, or was put, in motion. (TA.) — And, contr., It became, or was rendered, still, or motionless. (TA.)

دَاوَدَا see دَاوَدَا, in three places

دَاوَدَا inf. n. of R. Q. 1 [q. v.]. (S, M, K.) — Also The hasty replying of a foolish, or stupid, person. (T, TA.) — The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent (M, K) or the falling of stones in the bed of a torrent. (LAh, Kkt, U.) — And The sound of one's moving, or putting in motion, [or working,] a child in the cradle (K, TA) in order that it may sleep (TA.) — See also the next paragraph, in two places.

دَاوَدَا (AA, T, S, M, K) and دَاوَدَا (AA, S, M, K) and دَاوَدَا (M, K), all with medd, (TA.) The last (of the days, T) of the [lunar] month: (AA, T, S, M, K;) as also دَاوَدَا (M): or the day of doubt [generally meaning the day of which one doubts whether it be the last of Shuabān or the first of Ramaḡān; but here app. relating to any month]: (TA.) or دَاوَدَا signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA.) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twenty-seventh, night: (M, K:) or the twenty-eighth night, and the twenty-ninth. or each of these two is called دَاوَدَا; and the two together, الدَّادَا: (Th, M.) or [each of] three nights of the end of the month; (K, TA.) which are [also] called لَيَالِي الْبَحَاقِ (TA:) pl. دَاوَدَى (M, K,) and, by poetic license, دَاوَدَا: (M:) or the دَاوَدَى are three nights of the latter part of the month, before those called لَيَالِي الْبَحَاقِ (T, S:) thus says A'Obayd; and IAq says the like: or they are the three nights that are after the month; and are so called because the moon hastens therein to become invisible; from the phrase دَاوَدَا: Aq says that three of the nights of the month are called دَاوَدَى and three, and دَاوَدَى; and

these latter are the last; and AHeyth says the like. (T) دَاوَدَا signifies also The last part of the night. (Kr, M.) And دَاوَدَا and دَاوَدَا and دَاوَدَا, (M, K, TA,) of which the first two are the most common, mean A dark night. (TA:) or a very dark night. (M, K:) because of the concealment of the moon therein. (TA.) — See also R. Q. 1.

دَاوَدَا: see the next preceding paragraph, near the end.

دَاوَدَا: see دَاوَدَا.

دَاوَدَا: see دَاوَدَا, in two places.

## دَابٌ

1. دَابٌ (T, S, M, &c.) aor. دَابَ, (T, M, A, K,) inf. n. دَابٌ (T, S, M, A, K) and دَابٌ (T, M, A, K) and دَاوَبٌ (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied, (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A:) in which last case, دَابٌ is said of a she-camel, (T,) or of a دَابَّةٌ [or horse or the like]: (A:) or he held on, or continued, (M, and Bq in viii. 54,) in his work, and his way. (Bq ibid.) See also 4. Hence, اَللَّيْلُ وَالنَّهَارُ يَدَاوَبَانِ فِى اَتَقَابِيهَا [The night and the day hold on their course in their alternating]. (A.) — دَابٌ (K) and دَاوَبٌ (TA) also signify The act of driving vehemently; and i. q. طَرَدَ [the act of driving away, hunting, &c.] (K, TA)

4. دَابٌ (T, S, M, &c.) inf. n. دَابٌ (T,) He made another, (S, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (S, A, K;) he fatigued, or wearied, (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A:) or he made another, and anything, to hold on, or continue: and دَابَةٌ also signifies اُحْجِهْ إِلَى الدَّوَبِ [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and دَابُوا is used by a rājiʿ, but not necessarily by poetic license, for اَدَابُوا. (IAq, M.) — [Hence,] ادَابَ السَّيْرَ [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (S, M, L, K, in art. مَسَد; and M and L in art. سَاد;) and [in like manner] you say, دَابَتْنَا [for دَابَتْنَا] you say, سَيَّرْنَا 106



دای see دَبْ and دَبْ.

دَبْ, of the measure دَبْ; and its fem., with ۛ: see دَبْ (in the latter part of the paragraph), in art. دَوَا.

## دب

1. دَبْ aor. ۛ, inf. n. دَبْ (T, S, M, Mgh, K, &c.) and دَبْ (M, K) and دَبْ (S, K) [and perhaps دَبْ also, q v.] It, or he, (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, T, or an army, and a child, Mgh,) [crept, crawled; or] vent, or walked, leisurely, or gently, (T, M, Mgh, K,) without haste, (T,) عَلَى الْأَرْضِ [upon the ground] (S.) and [simply] he walked: (IAqr, T:) he (an old man) [crept along; or] walked leisurely, softly, or gently. (S:) and ۛ دَبْ, also, he walked leisurely, by slow degrees. (TA.) Hence, أَكْرَبْتُ مَنْ دَبْ وَدَرَجَ The most lying of those who have walked and died, or passed away, or perished: (T:) i. e., of the living and the dead. (T, S, K.) And اِدْبَ مَعَ الْفَرَادِ [He creeps about with ticks]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And اِدْبَ نَسْتًا نَالِيَةً [He creeps among us with calumnies, or slanders] (A, TA.) And دَبْتُ عَقَابِيَهُ [lit. Iis scorpions crept along], meaning ۛ his calumnies, or slanders, and mischief, (M, A, K,) crept along; syn. سَرْتُ. (M, K) [See also art. اقرب.] And the same phrase is also used to signify ۛ Iis downy hair crept [along his cheeks]. (MF in art. عرق.) And دَبْتُ قَمِيْلَهُ [lit. Iis lice crept]; meaning ۛ he became fat: said of a man. (Hum. p. 633.) And دَبْتُ الْجَدُولِ [The rivulet, or streamlet for irrigation, crept along]. (A.) And دَبْتُ فِيْهِ ۛ It crept in, or into, it, or him; syn. سَرَى (M, A, K,) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M,) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or in, or into, [in his veins]; (A:) and wear in a garment, or piece of cloth; (M, K;) and the dawn in the darkness of the latter part of the night. (M.) (يَبِيْ خَجَلْ (in the CK) is the name of a certain game of the Arabs. (K, TA:) the ۛ is quiescent. (TA.) — دَبْتُ used as a noun: see below. — دَبْتُ, [second pers. دَبْتُ] aor. دَبْتُ, inf. n. دَبْتُ, He (a camel) was, or became, such as is termed ۛ: (IAqr, T, TA:) i. e., had much hair, or much fur (وَبْر), or much fur upon the face. (TA.)

2: see 1, first sentence.

3. اَدْبْتُ [third pers. اَدْبْتُ] I made him (namely, a child, S) [to creep, or crawl, or] to go, or walk, leisurely, or gently. (S, K.) [For the correct explanation, حَمَلْتَهُ عَلَى الدَّبِيبِ, Golius seems to

have found الدَّبِيبَ — (حَمَلْتَهُ عَلَى الدَّبِيبَ) + He filled the country, or provinces, with justice, so that the inhabitants thereof walked at leisure by reason of the security and abundance and prosperity that they enjoyed (M, TA.)

R. Q. 1. دَبْتُ (inf. n. دَبْتُ) He (a man) raised cries, shouts, noises, or a clamour. (AA, T.) — And He beat a drum. (AA, T.)

دَبْ. see دَبْ.

دَبْ and دَبْ are used as nouns, by the introduction of مَنْ before them, though originally verbs. (S and K and TA in art. سب.) One says, اُعْيَيْتَنِيْ مِنْ سَبِّ اِيْ دَبْ (M, K, &c.) by way of imitation [of a verbal phrase], (M,) and مَنْ سَبِّ اِلَى دَبْ, Thou hast wearied me from the time of thy becoming a youth until thy walking gently, [or creeping along, resting] upon a staff. (M, K, &c. TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. سب.) And مَنْ سَبِّ اِلَى دَبْ وَتَعَلَّتْ كَذَا مِنْ شَيْءٍ اِلَى دَبْ, Thou hast done thus from youth until thy walking gently, [or creeping along, resting] upon the staff (S.) = دَبْ, in two places. = Also [The bear;] a certain beast of prey, (S, M, K,) well known, (K;) a certain foul, or noxious, animal: (Mgh.) a genuine Arabic word: (M:) fem. with ۛ: pl. [of mult.] دَبَبَات (S, M, Mgh, K) and [of pauc.] اَدْبَات (M, K) — [Hence,] الدَّبْ + The constellation of the Greater Bear: and, accord. to some, that of the Lesser Bear: the former, for distinction, being called الدَّبُّ الْاَكْبَرُ; and the latter, الدَّبُّ الْاَصْغَرُ. (M, K)

دَبَّةٌ A single act [of creeping, or crawling, or] of going, or walking, leisurely, or gently: pl. دَبَبَات. (K.) = A hill, or heap, or gibbous hill, syn. كَثِيْب (IAqr, T, S, M, K,) of sand: (S, K, &c.) and (in some copies of the K "or") a tract of red sand: or an even tract of sand: (K:) or, as in some copies of the K, an even tract of land. (TA:) and a place abounding in sand: (T, L:) pl. as above. (TA.) Hence the prov., اِيْ دَبَّةٍ مِنَ الرَّوْلِ [lit. Such a one fell into, or upon, a place abounding in sand]; meaning, ۛ into difficulty, or misfortune; for the camel in such a place suffers fatigue. (T.) = A certain thing for oil, or ointment; (S:) a receptacle for seeds (بُر) and olive-oil: (M, K:) pl. as above. (Sb, M.) A kind of bottle, or pot, (بَطَّة), peculiarly of glass. (K.) [From the Pers. دَبَّة] — See also دَبَّة. — And see دَبْب, in three places.

دَبَّةٌ A way, or road. (S.) — A state, or condition: (M, K:) and ۛ a way, mode, or manner, of acting &c.; (IAqr, T, S, M, A, K, &c.) whether good or evil: (IAqr, T:) as also ۛ دَبْب (M, A, K,) in both these senses: (M:) and ۛ a natural disposition, temper, quality, or property. (S.) You say, دَبَّةٌ وَرَكِبْتُ دَبَّةً, I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M.)

And دَبِّي وَدَبِّي + Leave thou me and my way, mode, or manner, of acting &c.; and my natural disposition, &c. (S.)

دَبَّةٌ A mode, or manner, [of creeping, or crawling, or] of going, or walking, leisurely, or gently. (M, K, &c.) You say, هُوَ خَبِيْ الدَّبَّةِ [He has a soft, or stealthy, mode, or manner, of creeping along, &c.]. (M, K, &c.) And دَبَبْتُ دَبَّةً خَفِيَّةً [I crept along in a soft, or stealthy, mode, or manner, of creeping]. (T, S.) = Also ۛ q. ۛ دَبِبْتُ [as meaning Anything that creeps, or crawls, upon the earth; and used as a coll. gen. n.]. (K.) One says, مَا أَكْثَرَ دَبَّةً هَذَا الْبَلَدِ [How many are the creeping, or crawling, things of this country, or town!]. (TA.)

دَبْبٌ A certain pace, between that termed النَّصْبُ and that termed الْعَتَقُ (TA voc. النَّصْبُ, as on the authority of En-Nadr:) or this is termed دَبِبْتُ. (TA voc. وَصَحَ, as on the authority of En-Nadr and Ag) = Also Down; syn. رُغَب; (M, K;) and ۛ دَبَبَان (K,) and ۛ دَبَّة (K, M:) or down (T, S) of the face, (S,) or upon the face; (T;) and so ۛ دَبَّة (K,) of which the pl. [or coll. gen. n.] is ۛ دَبْب (M, K;) accord. to Kr, who assigns to it the former meaning, and says that ۛ دَبَّة is syn. with رُغَب, not that it is syn. with رُغَب: (M:) or دَبْب signifies hair upon the face of a woman: (TA:) or, as also ۛ دَبَبَان, much hair (M, K) and وَر [or camel's fur] (M:) or both these words signify hair upon the chin [or part above the temple] of a woman. (Eyn, TT.) = Also The young one, when just born, of the [wild] cow: (K:) or when a [wild] bull is a year old, and named, he is thus called; and the female, دَبْبَةٌ. (TA in art. شَب.) [But for "and دَبَان," I think it evident that we should read "and the pl. is دَبَبَان" or "دَبَبَان," like as جَدَعَان and جَدَعَان are pls. of جَدَع. See also شَب.]

اَدْبٌ see دَبَّة.

دَبَبَات see دَبْب, in two places.

دَبَاب [an imperative verbal n.] a call to a female hyena, signifying اِدْبِيْ [i. e. Creep along; or crawl; or go leisurely]: (Sb, T, K:) like حَذَار and نَزَال (Sb, T.)

دَبَابٌ The pace, or motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along, or walks slowly. (T, TA.)

دَبُوْبٌ A she-camel that can scarcely walk, by reason of the abundance of her flesh, and that only creeps along, or walks slowly: (S:) pl. دَبَبَات. (TA.) — Fat; (T, M, K;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K.) — One who creeps about with calumny, or slander; as also ۛ دَبُوْب (T, K, &c.) or the latter signifies ۛ one who calumniates, or slanders, much, or habitually; as though he crept about with calumnies, or slanders: (M:) or ۛ one who brings men and women







(Lh, M, K. [See also الْقَوْمَ دَبَّرَ in the first paragraph.]) مَا قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أَذْبَرَ (i. e. *What is in front of the mountain; and what is behind.*) (JK.) also signifies *He made a man to be behind him.* (M.) = And *It*, (the saddle, S, K, or a burden, M, TA.) and *he*, (a man, S, Mgh,) caused a camel, (S, M, Mgh,) or a horse or the like, (K,) to have galls, or sores, on the back; galled the back. (M, Mgh, K.\*) — And *His camel became galled in the back.* (S, K.) — See also 1, last signification. — It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner*, i. e., when (T) the قَتْلَةُ [or twisted slip formed by slitting (see 10.11) of the ear of a she-camel, (T, K.) it being slit, (T, [but for ادا نَحَرْتُ in the TT and TA, from which this is taken, I read بَحَرْتُ إِذَا بَحَرْتُ an emendation evidently required,]) turns towards the back of the neck: (IAqr, T, TT, K, TA.)] and أَقْبَلَ is said in like manner when this قَتْلَةُ is turned towards the face (IAqr, T, TT, TA. [See also 3.]) = It signifies also *فِيهِ مِنْ دَبْرِهِ* (IAqr,) عَرَفَ (K;) said of a man. (IAqr, [See 1.]) = Also *He*, (K,) a man, (TA,) or it, a company of men, (S, M,) entered upon [a time in which blew] the wind called دَبْرُ (S, M, K.) = And *He journeyed on the day called دَبْرُ*, i. e. Wednesday. (K, TA.) = And *He became possessed of much property or wealth, or of many camels or the like* (Mgh, K.)

5: see 2, in nine places. عَرَفَ الْأَمْرَ تَدْبَرًا means *He knew the thing at the last*, (M, Mgh,) after it had past. (Mgh.) Jerar says, (M, K.)

\* وَلَا تَتَّقُونَ التَّرَحُّنَ يُصَيِّرُكُمْ \*  
\* وَلَا تَعْرِفُونَ الْأَمْرَ إِلَّا تَدْبَرًا \*

[And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past.] (M, Mgh, K.) [See also 10.] And in like manner, تَدْبَرُ الْكَلَامِ [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6. *استدبروا* They turned their backs, one upon another. (A'Obeyd, T.) — And hence, (A'Obeyd, T.) + They severed themselves, one from another, (A'Obeyd, T, S, M, K,) and avoided, or shunned, one another; (A'Obeyd, T;) became at variance, one with another; (A;) regarded, or treated, one another with enmity, or hostility: (M, A.) or it is only said of the sons of one father, or ancestor. (M.) — + They spoke [evil], one of another, behind the other's back. (TA.) — + They abstained from, or neglected, aiding, or assisting, one another. (TA in art. دخل.)

10. *استدبر* contr. of *استقبل*. (S, Mgh, K.) [As such it signifies *He turned his back towards him, or it.*] You say, استدبر القبلة *He turned his back towards the kibleh.* (MA.) — [As such also.] *He came behind him.* (TA.) You say, استدبروا (A, TA) *He came behind him and cast, or shot, at him.* (TA.) — [As such also, *He saw it behind him: he looked back to it: he saw it, or knew it, afterwards:*] *he saw*, (M, K,) or knew, (TA,) at the end of it, namely, an affair, or a case, what he did not see, (M, K,) or know, (TA,) at the beginning of it: (M, K.) [or rather] *he knew it at the end of an affair, or a case; namely, a thing that he did not know at the beginning of it.* (T, A.) You say, استدبر من أمره ما لم يستقبل *He knew at the end of his affair, or case, what he did not know at the beginning of it.* (A.) And *لو استقبل من أمره ما استدبره لهدى لوجه أمره* *Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end thereof, had been directed to the right way of executing his affair.* (T.) [See also 5.] استدبره على غيره *He appropriated it to himself exclusively, in preference to others:* (AO, K) because he who does so turns his back upon others, and retires from them. (TA.) El-Ashhà says, describing wine,

\* تَمَرَّتْهَا غَيْرَ مُسْتَدْبِرٍ \* عَلَى الشَّرْبِ أَوْ مُنْكَرِمًا عَلِيمًا \*

i. e. [I sipped it] not appropriating [it] to myself exclusively [in preference to the other drinkers, nor denying what was known]. (AO, TA)

دَبْرُ The location, or quarter, that is behind a thing. (K. [In the CK, for خَلْفَ is put behind.]) Hence the saying, (TA,) جَعَلْتُ دَبْرَ أَدْبَى جَعَلْتُ دَبْرَ أَدْبَى *I turned away from his speech, and feigned myself deaf to it:* (T, S) *I did not listen to his speech, nor care for it, or regard it.* (M, K, TA.) You say also, أَذْبَى أَذْبَى *He turned away from him, avoided him, or shunned him.* (T, A.) — See also دَبْرِي. — Also, [like دَبْرِي, inf. n. of 4.] + Death. (K.) — And + Constant sleep: (M, K.) it is like تَسْبِيحُ. (M.) =

I. q. دَبْرُ; these two words being pls. [or rather coll. gen. ns.] whereof the sing. [or ns. un.] are دَبْرَةٌ and دَبْرَاءُ; which signify *A مَشَارَ [explained in the TA as meaning a channel of water; but it seems to be here used as meaning a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation, as explained in art. شور, and as is indicated by its Persian equivalent here following,] in, (S,) or of, (K,) land that is sown or for sowing; (S, K;) called in Persian كَزْرُ دَبْرُ and دَبْرُ signifies small channels for irrigation between tracts of seed-produce; (K;) and its sing. is دَبْرَةٌ: (TA.) [Mfr says, دَبْرَةٌ is syn. with مَشَارَ; in Persian كَزْرُ [app. a mistranscription for كَزْرُ as above]; and the pl. is دَبْرُ and دَبْرَاءُ: (Mgh:)] [Id. says,] دَبْرَةٌ signifies a small channel for irrigation between tracts of land sown or for sowing; or, as some say, i. q. مَشَارَ: and the pl. is دَبْرُ: it is also said that دَبْرُ signifies i. q. كَزْرُ: and its n. un. is دَبْرَاءُ: and دَبْرَاءُ signifies rivulets that flow through land of seed-produce; and its sing. is دَبْرَةٌ: but I know not how this is, unless دَبْرَةٌ have دَبْرُ for its pl., and this have 2 added to it, as in فَحَالَةٌ, and so دَبْرَاتُ be a pl. pl., i. e. perfect*

pl. of دَبْرَةٌ: A. Hn says that دَبْرَةٌ signifies a patch of ground that is sown; [as is also said in the K;] and the pl. is دَبْرَاءُ. (M.) — Also *A piece of rugged ground in a بحر* [i. e. sea or large river], like an island, which the water overflows [at times] and from which [at times] it recedes. (M, K.) — And *A mountain; (T, K;) in the Abyssinian language:* (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T, K, TA,) مَا أَحِبُّ أَنْ لِي دَبْرًا ذِيًا وَأَنْ لِي دَبْرًا مِنْ السَّيْلَيْنِ [I would not that I had a mountain of gold and that I had harmed a man of the Muslims. (T, K:) but [SM says that] this is a confounding of two readings; which are: *أَنْ لِي دَبْرًا ذِيًا وَدَبْرًا مِنْ دَبْرٍ* (TA:) another reading is *دَبْرًا مِنْ دَبْرٍ* (TA in art.

دَبْر. — See also دَبْر. — Also, (S, M, K, &c.) and دَبْرُ (A. Hn, M, K,) *A swarm of bees: and hornets, or large wasps; syn. زَنْبَابِيرُ:* (S, M, K:) and the like thereof, having stings in their hinder parts. (B:) it has no sing., or n. un.: (A, M:) or the n. un. is دَبْرَةٌ or دَبْرَةٌ; of which the dim. دَبْرِيَّةٌ occurs in a trad.: (TA:) pl. [of pauc.] دَبْرِيَّةٌ (K) and [of mult.] دَبْرِيَّةٌ: (A, S, K:) and دَبْرِيَّةٌ, with fet-h to the first letter, signifies bees; and has no proper sing. (M.) 'Asim Ibn-Thābit El-Anqarēe was called دَبْرِيَّةٌ [The protected of hornets, or bees], because his corpse was protected from his enemies by large hornets, (S,) or by a swarm of bees. (M, Mgh) in art. حَبِيءُ الدَّبْرِ also signifies *The young ones of locusts:* (A. Hn, K;) and so دَبْرِيَّةٌ. (A. Hn, M, K.)

دَبْرِيَّةٌ: see دَبْرِيَّةٌ and دَبْرِيَّةٌ; the latter in two places. — See also 4, first sentence.

دَبْرِيَّةٌ: see دَبْرِيَّةٌ, last sentence but two, and last sentence. — Also, (S, M, K,) and دَبْرِيَّةٌ (M, K,) *Much property or wealth; or many camels or the like; (S, M, K;) such as cannot be computed, or calculated:* (M:) the sing. [and dual] and pl. are alike. you say [using it as an epithet] دَبْرِيَّةٌ أَمْوَالٌ دَبْرِيَّةٌ and مَالٌ دَبْرِيَّةٌ this mode of usage is best known; but sometimes دَبْرِيَّةٌ is used as its pl.: (M:) in like manner you say دَبْرِيَّةٌ دَبْرِيَّةٌ: and you say also دَبْرِيَّةٌ دَبْرِيَّةٌ (S, TA,) رجل دَبْرِيَّةٌ [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning a man having large possessions in land or houses or other property. (Fr, S, TA.)

دَبْرِيَّةٌ [app. signifies *A tract of the western sky at sunset: for the Arabs said, إِذَا رَأَيْتَ الرِّيَّاءَ يَدْبُرُ فَيُفْطِرُ نَجَاحَ وَشَرْ مَطَرٍ وَإِذَا رَأَيْتَ الشَّرَّاءَ يَقْبَلُ فَيُفْطِرُ قَيْتَ وَحَمَلُ جَبَلٍ* meaning *When thou seest the Pleiades near to setting with sunset, then [is a month which] is a time of breeding of camels, and [a month which is] a time of rain: and when thou seest Sirius [near to rising] with sunset, [then is the glory of the generous man, and the time for the burden of the full-grown camel; for] then is the most intense degree of cold, when none but the generous and noble and*

ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasture is scanty. (M.) — Also, and so is أدْبَرُ a pl. [or rather the former is a coll. gen. n.] of دَبْرَةٌ, (S, M, K,) which signifies *A gall, or sore, on the back* (M, Mgh, K, TA) of a horse or the like (M, K, TA) and of a camel, (M, Mgh,) *produced by the saddle and the hke; (Mgh); and also on the كِرْكِرَة [or callous projection on the breast] of a camel.* (S and K in art. دبر.) They used to say, in the Time of Ignorance, إِذَا بَرَأَ الدَّبْرُ وَعَلَا الْأُتْرُ, explained as meaning [When] the galls on the back of the beast or upon the foot of the camel [shall heal, and the footstep, or mark, become obliterated]. (TA from a trad.) — Also inf. n. of دبر. (M, Mgh.)

دَبْرُ (M, K) and دَبْرٌ (M) A horse or the like, (M, K,) and a camel, (M,) *having galls, or sores, (M, K,) on his back* (TA) [produced by the saddle and the like; having his back galled - see دَبْرٌ]: fem. [of the former] دَبْرَةٌ and [of the latter] دَبْرَاءٌ: and pl. [of either] دَبْرِي (M, TA.) [Hence the prov., هَانَ عَلَى الْأَمْسِ مَا لَأَقَى الدَّبْرُ, [What he that had galls on his back experienced was a light matter to him that had a sound back]: applied to one who has an ill concern for his companion. (K.) — In the phrase رَجُلٌ خَسِرَ دَبْرَهُ [sup. meaning A man erring and perishing], Lh says that دبر is an imitative sequent to خسر: but [Isd says,] I think that خسر is a verbal epithet, and that دبر is a possessive epithet. (M in art. دمر.) You say also أَحَقُّ خَسِرَ دَبْرَهُ دَابِرٌ (T in art. بت: [see art. خسر:]) and دَابِرٌ is said to be an imitative sequent to خاسِر. (TA.)

دَبْرٌ and دَبْرٌ (the latter a contraction of the former, Mgh, [and not so commonly used, like as إِبِلٌ is not so commonly used as إِبِلٌ]) The back; syn. ظَهْر: (S, A, B, K;) the first signification given in the [S] and A and B: pl. أدْبَارُ. (TA.) You say, وَلَى دَبْرَهُ [lit., He turned his back; and tropically,] † he was put to flight (A.) And وَلَاهُ دَبْرَهُ [lit., He turned his back to him, and tropically,] the same as the phrase immediately preceding (Mgh, Mgh.) It is said in the Kur [liv. 45] وَتَوَلَّوْا الدَّبْرَ, [And they shall turn the back, in flight]: where الدبر is used in a collective sense, agreeably with another passage in the Kur [xiv. 44] لَا يَرْثُكُمْ إِنْسٌ وَلَا نَجَسٌ, (S, B.) You also say, † وَلَوْ دَبْرَهُ † They turned back in flight, or being routed. (A, TA.) — The back, or hinder part, contr. of قَبْلُ, (S, A, Mgh, K,) of anything: (Mgh:) as, for instance, of a shirl. (Kur xii. 25, 27, and 28.) You say, وَقَعَ السَّهْمُ بِدَبْرِ الْبُذْبُ The arrow fell behind the butt. (TA in art. قبيل.) — The backside; posterior; buttocks; rump; or podas: and the anus: syn. اِسْتِ. (K.) [It has the former of these two sig-

nifications in many instances; and the latter of them in many other instances: in the S and K in art. جمر, it is given as a syn. of مَجْرٍ, which has the latter signification in the present day. This latter signification may also be intended in the S, M, A, Mgh, and K, by the explanation "contr. of قَبْلُ," as well as the "back, or hinder part," of anything: for قَبْلُ very often signifies the "anterior pudendum" of a man or woman, and is so explained. The anus is also called الدَّبْرُ حَلَقَةُ الدَّبْرِ and حَتَارُ الدَّبْرِ. Its pl. أدْبَارُ is also applied to the part which comprises the اِسْتِ [or anus] and the حَيَاءُ [or vulva, i. e., external portion of the female organs of generation,] of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons. or, as some say, of a camel, or an animal having feet like those of the camel: and the ang., to the حَيَاءُ [or vulva] alone, of any such animal. (M, TT.) — † The latter, or last, part, (T, S, M, Mgh, K,) of a thing, an affair, or an event, (T, S, Mgh,) or of anything: (M, K:) pl. أدْبَارُ. (M) [and دَبْرِي: see دَبْرِي]. [See also أدْبَارُ.] One says, وَجِى دَبْرَهُ وَجِئْتُكَ دَبْرَ الشَّهْرِ, and دَبْرِهِ, and دَبْرِي أدْبَارُهُ, † I came to thee in the latter, or last, part or parts, of the month. (M, K.) And ادْعُوكَ بِى أدْبَارِ الصَّلَاةِ † I will petition for thee in the latter, or last, parts, or the conclusions, of the prayers. (A.) See also دَبْرِي. In the Kur [l. xxxix,] وَأَدْبَارُ الدَّبْرِ signifies † And in the latter parts, or the ends, of the prayers - and السُّجُودُ وَأَدْبَارُ [virtually] signifies the same [i. e. and in the ending of prostration], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, and in the two rek'ahs (الرُّكْعَانِ) after sunset; as is related on the authority of 'Alee the son of Abou-Tálib. (TA.) The similar expression in the Kur [in. last verse] وَأَدْبَارِ النُّجُومِ is explained by the lexicologists as signifying † And during the consecution of the stars, and their taking towards the west, to set: but [Isd says,] I know not how this is, since أُغْلُ, by which they explain it, is an inf. n., and أدْبَارُ is a pl. of a subst.: وَأَدْبَارُ النُّجُومِ, which is another reading of the text, signifies and during the setting of the stars: and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean and in the two rek'ahs before daybreak. (TA.) — Also The hinder part, (M,) and angle, (راوِيَة), of a house or chamber or tent. (M, K.) — عَشَقَ الْعَبْدُ عَنْ دَبْرِ (S, K) means The emancipation of the slave after the death of his owner. (S, Mgh, Mgh.) [See 2.] — [See also دَبْرٌ, of which, and of دَبَارُ, دَبْرٌ is said in the TA in art. قبل to be a pl.].

دَبْرَةٌ: see دَبْرٌ. — Also † A turn of evil fortune; an unfavourable turn of fortune: or a turn to be vanquished; contr. of دَوْنَةٌ. (A, M, K.) دَوْنَةٌ relates to good; and دَبْرَةٌ, to evil: one

says, حَلَّلَ اللَّهُ عَلَيْهِ الدَّبْرَةَ † [May God make the turn of evil fortune to be against him]: (A, T, M:) this [says Isd] is the best explanation that I have seen of دَبْرَةٌ: (M:) or (so accord. to the M, but in the K "and") it signifies † the issue, or result, of a thing or an affair or a case; (M, K;) as in the saying of Abou-Jahl to Ibn-Mes'ood, when he [the former] lay prostrate, wounded, I لَمِنَ الدَّبْرَةَ † In whose favour is the issue, or result? and was answered, "In favour of God and his apostle, O enemy of God!" (T, TA.) also † defeat in fight; (S, A, Mgh, K:) a subst. from الإِدْبَارُ, as also دَبْرَةٌ, (S,) and دَابْرَةٌ: (IAfr, A, K.) you say, كَانَتِ الدَّبْرَةُ لَهُ, meaning † His adversary was defeated; and عَلَيْهِ عَلَيْهِ † He was himself defeated: (A:) and الدَّبْرَةُ لِمَنِ الدَّبْرَةُ, meaning † Who is the defater? and عَلَى مَنِ الدَّبْرَةُ † Who is the defeated? the pl. of دَبْرَةٌ in the last sense is دَبَارُ: (TA:) which also signifies conflicts and defeats; (K;) as in the saying, أَوْفَقَ اللَّهُ بَيْمَ الدَّبَارِ God routed, or may God cause, to befall them conflicts and defeats. (TA.) — See also دَبْرٌ, in two places.

دَبْرَةٌ The direction, or point, towards which one turns his back; contr. of قَبْلَةٌ. (S, K.) One says, مَا لَهُ قَبْلَةٌ وَلَا دَبْرَةٌ, meaning † He has no way of applying himself rightly to his affair. (S, K, TA.) And لَيْسَ لِهَذَا الْأَمْرِ قَبْلَةٌ وَلَا دَبْرَةٌ † The right way of executing this affair is not known. (S, A.) — See also إِدْبَارَةٌ. — And see دَبْرٌ, near the end.

دَبْرَةٌ: see دَبْرَةٌ: — and see also دَبْرٌ.

دَبْرِي: see I.

دَبْرِي: see the next paragraph, in two places.

دَبْرِي [Backward. and hence, † late]. You say, الْعِلْمُ قَبْلِي وَتَسِبَ الدَّبْرِي [True learning is prompt, and is not backward]: i. e., the man of sound learning answers thee quickly; but the backward says, I must consider it. (Th, T.) And دَبْرِي تَبِعْتُ صَاحِبِي † I followed my companion, fearing that he would escape me, after having been with him, and having fallen back from him. (M.) And سَرُّ الرَّأْيِ الدَّبْرِي (T, S, A, K, K\*) † The most opinion, or counsel, is that which occurs [to one] late, when the want [of it] is past; (T, S, K, TA:) i. e., when the affair is past: or رَأْيٌ دَبْرِي signifies an opinion, or a counsel, not deeply looked into; and in like manner, جَوَابٌ دَبْرِي, an answer, or a reply. (M.) And قُلْتُ لَا يَصْنَعُ إِلَّا دَبْرِيًا (AZ, S, M, A, K) and the relaters of traditions say دَبْرِيًا (S,) which is said in the K to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to IAh, دَبْرِي is a rel. n. irregularly formed from دَبْرٌ, (TA.) Such a one performs not prayer save in the last part of its time. (AZ, S, K\*) It is said in





دَبْرَ and its fem. دَبْرَةٌ: see دَبْرَ.

إِدْبَارٌ [originally inf. n. of 4]: see the next paragraph, in two places.

إِدْبَارٌ *A slit in the ear* [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip], is trusted, and turned backward: if turned forward, it is termed إِقْبَالٌ. and the hanging piece of skin of the ear is termed إِدْبَارٌ [in the former case] and إِقْبَالٌ [in the latter case]; as though it were a رَسْمَةٌ [q v.]; (Aḡ, S, M, K; and, respectively, إِدْبَارٌ and إِقْبَالٌ and دَبْرَةٌ (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed مُدْبِرَةٌ [in the former case] and مُقْبِلَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], دَبَرْتُهَا and دَبَرْتُهَا: and the she-camel is termed ذَاتُ إِدْبَارٍ and ذَاتُ إِقْبَالٍ (Aḡ, S, K; and so is the ewe or she-goat; (Aḡ, T; and the she-camel, ذَاتُ إِدْبَارٍ and ذَاتُ إِقْبَالٍ. (TA in art. قبل.)

أَدْبَرُ *A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations;* (S, K; and) أَبَايَرُ (S; one who does not accept what any one says, (AO, [who mentions أَبَايَرُ therewith as having the former signification.] T, S, M, K; nor regard anything: (AO, T, S, M; one who will not receive admonition. (IKH; [See أَخَايَلُ.]

مُدْبِرٌ [Going, turning his back; turning back; &c.: see its verb, 4]. You say, هَاجَلَ مُدْبِرٌ وَلَا مُدْبِرٌ They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلْتَمِرْ مُدْبِرِينَ [Then ye turned back retreating], the last word is a corroborative denotative of state; for with every تَوَلَّى is إِدْبَارٌ. (M.) See also مُدْبِرٌ. — إِدْبَارٌ is said to signify + *An aged she-camel whose goodness has gone.* (TA.) — أَرْضٌ مَدْبِرَةٌ [app. مَدْبِرَةٌ] + *A land upon which rain has fallen partially, not generally, or not universally.* (TA in art. قبل.) [This explanation is there given as though applying also to مقبلة, app. مُقْبِلَةٌ; but I think that there is an omission, and that the latter phrase has the contr. meaning.]

إِدْبَارٌ inf. n. of 4, q. v. (M.)

مَدْبِرٌ *A slave made to be free after his owner's death,* (S; to whom his owner has said, "Thou art free after my death;" whose emancipation has been made to depend upon his owner's death. (TA.)

مُدْبِرٌ [is extensively and variously applied as meaning *One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance.*] مُنَادِبَاتٌ أَمْرًا in the Kur [lxix. 5], signifies [accord. to most of the Expositors] *And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs.* (TA. [See also Bā.]

مَدْبُورٌ (TA.) and مَدْبُورُونَ (S; A man, (TA.) and people, (S; smitten, or affected, by the [westerly] wind called الدَّبُور. (S, TA.) — Also, the former, Wounded. (K; or) galled in the back. (TA.) — And Possessing much property or wealth, or many camels or the like. (K.)

مُدْبَرَةٌ applied to a place of abode, Contr. of مُقْبَلٌ. (M.) You say, هَذَا جَارِي مُقْبَلِي and مُدْبَرِي [This is my neighbour in front of me and in rear of me]. (TA in art. قبل.) — مُدْبَرَةٌ applied to a ewe or she-goat: see إِدْبَارٌ: so applied, Having a portion of the hinder part of her ear cut, and left hanging down, not separated and also when it is separated. and مُقْبَلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (Aḡ, T; and the former, applied to a she-camel, having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear. and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part. (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَافَةٌ مُقْبَلَةٌ مُدْبَرَةٌ *A she-camel of generous race by sire and dam.* (T, TA.) And فَلَانٌ مُقْبَلٌ *Such a one is of pure race,* (S, K; or of generous, or noble, race, (A; by both parents: (S, A, K; accord. to Aḡ, (S; from الإِدْبَارَةُ and الإِقْبَالَةُ. (S, K.)

مُدْبِرٌ [act. part. n. of 3, q. v.] + *One who turns back, or away, from his companion; who avoids, or shuns, him.* (Aḡ.) — Also *A man whose arrow does not run [in the game called الجَمِيسَ] (S, K; or one who is overcome in the game called الجَمِيسَ: or one who has been overcome [therein] time after time, and returns in order that he may overcome: or, accord. to A'Obayd, he who turns about, or shuffles, the arrows in the رِبَابَةِ in that game. (TA.) [See an ex. in a verse cited in art. خَض.]*

فَلَانٌ مُسْتَدْبِرُ الْمَجْدِ مُسْتَقْبِلُهُ *Such a one is [as though he had behind him and before him honour or dignity or nobility; meaning that he is] generous, or noble, in respect of his first and his last acquisition of honour or dignity.* (TA. [But it is there without any syll. signs; and with مُسْتَقْبِلُهُ in the place of مُسْتَقْبِلُهُ.])

#### دیس

4. ادبست الأرض *The land showed its plants or herbage:* (K; or) began to show the blackness of its plants or herbage. (AḤn, M, S)

9. ادباسٌ, inf. n. of 3, q. v. (S, K; and) ادباسٌ (M; He (a horse, S, M, K, and a sheep, or goat, M, and a bird, S) became black: (K; or [brown; i. e.] of a colour between black and red; (S; or black tinged, or intermixed, with redness. (M, TA.) [See ادبسة.]

11: see 9. ادبست الأرض *The blackness of the land became mixed with redness.* (M, TA.)

دیس Anything black. (Lth, A, K; [Hence, app.,] Much people, as also ديس (Aḡ, K;)

the former is also common to other things; (M; TA; so that you say ديس مَالٌ, meaning much property. (TA.)

دیس: see the next paragraph.

دیس (S, M, A, Mgh, Mḡb, K) and ديس (M) and ديس (K) *The expressed juice of fresh ripe dates;* (A, Mgh, Mab; what flows from fresh ripe dates; (S; the honey of dates; [i. e. the meat, thick, or unsipated, juice thereof:] (M, K; and) the expressed juice of dates, (M; or of fresh ripe dates not cooked: (AḤn, M; what is called صَقَرٌ in the dial. of the people of El-Medeeneh: said by some to be the honey of fresh ripe dates. by some, what flows, or exudes, from raisins and from fresh grapes and by some, what flows from the baskets of dates (TA) [see also رُب, in an explanation of which the unsipated juice of any fruit is termed ديس: also the honey of bees, عَسَلُ الْاَنْحَل, so in the copies of the K and in [some of the copies of the A; a signification not known; but [AḤn] Ed-Demawaree mentions the word ديسات, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of ديس to what bees eject may be correct: or the true reading may be عَسَلُ الشَّحْلِ, with عَسَل as in some copies of the A; and it may be meant as explaining what precedes, meaning the expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IḌrīl, that bees' honey is called ديس: (TA; the vulgar apply the word to [the unsipated juice of] fresh ripe grapes, which resembles thick honey: and sometimes to] the honey of raisins. (MF.) — See also ديس.

دیس: see ديس in two places.

دبسة *A colour in animals that have hair;* (Mḡb; [brownness; or] redness tinged, or intermixed, with blackness: (M, Mḡb; it is in sheep, or goats, or in horses; (M; and in birds: see 9; accord. to Hameyn Ibn-'Abīl-Allāh El-Iḡbahānee, in his book on strange pigeons, greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness. (TA.) [See also ادبسة.]

دبسية *A certain bird,* (S, K; of small size, (TA; of a colour inclining to black, that roars (يقفر) (K, TA; hence said by some to be the male of the ديس (or dove). (TA; or a species of pigeons: (M; or a pigeon of a colour between black and red: (Mḡb; or a species of the فَوَاحِش [or collared turtle-doves]: (Mḡb; fin.

دبسي: (Mgh, K; [pl. ديسية] a rel. n. from ديس: (S, M, Mḡb, K; [see ادبسة:] or from ديس of fresh ripe dates, but made to deviate from the form of the original, like دهرية and دهبية: (S; or it has the form of a rel. n. without being such. (M, TA.)

دبسات Domestic bee-hives. اَمْثَلَةٌ ديسات (AḤn, M.)







or house, or chamber], *It dripped*. (K.) = See also 2. دَجَّ, [aor., accord. to rule, 2.] (A, K.) inf. n. دَجَّ (TA.) *He let down a veil, or curtain*. (A, K.)

2. دَجَّتِ السَّيِّئَةُ, [in the OQ, erroneously, دَجَّجَتْ] inf. n. دَجَّجَتْ (S, K.) and دَجَّجَتْ [aor. 2:] (A, TA.) *The sky became clouded*. (S, A, K.)

5. تَدَجَّحَ فِي شَيْئِهِ (S, and so in copies of the K.) or تَدَجَّجَ (A, and so in the K accord. to the TA.) *He covered himself with his arms, or weapons*. (A) or *he attired himself with (lit. entered into) his arms*; (S, K.) as though he covered himself with them. (S)

R. Q. 1. دَجَّجَتْ (the night, S, and so in some copies of the K.) *was, or became, dark*; (S, K.) as also تَدَجَّجَتْ (K.) = دَجَّجَتْ (TA.) *The domestic fowl ran*. (TA.) — دَجَّجَ بِالْدَّجَاجَةِ *He called the cock, or hen*, (S, K.) *by the cry* دَجَّجَ (K.) or, as in some copies of the K. [and in the L] دَجَّجَ (TA.)

R. Q. 2. تَدَجَّجَتْ: see 5: — and see also R. Q. 1.

دَجَّجَ (so in copies of the K.) or دَجَّجَ (so in some copies of this K and in the L.) *A cry by which domestic fowls are called*. (L, K.) [See R. Q. 1.]

دَجَّجَ *A chicken*: [or probably chickens, as a coll. gen. n. of which دَجَّجَتْ, mentioned in the TA voce دَجَّجَ, q. v., is the n. un.:] said by some to be a post-classical word. (TA.)

دَجَّجَتْ *Intense darkness*: (S, K.) and دَجَّجَتْ signifies the same; (K.) or *condensation of darkness*. (TA.) = See also دَجَّجَتْ.

دَجَّجَتْ: see دَجَّجَتْ. — Also *Black mountains*. (IAq, K.) = Also pl. of دَجَّجَتْ. (Mgh, Msh.)

دَجَّجَاتٍ [originally an inf. n.; see 1: afterwards (like خَصَرَ and عَدَلَ &c.) used as an epithet:] *A sucking infant, that creeps along after its mother*: fem. with 2. (K.)

دَجَّجَاتٍ (S, A, Mgh) and دَجَّجَاتٍ (TA.) the first of which is more chaste than the second, (S, A, Mgh, TA.) and the second than the third; (TA.) a coll. gen. n.; (S, TA.) n. un. دَجَّجَاتٍ (S, Mgh, K.) and دَجَّجَاتٍ (S, K.) and دَجَّجَاتٍ (K.) applied to the male and the female; (S, K.) *A certain bird*, (TA.) *well known*; (S, Mgh, K.) [the common domestic fowl, both cock and hen:] so called because of its [frequent] coming and going: (Towahsheh:) pl. دَجَّجَاتٍ (Mgh, Msh.) and sometimes دَجَّجَاتٍ (Msh.) and pl. of the n. un. دَجَّجَاتٍ and دَجَّجَاتٍ may be regarded as a broken pl. of دَجَّجَاتٍ, its kesreh and l being considered as the kesreh and l which make the pl. form, and as being not the kesreh and l which are in the sing.; or it may be a pl.

of دَجَّجَاتٍ with the augmentative letter (l) rejected, as though pl. of دَجَّجَاتٍ. (TA.) — [Hence,] الدَّجَّاجَةُ [The constellation Cygnus; so called in the present day:] *a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which the four stars in a row are called الفوايس, and lie across the Milky Way*. (Kzw.) — دَجَّجَاتِ الْبَرِّ: see دَجَّجَاتٍ. — دَجَّجَاتٍ, (accord. to the K.) or دَجَّجَاتٍ, (accord. to the TA, [the latter app. the correct term,]) also signifies *+ A family, or household; the persons who dwell with a man, and whose maintenance is incumbent on him*. (K, TA.) — Also the former, *+ A ball (كَبَّة) of spun thread*: (S, K.) or the [receptacle called] حَشَى thereof: pl. [or rather coll. gen. n., of which it is the n. un.:] دَجَّجَاتٍ. (TA.) — الدَّجَّاجَتَانِ *The two projections*, (TA,) or *projecting bones*, (MF,) *of the breast of a horse, on the right and left of the زَوْر* [q. v.]. (TA, MF)

دَجَّجَاتٍ: } دَجَّجَاتٍ. }  
دَجَّجَاتٍ: } see دَجَّجَاتٍ.

دَجَّجَاتٍ and دَجَّجَاتٍ and دَجَّجَاتٍ are explained above, voce دَجَّجَاتٍ.

دَجَّجَاتٍ: see دَجَّجَاتٍ, in two places.

دَجَّجَاتٍ [A long-bodied she-camel; lit.] *a she-camel spreading upon, or over, the ground*. (S, K.)

دَجَّجَاتٍ *Of a clear black colour*: (A'Obeyd, TA voce غَيْبٌ:) or *intensely black*; (S;) as also دَجَّجَاتٍ and دَجَّجَاتٍ. (K.) It has the latter signification applied to a he-camel; and دَجَّجَاتٍ to a she-camel. (S, TA.) Also simply *Black*, applied to hair; and so دَجَّجَاتٍ: or the latter has this signification applied to anything; as also دَجَّجَاتٍ: (TA:) which last likewise signifies *dark*, applied to a sea or great river, (K, TA,) because of the blackness of its water. (TA.) You say also دَجَّجَاتٍ *Dark night*: (S, A, K.) or *intensely dark night*; and so دَجَّجَاتٍ and دَجَّجَاتٍ: (TA:) and دَجَّجَاتٍ and دَجَّجَاتٍ: (K.) *A dark night*: (S, K.) the pl. of دَجَّجَاتٍ is دَجَّجَاتٍ; the latter a contraction of the former. (TA.)

دَجَّجَاتٍ [part. n. of 1]. You say دَجَّجَاتٍ *A party, or company, creeping along; i. e., going, or walking, leisurely, softly, or gently*: (ISk, S;) or *doing so with short steps: or coming and going*. (TA.) And أَقْبَلَ السَّاحَ وَالنَّجَّاحَ (S, K, TA) *The [company of pilgrims to Mekkah, and of the] letters-out of camels &c., and the servants, or assistants*, (S, K,) and the like attendants of the pilgrims, came: (TA:) the two words دَجَّجَاتٍ and دَجَّجَاتٍ, though sing., are used in the pl. sense: (TA:) or الدَّجَّاجِ signifies also the merchants; (K;) or the merchants and others who go leisurely, or creep along, after the pilgrims. (TA.) الدَّجَّاجِ

has the same meaning in the words of a trad., هُوَلَاءُ الدَّجَّاحِ وَلَيْسُوا بِالْحَاجِّ [These are the letters-out of camels &c., and they are not the pilgrims]: (S, K:) said by Ibn-'Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A'Obeyd, those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like; and Ibn-'Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA.) In the words of another trad., مَا تَرَكْتُ دَاخَةً إِلَّا أَتَيْتُ, the word دَاخَةٌ is without tashdeed, and is an imitative sequent to حَاجَةٌ. (S.) [see art. دَوَّجَ.] but accord. to our relation, it is دَجَّجَاتٍ وَلَا دَاخَةٌ, meaning, accord. to El-Khatib, [I left not a company of pilgrims to Mekkah, nor those returning.] (TA.) One says also, نَبَيْتُ اللَّهَ وَدَوَّاجِيهِ (TA.) *One says also, Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things*. (TA.)

دَجَّجَاتٍ *Darkness*. (TA.) — And also used as an epithet. see دَجَّجَاتٍ, in two places.

دَجَّجَاتٍ: see دَجَّجَاتٍ.

دَجَّجَاتٍ: and its fem., with 2: see دَجَّجَاتٍ.

دَجَّجَاتٍ and دَجَّجَاتٍ *A man completely armed*: (S, K, TA:) and so A'Obeyd explains دَجَّجَاتٍ: he is so called because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from دَجَّجَاتٍ. (TA.) — Also *The halibut*; syn. النَسَاءُ. (TA.) — Also *A large shield*: (TA:) app. so called because of its spines. (ISl.)

دَجَّجَاتٍ *A veil, or curtain, let down*. (Aq, TA.)

دَجَّجَاتٍ: see دَجَّجَاتٍ.

## دج

1. دَجَّرَ (S, K.) aor. 2. (K.) inf. n. دَجَّرَ (S, K.) *He was, or became, brisk, lively, or sprightly, and at the same time exulted, or exulted greatly, and behaved insolently and ungratefully*: (S;) or *he became confounded, or perplexed, and unable to see his right course*: (S, K.) or *he became in a state like that of one who is confounded, or perplexed, and unable to see his right course*: (T:) *he became in a state of confusion and disturbances*: (T, K.) or [so accord. to the TA, but in the K. "and,"] *he became intoxicated*. (K, TA.)

دَجَّرَ (TA) and دَجَّرَانَ (S, TA) *Brisk, lively, or sprightly, and at the same time exulting, or exulting greatly, and behaving insolently and ungratefully*: (S, TA:) or, both words, (K,) *in a state of confusion, or perplexity, and unable to see his right course*: (S, K:) *in a state of confusion and disturbance: in a state of intoxication*:

(K:) and the former, *stupid; foolish; possessing little sense; who pursues a wrong course* (AZ:). pl. (of the former, S) دَجَارِي (S, K) and دَجَرِي (K).

دَجْرَانُ: see the next preceding paragraph.

دَجُورُ Darkness: (S, A, K) pl دَجَائِرُ (TA) and دَجَارُ (A, TA.) You say, خُصْتُ إِلَيْكَ دَجُورًا [I waded to thee through darkness as though I waded through a full sea]. (A.) And, in a saying of 'Alee, تَعْرِيدُ ذَوَاتِ الْبُطْحِ بِي دَجَائِرِ الْأَوْكَارِ [The warbling of singing birds in the dark recesses of the nests]. (TA.) — It is also used as an epithet: you say دَجُورُ لَيْلٍ Dark night: (TA.) and دَيْبَةُ دَجُورٍ a dark night: (S, A, TA.) and دَيْبَةُ دَجُورٍ a dark lasting and still rain. (AHn.) — Also, applied to dry herbage, *Dark and abundant*; (Sh, K;) because of its blackness. (Sh:) or abundant and piled up: (IAth:) or, applied to herbage, abundant (Ish) — Also, applied to dust, or earth, (TA.) *Of a dusty colour, inclining to black, (K;) like the colour of ashes.* (TA.) — Also *Dust, or earth*, (Sh, K;) itself. (Sh:) pl. دَجَائِرُ. TA.)

أَسَدُ دَجُورِي [Of a deep black colour]. (A.)

### دجل

1. دَجَلُ (K,) aor. ٤, (TK,) inf. n دَجَلُ (T, TA.) *He smeared a camel with tar*; (K;) as also دَجَلَ (TA.) or he smeared him over his whole body with tar: (K;) or دَجَلَ signifies the smearing in the part that is mangy, or scabby, with tar: (T, TA.) and دَجَّلَ (inf. n. of دَجَلُ) the smearing a camel over his whole body with tar: (T, S.) and the putting the tar upon the مَسَامِيرُ [or armpits, and inner parts of the roots of the thighs or other similar parts, only.] is termed دَسَ (S.) — *He lied*: [as though meaning he concealed the truth with falsehood: for, accord. to the KL, دَجَلَ signifies the concealing the truth: (not, as Golius understood the explanation, its being concealed:)] and *confound*ed or *perplexed* [such as heard him] (K, TA.) [In the CK, أَحْرَقَ is erroneously put for أَحْرَقَ] — [And app. *He enchanted, or fascinated*: for] دَجَلُ is also syn. with سَجَرُ. (TA.) — *He compassed; coitit, or inveit.* (A, K.) — *He traversed the regions, or tracts, of the earth, or land.* (K.) — The primary signification of دَجَلُ is [app. The act of covering; like تَدَجَّلَ: but it is said to be] the act of mixing, or confusing. (JM.) — Accord. to Fr, one says, هُوَ يَدَجِّلُ بِالْبَدْوِ and يَدَجِّلُ بَهَا [He transfers the bucket from the mouth of the well to the watering-trough, &c.]: the former verb being formed by transposition. (TA.) — دَجَلُ also signifies *The having one eye and one eyebrow.* (KL.) [See دَجَالُ, last sentence.]

2. دَجَلُ (IDrd, Mgb, K,) inf. n. تَدَجَّلَ (K,) *He covered* (IDrd, Mgb, K) anything. (IDrd, Mgb.) — See also 1, in two places. — *He gilded*

[a thing]; (K;) *he washed over anything with gold.* (TA.) — *It (a river overflowing) covered the land with water.* (Mgh.) — دَجَلَ أَرْضَهُ, inf. n. as above, *He put his land into a right, or proper, state, prepared it, or improved it, with dung such as is called دَجَال, i. e.* [سِرَجِين (TA.)]

دَجَالُ [Dung for manuring land, such as is called] سِرَجِين (K.)

دَجَالُ: see دَجَالُ.

دَجُلُ Tar [used for smearing mangy camels]; as also دَجَالَةُ. (M, K.)

دَجَالَةُ: see what next precedes

دَجَلُ The refuse, or lowest or basest or meanest sort, of mankind, or of people. (K.)

دَجَالُ [in its primary application app. signifies A poison, or thing, that covers anything in any manner; or that does so much, or often — And hence,] A gilder or siverer. (Th, Mgb.) — And [hence,] A liar (Mgb, TA.) [one who conceals the truth with falsehood. a falsifier — and] one who derives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful, &c. or a grant deceiver, &c.: (JM.) pl. دَجَالُونَ (Mgb, TA) and دَجَالَةٌ. (TA.) Hence, in a trad. relating to Abou-Bekr's demanding Fátimah in marriage, قَدْ وَعَدْتَنِي لَعْنِي وَتَسْتَبْدِلُ, meaning [I have promised her to 'Alee, and I am not] a liar. (TA.) — And i. q. دَجَالَةٌ (S,) which signifies A great company of men journeying together, (S, K, TA.) covering the ground by their multitude: or a company of men journeying together, carrying goods for traffic. (TA.) — Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written دَجَالُ, like تَجَالُ, TA.) Gold: or gold-wash for gilding. (K, TA.) — And The diversified wavy marks, or streaks, or grain, (فَرْشُ) of a sword. (K.) — الدَجَالُ (S, Mgb, K,) i. e. الصِّبْغُ الْكَذَّابُ [The False Christ, or Antichrist], (S, K,) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَلُ, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K, TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K, TA:) or from دَجَلُ, "he covered," (K,) because he will cover mankind with his infidelity; (TA:) or because he will cover the earth with the multitude of his forces; (Mgh, TA:) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying "he gilded," because he will involve men in confusion, or doubt, by falsehood, (K, TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَالُ signifying "gold," or "gold-wash for gilding," because treasures will follow him wherever he goes: (K, TA:) or from the same word as signifying the "فَرْشُ of a sword:" or from دَجَالَةُ

explained above: or from دَجَالُ; because he will defile the ground: or from الدَّجَالُ. (K.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] — دَجَالُ also signifies *Having one eye and one eyebrow.* (KL.)

دَجَالَةُ: see the next preceding paragraph.

تَنْبِيْهُرُ دَوْحَةٍ Among them are narrations from one to another and differing people. (TA.)

مُدَجَّلُ A camel smeared [or smeared all over (see 1)] with tar. (S.) — And A sword [ &c ] gilt. (Mgb.)

### دجن

1. دَجَنُ, aor. ٤, inf. n. دَجْنُ and دُجُونُ, It (a day) was, or became, one in which the clouds covered the sky: (S:) and دَجَنَ, inf. n. دُجُونُ, signifies the same, accord. to IApr. (TA.) [See also 4.] — ادَجَنَتْ i. q. دَجَنَتْ السَّحَابُ [meaning The clouds rained continually]: (TA:) [for] ادَجَنَتْ signifies the sky rained continually: (S, K) [or دَجَنَتْ السَّحَابُ and ادَجَنَتْ may mean the clouds covered the sky, or the regions of the sky, or the earth: for] الدَّجْنُ [is app. the inf. n. of the former verb, and] signifies the clouds' covering (S, M, K) the sky, (S,) or the regions of the sky, (M, K,) or the earth. (K.) — دَحَنَ بِالْيَمَانِ (S, Mgb, K,) aor. ٤, (Mgb,) inf. n. دَجْنُ (S, Mgb, K) and دَجَنَ, (Mgb,) † *He remained, stayed, dwelt, or abode, in the place*; (S, Mgb, K, TA.) kept to it, or became accustomed to it: (TA:) and so † ادَجَنَ (S, Mgb) — And hence, (TA,) دَجَنَ said of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA.) † *It kept to the house or tent.* (K, TA.) — And الدَّجَنَةُ لِلْمَنَارَةِ † *She (a camel) was, or became, accustomed to irrigating the land.* (TA.) — And دَجَنَ فِي بَيْتِهِ † *He continued in his transgression, or wickedness, or unrighteousness.* (TA.) And دَجَنُوا فِي † *They kept to their baseness, or ungenerousness; not abandoning it.* (TA.) And † ادَجَنَ † *The rain, and the fever, continued* (IApr, K) incessantly for some days. (IApr, TA.)

3. مُدَاَجَنَةٌ (S, M, TA,) inf. n. دَاَجَنُ, *He endeavoured to conciliate him; treated him with gentleness, or blandishment; soothed, coaxed, wheedled, beguiled, or deluded, him*; syn. دَاَفَنَهُ: (K.) in the S it is said that مُدَاَجَنَةٌ is like مُدَاَفَنَةٌ: in the M, that it signifies the mixing in familiar, or social, intercourse, or conversing, in a good manner. (TA.) [Golius assigns to دَاَجَنَ another signification of دَاهَنَ; namely "He held in contempt;" as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.]

4: see 1, in six places. — ادَجَنَ also signifies It (a day) became one of much rain; and so دَاَجَنَ (K:) or the latter has a more intensive meaning, i. e. it became cloudy with mist

or vapour, and dark [with rain]; and [simply] it became dark, or obscure. (TA.) [See also 1, first sentence.] — And ادجوا They entered into [or upon a time of] much rain. (AAF, K.)

13. اِدْجُوْنُ: see the next preceding paragraph.

دَجْنُ: see 1, second sentence: and see also دَجْنَةٌ [which has the same, or a similar, signification]. Accord. to Az, it signifies *The shade of the clouds in a day of rain.* (TA.) — Also Much, or abundant, rain: (AZ, S, Mgh, K.) pl. [of pane.] اُدْجَانُ and [of mult.] دُجُونُ and دَجْنَانُ. (K.) You say يَوْمَ دَجْنٍ and يَوْمَ دَجْنٍ [app. meaning, accord. to the K, A day of much, or abundant, rain; but it seems to be indicated in the S that the meaning is a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain]: and in like manner one says of the night [app. دَجْنُ and لَيْلَةُ دَجْنٍ as well as لَيْلَةُ دَجْنَةٍ and لَيْلَةُ دَجْنٍ]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.)

دُجُونُ: see دَجْنَةٌ.

رَيْحَةٌ [or دَجْنَةٌ?] Rain: so in the phrase يَوْمَ رَيْحَةٍ [or دَجْنَةٍ?] a day of rain; as also دُورُ رَيْحَةٍ [or دَجْنَةٍ?]. (TA.) — See also دَجْنَةٌ. — Also, (S, K.) in the colours of camels, (S.) The ugliest kind of blackness. (S, K.)

دَجْنُ: see the next paragraph, in three places.

دَجْنُ (K) and دَجْنَةٌ (S, K) and دَجْنَةٌ (AZ, S, K) Clouds covering the whole sky, full of moisture, and dark, but containing no rain; (AZ, S, K.) pl. دُجُونُ [or this is a coll. gen. n. of which دَجْنَةٌ is the n. un., though said to be syn. with this last, as well as a pl.]: (K.) and darkness; syn. ظُلْمَةٌ: or the first of these words (دَجْنَةٌ) has this last signification; i. e. ظُلْمَةٌ, or ظُلْمَةٌ; [thus in some copies of the K and in the TA; but in other copies of the K ظُلْمَةٌ only;] and is also without tesheed; (K.) i. e., it is also written دَجْنَةٌ, as in the "Book" of Sb: this is explained by Seer [and in the S] as syn. with ظُلْمَةٌ; and, accord. to Sb, its pl. [or rather coll. gen. n.] is دُجُونُ; but in the S it is said that its pl. is دَجْنَانُ and دَجْنَاتُ and دُجُونُ, i. e. like دُجُونُ and دُجُونُ; (TA: [but in one copy of the S, I find دَجْنُ and دَجْنَاتُ and دُجُونُ, and دُجُونُ and دُجُونُ;] and دُجُونُ is syn. with دُجُونُ [q. v.]: (K, TA: [in the CK, the دُجُونُ is erroneously put for دُجُونُ;] and دُجُونُ, which should immediately follow it, is omitted.]) the pl. of دَجْنَةٌ covering the earth, and being heaped, one upon another, and thick. (K, TA.) — See also دَجْنُ, in two places: and see دَجْنَةٌ.

دَجْنَةٌ: see the next preceding paragraph.

دُجُونُ: see دَجْنُ, in two places. — Also +A

ewe or she-goat that does not withhold her udder from the lambs or kids of another. (TA.)

دَجْنَةٌ act. part. n. of 1. Hence, [دَجْنَةٌ] rain (مَطَرٌ, in two copies of the S) over-spread, or covering, [the earth,] like that which is termed دِيمَةٌ [i. e. lasting, or continuous, and still, &c.]. (AZ, S, K. [Freytag has written this word, as on the authority of the K, دَجْنَةٌ.] And سَحَابَةٌ دَجْنَةٌ (S, Mgh) and مَدَجْنَةٌ (S) A cloud raining (S, Mgh) much, or continually (S. [Which of these two meanings is intended in the S is not clearly shown.]) — دَجْنُ and دُجُونُ A he-camel that irrigates land, or that is used for drawing water upon him for the irrigation of land; syn. سَانُ [q. v.]: (K.) or that is accustomed to the irrigation of land, or to be used for drawing water upon him for that purpose: (TA.) and مَدَجْنَةٌ applied to a she-camel has this latter signification (K, TA.) — And دَجْنُ (S, Mgh, K) and رَجْنُ, and some of the Arabs say دَجْنَةٌ, (ISk, S,) applied to a sheep or goat (سَاءٌ), (ISk, S, Mgh, K,) and a pigeon, (K,) &c., (ISk, S, K,) as, for instance, a camel, (TA.) That keeps to the houses or tents; (ISk, S, Mgh, K, TA.) domesticated, or familiar, or tame: (ISk, S) the first (دَجْنُ) occurs in a trad. as meaning a sheep or goat homo-fid; that is fed by man in their places of abode: (TA.) pl. دُجُونُ, (S, Mgh, Mgh, K;) applied to sheep or goats and pigeons and the like that keep to the houses or tents; (Mgh; [in which it is added that some say دَجْنَةٌ]) by El-Karkhee said to be contr. of سَائِيَةٌ; (Mgh;) and applied by Lubed to dogs used for the chase, (S,) in this instance meaning trained, or taught: (EM p. 104.) or دَجْنُ applied to a dog means that keeps to the houses or tents, and so دُجُونُ. (TA.)

دَجْنُ A camel (S) of the colour termed دَجْنَةٌ: fem. دَجْنَةٌ. (S, K.)

دَجْنَةٌ: see دَجْنُ.

سَاءٌ دَجْنَانُ A dark night. (K.) — [A sheep or goat, or a ewe or she-goat,] that keeps to the lambs or kids, or is familiar with them, and affects them. (TB, TA.)

دَجْنَةٌ: see دَجْنُ.

## دجو

1. دَجَا (S, K.) aor. يَدْجُو, (S.) inf. n. دَجُو (S, K) and دُجُو (K) [and app. دَجَا (q. v. infra)], It (the night) was, or became, dark; as also دَجَى and دَجَى (S, K) and دُجَى (K): (K.) or, accord. to As, said of the night, is not from the being dark, but signifies it covered everything: and hence, he says, the phrase, مَنْ دَجَا الإسلامُ, meaning Since [the religion of] El-Islām became strong, and covered everything; (S;) or became strong, and spread, and covered everything: (TA:) and he also said that دَجَا means It (the night) was, or became, still, or calm; and دَجَى is said to mean the same.

(TA.) — Also It (the hair of a she-goat) was, or became, such that one part thereof was over another, and it was not loose and sparse. (K.)

— Also, (K,) inf. n. دَجُو (TA,) It (a garment) was complete, full, or ample; [such as covered the wearer completely,] or long, reaching to the ground. (K.) — And, said of a man, i. q. جامع (K,) as also دَجَا. (K in art. دَجُو.) You say, دَجَا He compressed her. (IAar, TA.) دَجَا means [Their affair, or case,] became in a good, right, or proper, state [upon that ground, or condition: probably from دَجَا said of the night, as meaning "it was, or became, still, or calm"]. (Ag, TA.) — دَجَا means [Come hither, may God not protect you: if, as is probably the case, from دَجَا said of the night, as meaning "it covered everything:"] is said in eluding the domestic fowl. (TA. [See دَجُ in art. دَجُ])

3. دَجَى (K,) inf. n. مَدَجَاةُ, (TA,) He treated another with concealment of enmity; (K and TA in art. دَجَى) as though he came to him في أَدِيمَةٍ, i. e. in darkness; (TA;) or from أَدِيمَةٍ اَتَيْتُ [q. v. infra]. (IAar p. 393.) — [Hence,] مَدَجَاةُ signifies [also] The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or deceiving, deluding, beguiling, circumventing, or outwitting; or, treated, endearing, or desiring, to do so: (S, K.) the treating hypocritically: (IAar ubi supra:) the coaxing, or wheedling, with comely behaviour or speech, not rendering sincere brotherly affection; or simply the treating with comely behaviour; and the putting [one] off [in the matter of a right, or due], as one does by repeated promises. (TA.) You say, دَجَيْتُهُ, meaning I treated him with gentleness, or blandishment; &c.; as though with concealment of enmity. (S.) — Also The preventing, or forbidding, or refusing, in a manner between that of severity and that of leniency. (AA, S, K.)

4. see 1, first sentence. — [Hence,] اَدَجَيْتُ I let down the curtain [of] the door of the chamber. (IAar p. 393.)

5: see 1, first sentence, in two places. — [Hence,] تَدَجَّى السَّحَابُ The clouds drew together and spread so as to cover the sky. (AHu.)

12. اِدْجُوْنِي: see 1, first sentence.

دَجَّةُ The three fingers [meaning the thumb and first and second fingers] with a mouthful upon [or between] them. (K.) And The mouthful [that is taken with the thumb and first and second fingers]. (TA.) دَجَّةٌ تَجْمَلُنْ دَجَّةً إِلَى ثَلَاثِ دَجَّةٍ تَجْمَلُنْ دَجَّةً إِلَى الثُّبَّانِ وَالْبَيْتِجَةِ of the desert, meaning Three fingers conveying a mouthful to the belly and the anus. (TA.) — A button (T, M, K) of a shirt: (T, K:) pl. دَجَجٌ and دَجَجَاتُ. (K.) — See also art. دَجَى.

دَجَا (as written by some) or دُجَى (as written by others) Darkness; (S;) and so دَجَّةٌ, of which, in this sense, [as well as in others, mentioned in art. دَجَى] دَجَى is also the pl. (S, and



K in art. (دَحَى) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing; (Har p. 611.) and so, too, دَاحِجَة, of which the pl. is دَوَاج. (TA.) or دَحَى signifies the blackness of night, with clouds, so that one sees not star nor moon - or, as some say, [the state of the night] when it covers everything; not from the being dark: [see 1, first sentence.] (TA.) and اللَّيْلُ دَحِيحٌ signifies the darknesses, or intense darknesses, of night. (S, K.) — You say also لَيْلَةٌ دَحِيحَةٌ [A dark night, or a night that covers everything]: and لَيْالٍ دَحِيحٍ [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَاج.]

دَحْوٌ A like, or an equal: and a [friend, or companion, such as is termed] دَحِينٌ. (TA.)

دَحِيحَةٌ: see دَاجٌ, above: and see also art. دَحَى.

دَحْجَاءٌ, applied to a she-goat, (K,) and to a she-camel, (TA.) Having full, ample, or long, hair or fur. (K, TA.)

دَحِيحٌ: see what next follows, in two places.

دَاجٌ and دَحِيحٌ Dark night. (TA, and K in art. (دَحَى) And لَيْلَةٌ دَاجِيَةٌ A dark night. (S.) — نَعْمَةٌ دَاجِيَةٌ (K) and نَعْمَةٌ دَاجِيَةٌ (IAq, TA) An ample benefit, boon, or blessing. (IAq, K.) [Or, if the right reading in the former phrase be نَعْمَةٌ, both phrases may mean Ample enjoyment or good fortune.] دَاجٌ نَفِيسٌ دَاجٍ (S.) or دَحِيحٌ دَاجٍ دَاجٍ (TA,) app means Verily he is in an easy or a tranquil, or a plentiful and pleasant, or a soft or delicate, state of life. (S, TA.)

دَاجِيَةٌ [fem. of دَاجٍ, q. v. : —] as a subst.: see دَاجٌ.

دَحِيحٌ اللَّيْلِ: see دَاجٌ.

### دَحَى

3. دَاحِي, mentioned in this art. in the K: see art. دَحْو.

دَحْمَةٌ: see art. دَحْو: and see also the paragraph here following.

دَحْمَةٌ. see دَاجٌ, in art. دَحْو. — Also The *hiding-place*, or *covert*, (دَحْمَةٌ) of a hunter: (S, K.) pl. دَحْمِي (S.) — And A *bee-hive*. (KL.) — Of a bow, (K, TA.) A piece of skin (TA) of the measure of two fingers, put at the extremity of the thong, or strap, by which the bow is suspended, (K, TA.) having a ring in which is the extremity of the thong, or strap: but the word mentioned by IAq as having this meaning is دَحْمَةٌ, when he says that the دَحْمَةُ is at [the distance of] four fingers from the notch of the bow into which enters the ring that is at the end of the string. (TA.) — And A *saw* with which a bow is covered in the part of the staves that is held by the hand, lest it should break. (Sgh, TA.) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies A black patch, with which the extremity of a

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bow is covered for the sake of ornament.] — Red wool: pl. as above. (TA.) — The young one of the bee: pl. as above. (TA.) And [hence,] دَحْمَةٌ The bee. (T in art. (دَحْو).)

دَحِيحٌ } see art. دَحْو.  
دَاجٌ }

### دَحْر

1. دَحَرَهُ (S, A, K,) aor. ٤, (K,) inf. n. دَحُورٌ (S, A, K) and دَحَرٌ (T, K,) He (God, S) drove him away; expelled, or banished, him: he removed him; put, or placed, him at a distance, or away, or far away: (T, S, A, K.) he pushed, thrust, or repelled, him, (K,) with roughness, or violence, and ignominy. (TA.) It is said, in a form of prayer, اللَّهُمَّ أَذْهِبْ عَنَّا الشَّيْطَانَ O God, drive away from us the devil. (TA.)

دَحُورٌ: see what next follows.

دَاحِرٌ and دَحُورٌ Driving away; expelling, or banishing: removing, putting or placing at a distance, or away, or far away: pushing, the using, or repelling, (K,) [with roughness, or violence, and ignominy: see the verb.] In the Kur [xxxvii. 8-9], some read كَلَّ جَانِبٍ دَحُورًا, meaning [And they shall be darted off from every side] with that which driveth away, or expelleth, &c.; as though it were said دَاحِرًا, or دَاحِرًا. so says Fr; but he does not approve of this reading. (TA.)

أَذْهَرَ More [or most] violently and ignominiously repelled. (TA from a trad., cited voce (أَذْهَضَ).)

دَحْرَةٌ [said in Har p. 210 to be syn. with the inf. n. دَحُورٌ signifies A cause, or means, of driving away, &c.].

دَحُورٌ Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (S.) And hence, الشَّيْطَانُ دَحُورٌ مِنَ رَحْمَةِ اللَّهِ The devil is driven away, or banished, from the mercy of God. (A.)

### دَحْرَج

Q. 1. دَحْرَجَ, inf. n. دَحْرَجَةٌ and دَحْرَاجٌ (S, L, K,) [He rolled a thing along: and] he rolled a thing down. (L, K.) — [And He rounded a thing; made it round see the pass. part. n., below.]

Q. 2. دَحْرَجَ quasi-pass. of Q. 1; (S, L, K;) [It (a thing) rolled along: and] it rolled down. (L, K.) — [And It became round.]

دَحْرَجَةٌ The little ball [of dung] that is rolled along by the جَلٌّ [or species of black beetle called cantharus, and in which it deposits its eggs]: (S, K.) pl. دَحْرَاجٍ. (S.) — It also signifies the قدر من الدَّحْرَجِ: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that the قدر is probably a mistranscription for القُر or القُر, i. e. "ticks;" to which, in several different stages of growth,

the Arabs apply different appellations: (see حَمَانٌ:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is † A round tick; or a tick that has become round: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nābighah says,

\* أَصَحَّتْ يَنْقَرُهَا الْوِلْدَانُ مِنْ سَبَاٍ \*  
كَانَتْهُمْ تَحْتَ دَحْرَاجٍ \*  
[app describing a she-camel, and meaning, She became so that the children of Seba scared her away, as though they were round ticks biting her beneath her two sides]. (L, TA.) [This verse is also cited in the M and TA in art. سَبَاٍ; but not there explained.]

دَحْرَجٌ pass. part. n. of Q. 1 [as meaning Rolled along: and rolled down]. (TA.) — [And] Rounded; or round; syn. دَحُورٌ. (S, K.)

الدَّحْرَجُ [The roller; meaning] the جَعَلٌ [or species of black beetle mentioned above, voce دَحْرَجٌ and هَابِ السَّحَرِ — (IAq, TA.) دَحْرَجَةٌ and هَابِ السَّحَرِ [Two] days of winter. (K in art. هَلَب.)

### دَحَض

1. دَحَضَتْ رِجْلَهُ (S, A, K,) aor. ٤, (S,) inf. n. دَحَضٌ (S, A) دَحُوضٌ (A, TA,) His foot slipped. (S, A, K.) And دَحَضَ said of a man, He slipped. (Mṣb.) — دَحَضَتِ السَّمَاءُ (S, A, K,) aor. and inf. ns. as above, (TA,) † The sun declined (S, A, K) towards the place of setting, (TA,) عَنْ بَطْنِ السَّمَاءِ (S) عَنْ كَيْدِ السَّمَاءِ (TA,) [from the meridian]; as though it slipped. (TA.) — دَحَضَتْ حُجَّتَهُ (S, A, Mṣb, K,) aor. ٤, (Mṣb,) inf. n. دَحُوضٌ (S, K,) or دَحَضٌ (Mṣb,) † His argument, plea, allegation, or evidence, was, or became, null, or void. (S, A, \* Mṣb, K.) — See also 4, in two places.

4. دَحَضَ (A, TA,) inf. n. دَحَاضٌ (S,) He made (S, A, TA) a man's foot, (A, TA,) and a man, (TA,) to slip; (S, A, TA,) as also دَحَضَ (TA.) — It (rain) made a place slippery. (TA.) — † He (God, S, Mṣb, or a man, K) annulled, or rendered null or void, an argument, a plea, an allegation, or an evidence: (S, Mṣb, K:) he rebutted it; as also دَحَضَ, inf. n. دَحَضٌ. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5] لِيُذْخِرُوا بِهِ الْحَقَّ † That they may, or might, rebut thereby the truth. (TA.)

دَحَضٌ A slippery place; as also دَحَضٌ (S, K) and دَحُوضٌ (O, K) and دَحُوضٌ (Freytag, from the Deswān of the Hudhālees, [or مَدْحُوضٌ? pl. دَحَاضٌ (K,) [in pl. of the second,] like as جَبَالٌ is pl. of جَبَلٌ. (TA.) — Also Water, that causes slipping: pl. دَحَاضٌ. (TA.)

دَحَضٌ } see the next preceding paragraph.  
دَحُوضٌ }

دَحُوضٌ [Slipping] has for a pl. دَحُوضٌ: occur-

ring in a trad., in the phrase رُحُصُ الْإِقْدَامِ, meaning + those having no firmness, or stability, nor determination, or resolution, in affairs. (TA.)

— رُحُصُ رُحُصَةٍ, in the Kur [xlii. 15], means + Their argument, or plea, or allegation, is null, or void: or, as IDrd says, on the authority of AO, it means مَدْرُوحَةٌ [rebutted]. (TA.)

دَحَضَ see دَحَضَ: [or مَدْحَضَ]

مَدْحَضَةٌ A cause of slipping; syn. مَزَلَةٌ. (K.)

You say, هَذِهِ مَدْحَضَةٌ لِلْقَدَمِ [This is a cause of slipping to the foot]. (A.) And مَدْحَضَةٌ, مكانًا, in a trad. respecting the Shirāt, means A place on which the feet will not remain firm. (TA.)

مَدْحَاضٌ A place in which one slips much, or often: pl. مَدْحَاضٌ. (TA.)

### دَحَضَ

1. دَحَضَ, aor. ٤, (K.) inf. n. دَحِضٌ, (TA.) He drove him away; removed him; put him away, or far away; as also دَحِضَهُ. (K.) One says, وَأَدْحَضَهُ اللَّهُ وَأَسْحَضَهُ, (S, TA.) i. e. May God remove him; or put him away, or far away. (TA.) — And [hence, app.] دَحِضَةُ النَّاسِ, (S.) or الله, (TA.) + Men, (S.) or God, (TA.), disregarded him, or cared not for him. (S, TA.) — دَحِضْتُ الرَّجُلَ (K, S, K) بالْبَاءِ (K) The womb rejected the semen; did not admit it. (S, K.) — And دَحِضْتُ بِرَحِمِهَا, aor. ٤, inf. n. دَحِضٌ, (S, TA.) She (a camel, or other animal), ejected her womb after bringing forth, and died in consequence. (TA.) — Or دَحِضٌ وَدَحِضٌ [each app. as an inf. n., or the latter may be a simple subst.] signify the coming forth of the womb of a she-camel after her giving birth. (IDrd, K, TA.) — دَحِضْتُ بِهِ She brought him forth. (Aḡ, S, K.) So in the saying, قَبَّحَ اللَّهُ أُمَّ دَحِضَتْ بِهِ [May God remove far from good, or prosperity, or success, a mother who brought him forth]. (S.) — دَحِضْتُ يَدَهُ عَنْهُ His arm, or hand, fell short of reaching it, or attaining it. (Lth, Ibn-'Abbād, ISd, K,\*)

4: see above, in two places.

7. اِنْدَحِضْتُ رَحِمُ الرَّاثَةِ The she-camel's womb came forth from its place. (S, K.)

دَحِضٌ A she-camel whose womb comes forth after her giving birth; (S, K.) as also دَحِضٌ. (K.)

دَحِضٌ Driven away; (K.) removed; remote; put away, or far away. (S, K.) — A man removed from good, or prosperity; and from others; as also دَحِضٌ. (TA.) — عَيْنٌ دَحِضٌ is like مَطْرُوفَةٌ [i. e. An eye hit, or hurt, with a thing, so that it sheds tears]. (Ibn-'Abbād, K, TA.) [In the CK, الْمَطْرُوفَةُ is erroneously put for الْمَطْرُوفَةُ.] مَنْ عَالَكَ عَيْنَهُ دَحِضٌ فَيَا تَرْبُ [Who smites thee with an evil eye, may his eye be hit, or hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated:] is one of their formulas of incantation. (TA.)

دَحِضٌ see دَحِضٌ. Also A woman ejecting her womb, fat and flesh. (TA.)

أَدْحَضَ Further [or furthest] driven away or removed or put away: occurring in the following trad. مَا مِنْ يَوْمٍ يُبْلِسُ فِيهِ أَدْحَضٌ وَلَا أَدْحَضٌ مِنْهُ [There is not any day in which Iblees is more violently and ignominiously repelled, nor in which he is further driven away, than he is in the day of 'A'rafah]. (TA.)

دَحِضٌ see دَحِضٌ.

### دَحَل

1. دَحَل, (T, K, S), aor. ٤, دَحَلْتُ فِي الدَّحْلِ, (S), aor. ٤, He (a man, T, S) entered into the دَحَلُ [q. v.]; (T, S, K, S) as also دَحِلٌ. (K.) — And دَحَلْتُ, aor. ٤, (A'Obeyd, S, K, S) inf. n. دَحَلٌ, (TA.) He (a man) was, or became, in the side of the دَحْلُ [or tent]: (A'Obeyd, S, K, S) [from دَحَلٌ in the former sense; or] from [the subst.] الدَّحْلُ: (A'Obeyd, S, S) the sides [or side] of the دَحْلُ being likened to the hollow [called دَحَل] in the lower part of a valley. (TA.) — Or دَحَلٌ signifies [or rather signifies also] He day, or excavated, in the sides of the wall: (K, S) [or] دَحَلٌ has this meaning. (S.) — And دَحَلْتُ رَحِمِي, aor. ٤, (in a copy of the K erroneously said to be like دَحَلْتُ, TA.) He went, or removed, to a distance, or far, from me: (T, O, K, S) fled from me: concealed himself from me [as though in a دَحَل]: feared me. (K.) the inf. n., or an inf. n., is دَحَلَانٌ. (TA.) — دَحِلٌ, aor. ٤, (K, S) inf. n. دَحِلٌ, (S, K, S) He was, or became, such as is termed دَحِلٌ, in all the senses of this word. (K.)

3. دَحَلَهُ, (T, K, S) inf. n. مَدْحَلَةٌ, (TA.) He strove, or endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him. (T, K, S.) — He acted with him in a niggardly, a temerous, or an avaricious manner; syn. مَكَاظَةُ. (K.) [See دَحَلٌ.] — He concealed from him what he knew, and told him some other thing. (Sh, K.) — دَحَلٌ [an inf. n. of the same verb] signifies The act of refraining, abstaining, or holding back; syn. اِمْتِنَاعٌ; (Aḡ, K, S) as though striving to deceive, delude, beguile, circumvent, or outwit; and disobeying: not from دَحَلٌ signifying “a subterranean cavity.” (Aḡ, TA.) And The act of declining on one side. (TA.)

4: see 1, first sentence.

دَحَلٌ A hollow, or cavity, or a deep hollow or cavity, in the ground, and in the lower parts of valleys, narrow, and then widening: (Aḡ, T, S, O:) or a [hollow such as is termed] قَعْرٌ, in the ground, curving, or winding, or uneven, resembling a well, narrow at the mouth, and then widening; or it may be not widening. (Ham p. 477:) or, as also دَحَلٌ, a hole (نَقَبٌ) narrow in the mouth and wide in the lower part, so that one may walk therein, (K, TA.) having a bending or the lake, (TA.) and sometimes producing سِدْرٌ [or lote-tree]: or a place into which one

may enter beneath a جُرْبٌ [or water-worn bank]; or in the width of the side of a well, in its lower part; (K, S) and the like in a watering-place; all these explanations in the K are found in the M: (TA:) or each, (accord. to the K.) or دَحَلٌ, (accord. to the TA.) signifies [or rather signifies also] a hole in [any of] the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters [the tent]; (M, K, S) so called as being likened to the دَحَلُ [commonly thus termed]: (TA.) and a kind of reservoir (مَضْع) that collects water: (K, S) Az describes, as seen by him, at El-Khalā, in the district of El-Dahab, many a دَحَلٌ, being a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss (جَوْ) of water, of extent and abundance unknown because of the darkness of the دَحَلُ beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein: (TA:) and دَحَلٌ also signifies a lateral hollow (نَقَبٌ) of a grave: (TA in art. تَو) [in this sense, perhaps formed by transposition:] دَحِيلَةٌ, also, signifies a hollow, or cavity, in the ground; like دَحِلٌ; or like the دَحَلُ. (Ibn-'Abbād, TA:) the pl. [of plur.] of دَحِلٌ is دَحِلٌ and دَحِلٌ. (K, S) and [of mult.] دَحُولٌ and دِحَالٌ and دَحْلَانٌ. (S, K.)

دَحِلٌ see the next preceding paragraph.

دَحِلٌ Wicked, deceitful, guileful, artful, crafty, or cunning; (AA, S, S) as also دَحِنٌ: (AA, S) in art. دَحِنٌ:) or very crafty and deceitful or guileful: (AZ, S, K, S) or cunning, ingenious, or clever, and skilful; as also دَحِينٌ. (TA.) See also دَحُولٌ, last sentence. — (One who diminishes the price, or demands a diminution of the price, or vies in niggardiness, or in acuteness, in a case of selling or buying, [app. the latter], in order that he may attain, or so that he attains, the object of his want. (T, K, TA.) — Having much wealth. (O, K.) — Plabby and large and wide in the belly. (K, TA.) Fat, short, and plabby and prominent, or large and plabby, in the belly. (S, K.)

دَحْلَةٌ A well. (ISd, K.)

بُئْرٌ دَحْلَةٌ A well narrow in the head [or upper part]. (Sgh, K.)

بُئْرٌ دَحُولٌ A well hollowed in the sides, the water having eaten its interior: (S:) or a well of which the water, when it has been dug [and cased], is found to be beneath the rock on which its casing rests, wherefore it is dug [further] until its water is fetched out (K, TA) from beneath that rock: (TA.) and a well wide in the sides. (K.) — دَحْلَةٌ دَحُولٌ A hollow, or cavity, made deep, not in a straight direction, or not evenly. (Ham p. 477.) — دَحُولٌ also signifies A she-camel that keeps aside from the other camels, over against them; (K, TA:) like غَوْدٌ. (TA.) — Also A flutterer, and an impostor, or a cheat: and so دَحِلٌ. (KL.)

دَحِيلَة: see دَحَل, near the end of the paragraph.

دَحَال One who hunts, or catches game, by making use of the داحول: so in the verse cited voce داحول. (TA.)

داحِل Very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it, or exercise it. (Az, TA)

داحُول [an arabicized word from the Pers. دَاخُول] A thing which the hunter of gazelles sets up [for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment], consisting of pieces of wood: (S:) or a thing which the hunter sets up for [the purpose of scaring] the [wild] asses, (K, TA,) and Az adds, and the gazelles, (TA,) consisting of pieces of wood like short spears (K, TA) stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for [the purpose of scaring] the gazelles, with the addition of a lighted lamp; (TA;) [whence] Dhu-r-Rummel says,

\* وَيَسْتَرِنُّ أَجْنًا وَالْجُورُ كَأَنَّا

\* مَصَابِيحُ دَحَالٍ يَدْكِي ذُبَابًا

[And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the داحول when he makes their wings to blaze brightly]: (TA:) the pl. is دَوَاحِيلُ. (K.)

#### دحو

1. دَحَا, (S, Məb, K,) first pers. دَحَوْتُ, (S,) aor. يَدْحُو, (Məb, K,) inf. n. دَحُو, (S, Məb, K,) He spread; spread out, or forth; expanded; or extended; (S, Məb, K;) a thing; (S;) and, when said of God, the earth; (Fr, S, Məb, K;) as also دَحَى, (Məb, K,) first pers. دَحَيْتُ, (K) in art. دَحَى aor. يَدْحِي, inf. n. دَحِي: (Məb, and K in art. دَحَى:) or He (God) made the earth wide, or ample; as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (S, TA,) he expanded, and made roide, (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (S, TA:) and, said of a man, he spread, &c., and made plain, even, or smooth. (TA in art. دَحَى:) — Also, said of a man, (K,) aor. يَدْحُو, inf. n. دَحُو, (TA,) i. q. جَامَع; (K;) as also دَحَا; on the authority of IAsr. (TA.) [You say, دَحَا He compressed her; like as you say, دَحَا He threw, or cast, and propelled, or removed from its place, a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, اُبْعِدِ الْبَدْيَ وَادْحَا, meaning [Make thou the distance far, and] throw it. (S, TA.) See also مَدْحَا, in two places. And of a torrent, one says, دَحَا بِأَيْطَحَا It cast along [the soft earth and pebbles in its course; or drove them along]. (TA.) And of rain, one says, دَحَا دَحَا, meaning [it poured down and drove the pebbles from the surface of the earth; (Məb;) or removed them. (TA.)] [See دَحَى in the next art.] And دَحُو also signifies The vying, one with another, in throwing stones, and striving to surpass [in doing so]; as also مَدْحَاةُ الدَّاحِي [inf. n. of دَحَى]. (TA.) — مَرَّ يَدْحُو, inf. n. of دَحَى. (TA.) — دَحَا said of a horse, He went along throwing out his fore legs without raising his hoofs much from the ground. (S, TA.) — دَحَا الْبَطْنُ The belly was, or became, large, and hanging down; (Kr, K;) and دَحَى it (the belly) was, or became, wide, or distended: (MF:) or both signify it (the belly) became swollen, or inflated, or big, and hung down, by reason of fatness or disease; as also دَاخَ and اِدْحَا. (TA in art. دوح.)

3. دَحَى, inf. n. مَدْحَاةُ: see 1.

5. تَدْحَى He spread out, or extended, himself; نَارُ فَلَانٍ (دَحَى in art. دَحَى) You say, تَدْحَى تَدْحَى Such a one slept, and [extended himself so that he] lay upon a wide space of ground. (TA in that art.) — And اِلْبَاطُ فِي الْأَرْضِ The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies: thus they do only when they are fat. (El-Itresee, TA in art. دَحَى.)

7: see 1, last sentence.

9. اِدْحَوَى [of the measure اِفْعَلْ for اِفْعَلْ], like اِرْعَوَى It (a thing, TA) rose, or became, spread, spread out or forth, expanded, or extended. (K.)

الدَّحَى دَحَى الدَّحَوَاتُ [act. part. n. of 1.] in a prayer of 'Alee, means O God, the Spreader and Expander of the [seven] earths: (TA:) الدَّحَوَاتُ [properly] signifies the things that are spread, &c.; as also الدَّحَاتِ. (TA in art. دَحَى.) — اِلْبَطُ الدَّاحِي The rain that removes [or drives] the pebbles from the surface of the earth. (TA.)

اِدْحَى, (S, K,) [originally اِدْحَوَى, of the measure اِفْعَلْ from دَحَيْتُ, but said in the S to be of that measure from دَحَوْتُ, the dial. var. دَحَيْتُ not being there mentioned,] and اِدْحَى and اِدْحَى The place of the laying of eggs, (S, K,) and of the hatching thereof, (S,) of the ostrich, (S, K,) in the sand; (K;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] غُش: (S:) pl. اِدْحَى (TA in the present art.) and اِدْحَى [i. e., if not a mistranscription, دَحَى] in art. دَحَى: (TA in art. دَحَى:) and اِدْحَى [likewise] signifies the place of the eggs of the ostrich. (S.) [Hence,] بَيْتُ اِدْحَى A female ostrich. (TA.) — [Hence also,] اِدْحَى and اِدْحَى A certain Mansion of the Moon, (K, TA,) [namely, the Twenty-first Mansion,] between the ثَوَابِيعِ and ثَوَابِيعِ; [more commonly] called الْبَيْتَةُ: likened to the اِدْحَى of the ostrich. (TA.)

اِدْحَى and اِدْحَى: see the next preceding paragraph, in three places: — and for the latter, see also مَدْحَاةُ, below.

اِدْحَى: see مَدْحَى

مَدْحَاةُ A wooden thing with which a child is driven along (يَدْحَى), and which, passing over the ground, sweeps away everything against which it comes. (K, TA.) — Accord. to Sh, A certain thing with which the people of Mekkeh play: he says, I heard El-Asadee describe it thus: the مَدْحَاةُ and اِلْبَسَادُ signify stones like the [small round cake of bread called] فُرْسَة, according to the size of which a hole is dug, and widened a little: then they throw those stones (يَدْحُونَ) to that hole; and if the stone fall therein, the person wins, but if not, he is overcome: you say of him, يَدْحُو and يَدْحُو when he throws the stones (إذا دَحَا) over the ground to the hole: and the hole is called اِدْحَى. (TA.) [Accord. to Freytag, on the authority of the Deewān El-Hudhaleeyeen, A round thing made of lead, by the throwing of which persons contend together.]

دَوَاحٍ: see اِلْبَسَادُ and اِلْبَسَادُ

#### دحي

1. دَحَى, first pers. دَحَيْتُ, aor. يَدْحِي, inf. n. دَحَى: see 1 in art. دحو. — دَحَى الْإِبِلُ (K,) inf. n. as above, (TA,) I drove the camels; (K;) as also دَحَيْتُ. (TA.)

[4 mentioned by Freytag as on the authority of the K is a mistake for 5]

5 (mentioned in this art. in the K and TA): see art. دحو.

7 (mentioned in this art. by MF): see art. دحو.

دَحَى A single act of دَحَى, i. e. spreading, &c. (Məb.) — A she-ape, or she-monkey. (K.)

دَحَى A mode, or manner, of دَحَى, i. e. spreading, &c. (Məb.) — A headman, or chief, (R, K, TA,) in an absolute sense, in the dial. of El-Yemen, (R, TA,) and particularly, of an army, or a military force. (K, TA.) AA says that it originally signifies "a lord," or "chief," in Pers; but seems to be from دَحَا, aor. يَدْحُو, meaning "he spread it, and made it plain or even;" because it is for the headman or chief to do this; the being changed into دَحَى as it is in دَحَو. and if so, it belongs to art. دَحَو. (TA.) [Accord. to Golius, the pl. is دَحَا; but I think that it is more probably دَحَى.] It is said in a trad. that what is called الْبَيْتُ الْكَمُورُ [q. v. in art. كمر] is entered every day by seventy thousand companies of angels, every one of these companies having with it a دَحَى and consisting of seventy thousand angels. (TA.)

دَحَى and اِدْحَى: see art. دحو.

دَحَى: see اِدْحَى in art. دحو, in two places.





الحَبِّ **دُخِّلَ** [the latter not in the CK nor in my MS. copy of the K] and **دُخِّلَ** signify *† purity of inward love*. (TA.) — **دُخِّلُونَ** signifies also *Persons of the lover, or loved, sort, who enter among a people, or party, of whom they are not*. thus having two contr. meanings. (Az, TA.) — **الدُّخْلَانِ** [app. **الدُّخْلَانِ**] and **الدُّخْلَانِ** [thus in the TA] and **الدُّخْلَانِ**, accord. to IAqr, all signify *The same as الدُّخْلَانِ* [an appellation now applied to the earwig; in the K, art. **عَقْرَب**, said to be the **عَقْرَبَانِ**, but not as meaning the **عَقْرَب** or the male **عَقْرَب**: accord. to AZ, it is the **هرنسان** [i. e. **هرنسان**, a kind of worm, the species of which is doubtful]. (TA.) — See also **دُخِّلَ**. — And see **دُخِّلَ**.

**دُخِّلَ**: see the next preceding paragraph, in two places.

**دُخِّلَ** A portion of flesh (in some copies of the K of fat, TA) in the midst of flesh. (JK, Ibn-'Abbād, K.)

**دُخِّلَ**: see **دُخِّلَ**. — and see also **دُخِّلَ**.

**دُخِّلَ** [an inf. n. of **دُخِّلَ**, q. v.]. — In watering, (S, K,) it is *The putting in a camel, that has drunk, between two camels that have not drunk, (K,) or the bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels, (S,) in order that he may drink what, may-be, he has not drunk*: (S, K:) in like manner it is explained in the T, on the authority of Aq, who adds that this is done only when the water is scanty: (TA:) or *the putting in a weak or sick camel [that has already drunk] with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times*: (Skr:) or *the driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove*: (JK, TA:) so says Lth; but the approved explanation is that of Aq: (TA:) or *the driving of camels to the watering-trough at once, all together; as also **دُخِّلَ***. (JK.) — *The forelocks of a horse; (K:) because of their entering, one into another; (TA:) as also **دُخِّلَ***: (K:) so in the M. (TA.) — See also **دُخِّلَ**.

**دُخِّلَ** A guest. (M, TA.) Hence the saying of the vulgar, **أَنَا دُخِّلٌ فَلَانِ** [I am the guest of such a one; generally meaning I am under his protection]. (TA.) — See also **دُخِّلَ**, in three places. — [An adventive abider among a people] You say, **فَلَانٌ دُخِّلٌ بَيْنَ الْقَوْمِ** Such a one is a person abiding among the people, not related to them. (Mgh.) And **هُوَ دُخِّلٌ فَيْهَرُ** He is a stranger to them (M, K) who has entered, (M,) or who enters, (K,) among them: (M, K:) applied also to a female. (TA.) [See **دُخِّلَ**, which is app. a quasi-pl. n. of **دُخِّلَ** in this sense.] — Hence, *A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein*. (Mgh.) — And A

word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) — And A horse that is introduced between two other horses in a race for a wager. (JK, O, TA.) [See **دُخِّلَ**.] See also **دُخِّلَ**. — And see **دُخِّلَ**: — and **دُخِّلَ**. — It is also said in the K to be syn. with **دُخِّلَ** in a sense explained above: see 6.

**دُخِّلَ**: see **دُخِّلَ**. — and **دُخِّلَ**.

**دُخِّلَ**: see **دُخِّلَ**.

**دُخِّلَ** A gazelle [and any animal] brought up in, or near, the house or tent, and there fed, syn. **رَجَبِي**, (IAqr, K, TA,) like **أَهْلِي** (TA,) upon the neck of which are hung convies. (IAqr, TA.) And A horse that is fed only with fodder: so accord. to Abou-Nafr and others: a meaning erroneously assigned in the K to **دُخِّلَ** (TA.) Accord. to Skr, A horse of a race called **بَنَاتِ دُخِّلٍ** (TA.)

**دُخِّلَ** [in the CK with **دُخِّلَ** in the place of the **دُخِّلَ**] A certain game of the Arabs. (JK, O, K, TA.)

**دُخِّلَ** Herbage that enters among the stems of trees, (S, K,) or among the lower parts of the branches of trees, (M, TA,) or among the branches of trees, and cannot be depastured by reason of its tangled state; also termed **غُوْدٌ**. (T, TA.) — The feathers, or portions of feathers, that enter between the **طُفْرَانِ** and **طُفْرَانِ** [here app. meaning the outermost and innermost portions]: (K:) they are the best thereof, because the sun does not strike upon them. (TA.) — A portion, or portions, of flesh, or of muscle, lying within sinews: (M, K:) or flesh whereof one portion is intermixed with another: (TA:) **دُخِّلُ الْخَمْرِ** means flesh that cleaves to the bone; and such is the best of flesh. (T, TA.) — Applied to a man, (TA,) Thick, and compact, or contracted, in body; (K, TA:) lit, having one portion thereof inserted into another. (TA.) — A certain bird, (S, K,) of small size, (S, TA,) dust-coloured, (K, TA,) that alights upon palm-trees and other trees, and enters among them, (TA;) also called **دُخِّلٌ** and **دُخِّلٌ**: (K:) n. un. **دُخِّلَ**: ISd says that it is an intrusive bird, smaller than the sparrow, found in **El-Hijáz**: accord. to the T, it is a kind of small bird, like the sparrow, that has its abode in caves and in dense trees: AḤat says, in "the Book of Birds," that the **دُخِّلَ** is a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray (**زُرْقَانِ**); and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark: (TA:) the pl. is **دُخَائِلُ**, (S, M, K,) which is

anomalous in respect of the insertion of the **ي**: (M:) in the T, **دُخَائِلُ** [which is app. a mistranscription]. (TA.) — See also **دُخِّلَ**.

**دُخِّلَ** Any compact portion of flesh (Sgh, K.) — Also n. un. of **دُخِّلَ** [q. v.]. (TA.)

**دُخِّلَ** That enters [into anything] much, or often; went to enter. (TA.) [See **دُخِّلَ**.] — [Hence,] **دُخِّلَ الْأُذُنُ**: see **دُخِّلَ**.

**دُخِّلَ**: see **دُخِّلَ**.

**دُخِّلَ**: see **دُخِّلَ**.

**دُخِّلَ** [act. parl. n. of **دُخِّلَ**, *Entering, &c.* Hence,]

**دُخِّلَ** **الدُّخْلَانِ** as meaning **دُخِّلَ الْأُذُنُ**: see **دُخِّلَ**. — It is [also] applied as an epithet to a disease, and to love; [as meaning *Internal, or inward*]; and so **دُخِّلَ**, in the same sense (K.) — [Also, as a subst.,] The interior of anything; (M, Mgh, TA:) contr. of **خَارِجٌ**. (Mgh.) Sb says that it is not used adverbially unless with a particle; [so that you may not say **دُخِّلًا** as meaning *Within*; but you say **دُخِّلًا** **إِلَى** meaning *In, or inwards*, and **دُخِّلًا مِنْ** meaning *From within*;] i. e. it is only a subst.; because it has a special signification, like **يَدٌ** and **رِجْلٌ**. (TA.) — **دُخِّلَ الْحَبِّ**: see **دُخِّلَ**.

**دُخِّلَ** **الدُّخْلَانِ** The part of the **الْأَرَارِ** [or waist-wrapper] that is next the body; (Mgh;) the extremity of the **الْأَرَارِ** that is next the body, (S, K,) next the right side (K, TA) of a man when he puts it on; being the inner extremity in that case; and the part of the body which is the place thereof; not of the **الْأَرَارِ**: IAnb says that, accord. to some, it is a metonymical term for **مَذَاكِيرُ** [meaning the penis with what is around it]: or, accord. to some, the hip, or haunch. (TA.) — **دُخِّلَ الْأَرْضِ** The part of the ground that may serve as a place for concealment, and that is low, or depressed; **دُخَائِلُ**. (T, K.) One says, **دُخَائِلُ الْأَرْضِ** **مَا فِي الْأَرْضِ** [There is not in their land a place for concealment such as a hollow or a covert of trees]. (TA.) — [In the K and TA in art. **جَوْز**, the term **دُخَائِلَ** is applied to *Bad pieces of money intermixed and concealed among good pieces*; as in those indicated in the K, and plainly shown in the TA.] — **الدُّوَائِلُ** in the phrase **الدُّوَائِلُ وَالْخَوَائِلُ** has been explained in art. **خَوَائِلُ**. (Mgh.) — See also **دُخِّلَ**, in two places.

**دُخِّلَ** and **دُخِّلَ**, with and without tashdeed, A thing [or receptacle] made of palm-leaves woven together, (ISk, S, K,) in which fresh ripe dates are put, (ISk, S,) or in which dates are put: (K:) pl. **دُخَائِلُ**, occurring in poetry, [the **ي** being app. inserted by poetic licence,] (TA,) and **دُخَائِلُ**. (K in art. **لَيْث**.)

**دُخِّلَ** An entrance, i. e. a place of entrance, or ingress, (S, Mgh,) of a house [or the like; and any inlet]. (Mgh.) — [Hence,] **دُخِّلَ** **أَيَّ** of act-

ing. (K, TA: see دُخْلَة, last sentence, in two places.) [And مَدْخُلٌ + A means of attaining, or doing, good.] — [Also A time of entrance.]

مَدْخُلٌ is syn. with إِدْخَالٌ: and is also the pass part n. of أُدْخِلْتُ: (S;) [and a n. of place: and of time:] see 4. — Also + Base, base-born, or ignoble; of suspected origin or lineage, or adopted, or who claims for his father one who is not. (K, TA:) because he is introduced among a people [to whom he is not related]. (TA.)

[مَدْخُلٌ] An instrument by means of which one enters: mentioned by Golius as meaning a key; on the authority of Ibn-Seena (Avicenna).]

مَدْخَلًا, in the Kur [ix. 57, accord. to the most usual reading, there meaning A place into which to enter], is originally مَدْخَلًا. (TA.)

مَدْخُولٌ — دَخُلَ [مَدْخُولٌ بِهِ for مَدْخُولٌ]: see دَخُلَ. — مَدْخُولٌ [and عَلِيًّا] † A wife, or woman, to whom a man has gone in; meaning compassed; whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.) — † Having an unsoundness in his intellect, (S, K,) or in his body, or in his grounds of pretension to respect. (TA.) — † Ennervated. (S, K.) — Corn, or food, eaten by worms or the like. (TA.) — نَحْلَةٌ مَدْخُولَةٌ A palm-tree rotten (S, K) within. (S.)

نَافَةٌ مَدْخَالَةٌ الْحَاقِي — دَخُلَ. — مَدْخَالٌ A she-camel compact, and firm, or strong, in make. (TA.) — رَجُلٌ مَدْخَالٌ † الجِسْرِ (K, TA) A man compact, or contracted, in body; lit. having one portion thereof inserted into another. (TA.)

مُتَدَبِّجٌ فِي أُمُورٍ One who puts himself to trouble, or inconvenience, to enter into affairs. (K.) [One who intrudes in affairs.]

مُتَدَاخِلُ الْجِسْرِ: see مُتَدَاخِلُ الْجِسْرِ.

## دخن

1. دَخَنَتْ النَّارُ, aor. ٤ and ٤, (S, K,) inf. n. دُخْنٌ and دُخُونٌ (K,) The smoke of the fire rose; [i. e. the fire smoked, or sent up smoke:] as also دَخَنَتْ (S, K,) of the measure اِثْتَمَلَتْ (S;) and دَخَنَتْ and دَخَنَتْ (K;) the last with teshdeed, mentioned by Z. (TA.) — And دَخَنَ الدُّخَانُ (JK), and الدُّخَانُ (TA), and التَّعَنُّ (TA), inf. n. دُخُونٌ (K), The smoke, (JK), and † the dust, (K, TA,) rose; or spread, or diffused itself. (JK, K, TA.) — And دَخَنَتِ النَّارُ (JK, S, Mgh, K,) with kesr to the ٤, (S, Mgh, K,) aor. ٤, (JK, Mgh, K,) inf. n. دُخْنٌ (Mgh), The smoke (دُخَانٌ) of the fire (JK, S, Mgh, K) became vehement, (JK), or became excited, or raised, (S, Mgh, K,) in consequence of its having firewood, (JK, S, Mgh, K,) in a fresh, or green, state, (JK,) thrown upon it, (JK, S, Mgh, K,) and being thus marred. (S, Mgh, K.) — دُخِنَ, aor. ٤, said of food, (JK, K,) and of flesh-meat, (TA,) inf. n. دُخْنٌ (JK), means It was, or became, infected with smoke (دُخَانٌ), (K, TA,) while being roasted or cooked,

(TA,) and acquired its odour, (K, TA,) so that this predominated over its flavour: (TA.) [in this sense] it is said of cooked food when the cooking-pot is infected with smoke (إِذَا تَدَخَّنَتْ الْقِدْرُ). (S, TA.) — [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning + It became altered for the worse in odour. (See دُخِنَ.) — Hence also,] + It was, or became, of a dusky, or dingy, colour, inclining to black, (K, TA,) like the colour of iron: (TA:) you say دَخِنَ الثَّيْتُ, and دَجَّتِ الدَّابَّةُ, † The plant, and the beast, became of that colour; (K, TA;) as though overspread with smoke (دُخَانٌ); (TA;) as also دَخِنَ, aor. ٤, inf. n. دُخْنٌ. (K.) — [Hence also,] دَخِنَ خُلُقُهُ † His nature, or disposition, was, or became, bad, corrupt, or wicked. (K, TA.) [See also دَخِنَ, below.]

2: see 1, first sentence. — دَخَنَ [He smoked it, or made it smoky]; namely, flesh-meat. (S in art. شَيْط.) And دَخَنَهُ بِالْمَدَّةِ [He fumigated it, or him, with what is termed دُخْنَةٌ, q. v.]; namely, a house, or tent, or chamber, (JK, S, M, Mgh, Mgh, K,) and a garment, (M, K,) and another man. (TA.) And دَخَنُوا عَلَى قَوْمِي غَارًا فَقَتَلُوهُمْ [They smoked a party of men in a cave and so killed them]. (TA.)

4: see 1, first sentence. — أَدَخِنَ الزَّرْعَ (JK, CK, and so in my MS. copy of the K;) or دَخِنَ (so in the K accord. to the TA,) of the measure اِثْتَمَلَتْ (TA); + The seed-produce became hard in the grain, (JK, K, TA,) and full therein; (JK;) being overspread with a slight duskiness, or dinginess. (TA.)

5. دَخَنَ تَبَخَّرَ q. v. [He fumigated himself]: (TA in art. بَخَر:) from الدُّخْنَةُ. (Mgh.) You say, of a man, تَدَخَّنَ بِالْمَدَّةِ [He fumigated himself with what is termed دُخْنَةٌ, q. v.]; as also دَخِنَ, of the measure اِثْتَمَلَتْ. (TA.) — See also 1.

8: see 1: — and 5: — and 4. — دُخْنٌ A well-known kind of grain; (Mgh;) جَاوِسٌ (S;) [i. e.] the grain of the جَاوِسُ (JK, M, K:) or a certain grain smaller than that, very smooth, cold, dry, and constipating: (M, K:) [a species of millet; the holcus saccharatus of Linn.; holcus dochma of Forskål; sorghum saccharatum of Dehile; and the holcus spicatus of Linn.; and the panicum mihacum of Linn.: (Delile's "Flor. Aegypt. Illustr.," no. 164: no 57: and no. 79:)] n. un. with ٤; signifying a single grain thereof. (Mgh.)

دُخْنٌ inf. n. of دَخِنَ [q. v.]. (JK, Mgh.) — [Hence,] + The appearance, or appearing, of conflict and faction, sedition, discord, or the like. (TA.) — Hence also, i. e. from دَخِنَ النَّارَ and الطَّبِيحَ (TA), † A state of alteration for the worse, of intellect, and of religion, and of the grounds of pretension to respect or honour. (K, TA.) — Also i. q. دُخَانٌ. (S, K.) See this word

in two places. — [Hence,] + A duskiness, or dinginess, inclining to blackness; (S, TA;) as also دُخْنَةٌ (JK, S, K;) [like the colour of smoke, (see 1, last signification but one), or] like the colour of iron: (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA,) and in a sword: (S, A, TA:) in this last it means † a blackness that appears in the broad side, by reason of its great brightness: (A, TA:) or the diversified navy marks, streaks, or grain, (syn. فَرْشٌ) of a sword. (K.) — Also † Rancour, malevolence, malice, or spite. (JK, K, TA.) — And † Badness, corruptness, or wickedness, of nature or disposition. (K, TA.)

دُخِنَ [applied to food, and to flesh-meat, Infected with smoke: see دُخِنَ. — And hence,] applied to wine, or beverage, † Altered for the worse in odour. (TA.) — And رَجُلٌ دَخِنَ الْخُلُقَ (Sh, JK, S) † A man bad, corrupt, or wicked, in respect of nature, or disposition. (Sh, JK, TA.) [See also دَاخِنٌ]

دُخْنَةٌ i. q. ذَرِيَّةٌ [which generally means Particles of calamus aromaticus], (K,) or the like thereof. (S.) [i. e.] incense, or a substance for fumigation, (JK, Mgh, Mgh,) [of any kind, and particularly] like ذَرِيَّةٌ, (Mgh, Mgh,) with which houses, or tents, or chambers, (S, Mgh, Mgh, K,) or a house, or tent, or chamber, (JK, M,) and clothes, (M,) are fumigated. (JK, S, M, Mgh, Mgh, K.) — See also دُخِنَ. — [Hence,] app. — دُخْنٌ أَبُو دُخْنَةٍ A certain bird, (IB, K, TA,) the colour of which is like that of the فُرَّ [or (in k): so says IB: or, as in some MSS., like the colour termed الْعَبْرَةُ [i. e. dust-colour]. (TA.)

دُخَانٌ A species of عُصْفُور [or sparrow]; as also دُخْنَانٌ. (K, TA.)

يَوْمٌ دُخْنَانٌ † A hot, or an intensely hot, day. (JK, K, TA:) and لَيْلَةٌ دُخْنَانَةٌ † a night intensely hot, (JK, TA,) in which the heat is such as takes away the breath; (TA;) as though it were overspread by smoke. (JK, TA:) or a dusky, or dingy, night, inclining to blackness. (S.)

دُخَانٌ: see دُخْنَانٌ.

دُخَانٌ (S, Mgh, K) and دُخْنَانٌ (K,) which latter is the form [now] commonly used, (TA,) and دُخْنٌ (S, K,) i. q. دُخَانٌ [a less usual term, meaning Smoke]: (K:) [in the S it is said merely that the دُخَانُ of fire is well known:] pl. (of the first, S, Mgh) دُؤَانِجٌ (S, Mgh, K,) like as دُؤَانِجٌ is pl. of دُخَانٌ (S, Mgh,) the only other instance of the kind, (Mgh,) deviating from rule, (S,) and دُؤَاخِينٌ [also irreg., and both pls. of mult., and أَذْخَةٌ [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghance and Bihleah (غَنِيَّ and بَاهِلَةُ) were called دُؤَانِجٌ [The two sons of smoke] (S, K, TA) because they smoked a party of men (دَخَنُوا عَلَى قَوْمٍ) in a cave and so killed them. (TA.) Hence also, (S,) هُدْنَةٌ عَلَى دُخْنٍ † A calm [or truce] for a cause other than recon-







p. 218 in explanation of the pl.,) *unexpectedly*: (TA:) pl. as above. (M.) — See also 1, last sentence. — Also † *Disobedience, and resistance, and hatred, or dislike*, (T, TA,) and *crookedness*, (T,) and *disagreement, on the part of a wife*, (T, TA.)

دَرْز see دَرْز, in three places.

دَرْزَة *A ring by aiming at which one learns to pierce or thrust [with the spear]* (S, M, K) and to shoot. (T, M, K:) said by Aṣ to be with : (S) and also called دَرْزَة. (S in art. وتر.) 'Amr Ibn-Ma'adee-Karib says,

عَلَيْتُ كَأَنِّي لِلْمَوَاجِ دَرْزَة  
أَقَاتِلُ عَنْ أَهْلِ جَبْرِ وَدَرْتِ

[I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled]. (T, S, M. [See also Ham p. 75, where it is written دَرْزَة].) — Also *A camel*, (T, S,) or *other thing*, (S,) or *anything*, (M, K,) by which one conceals himself (T, S, M, K) from the wild animals, (T,) or from the objects of the chase, (S, M, K,) in order that they may be circumvented, (T, S, M, K,) so that when the man is able to shoot, or cast, he does so: (T, S:) like دَرْزَة: (S in art. ذرع:) accord. to AZ, it is with , (S,) because the دَرْزَة is driven (دَرْز, i. e. دَرْزَعٌ) towards the objects of the chase: (T, S.) but Iāth says that it is دَرْزَة, without , and that it signifies an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots, or casts, at them: (TA:) the pl. of دَرْزَة is دَرَايا and دَرَايَاتِ with two hemzehs, each of them extr. [with respect to analogy]. (M, TA)

دَرْزَة: } see what next follows.  
دَرْزَة: }

دَرْزَة, خَمِير (T, S, K, &c.) like خَمِير and دَرْزَة عَلِيًّا فَلَانٌ (K,) from دَرْزَة (S) and دَرْزَة: (S) and دَرْزَة, (M, K,) the only instance of the measure فَعِيل except مَزِيئ (K:) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دَرْزَة:] but A'Obeyd says that when it is pronounced with the first letter madmoomeh it is دَرْزَة, without , a rel. n. from دَرْ, of the measure فَعِيل, [and the like is said in the K, though دَرْزَة is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فَعِيل; and that he who pronounces it [دَرْزَة] with , means that it is [originally of the measure] فَعُول, like سَبَّوح, and that one of its vowels is changed to kaser because it is deemed difficult of pronunciation; and Akh mentions also دَرْزَة, with , of the measure فَعِيل, with fet-h to the first letter, (S, TA,) on the authority of Katādeh and AA; (TA:) † *A star that shines, or glistens*, (S, K, TA,) *intensely*:

(S:) or *a star that is impelled in its course from the east to the west*. (M:) accord. to Iāgr, [a shooting star,] *a star that is impelled* (يُدْرَى) *against the devil [or a devil; for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]* (T, TA:) and said by some to signify one of the five planets: (TA in art. در:) pl. دَرَايَة; (T, S, M:) said by Fr to be applied by the Arabs to the great stars of which the names are not known. (S.)

دَرَايَة *Coming from a place, or from a distant place, unexpectedly*. (M, TA: but only the pls. of the word in this sense are there mentioned) *an enemy showing open hostility, or coming forth into the field to encounter another in battle: and a stranger* (T:) pl. دَرَايَة (T, M, TA) and دَرَايَة. (M, TA.) People say, سَحَنَ فَرَارًا دَرَايَة [We are poor men, come from a distant place, or strangers]. (T, TA.) — See also 1, last sentence. — [Hence,] metaphorically used by Ru-beh as meaning *Swollen with anger* (M, TA.)

دَرَايَة, دَرَايَة (S, M, K) and دَرَايَة (K,) accord. to different relations of a trad. in which it occurs, (TA.) *The Sultān is possessed of apparatus [of war]*, (دَرَايَة, S) and so in some copies of the K,) or *might*, (عز,) so in other copies of the K,) and *power, to repel his enemies*: (S, M, K:) accord. to Iāth, دَرَايَة signifies *impetuous, not fearing or dreading; and so, having power to repel his enemies*: (TA:) it is used in relation to war and contention. (M.) You say also, هَوَؤُ دَرَايَة and دَرَايَة: and دَرَايَة and دَرَايَة (TA in art. در, q. v.)

دَرَايَة: see the next preceding paragraph.

مَدْرِي: see 4.

مَدْرِي *A thing with which one pushes, or thrusts; or pushes, or thrusts, away, or back*. (TA.) [Applied in the present day, pronounced مَدْرِي, without , to a boat-pole.]

دَرَايَة دَاتِ *The she-camel of violent spirit*. (TA.)

#### دراقن

دَرَاقِن and دَرَاقِن (K, and the latter is mentioned in one of my copies of the S,) the latter is that which is in common use, (TA.) *The peach*; syn. خَوْخ: (AHn, IDrd, K; and so in a copy of the S:) and the *apricot*; syn. مَشِيْش: (K;) but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the S:) IDrd says that the people of Syria call the former fruit دَرَاقِن, which is an arabized Syrian word, or [rather] Greek, [originally δρᾱκιν], and El-Jawāleek also mentions it among arabized words. (TA.)

#### درب

دَرْب, دَرْب (T, S, M, A, Mgh, K) aor. , (Mgh, K) inf. n. دَرْب (T, M, Mgh, K) and دَرْبَة,

(S, M, A, K,) or the latter is a simple subst.; (Mgh;) and دَرْب (M, A, Mgh, K) and دَرْب (which is generally regarded as a quadrilateral-radical word (see art. دردد)) (S, K;) *He was, or became, accustomed, or habituated, to it; attached, addicted, given, or devoted, to it*; (T, S, M, Mgh, K;) and *bold to do it, or undertake it* (Mgh:) or *he knew it, had knowledge of it, or was knowing in it*. (A, TA.) And عَلَيَّ الدَّرْبِ *He (a hawk) was, or became, accustomed, or habituated, or trained, to the chase; and bold to practise it* (A.)

دَرْب, دَرْب (M, Mgh, K) and عَلَيَّ (M, K) inf. n. دَرْب (K) *He accustomed, or habituated, him to it; made him to become attached, addicted, given, or devoted, to it*. (M, Mgh, K) And دَرْب (M), or الدَّرْبِ (T, S, A, K) inf. n. as above, (K,) *He accustomed, or habituated, or trained, (T, S, M, A, K,) a hawk, (T, S, A,) or an eagle, (K,) or a bird or beast of prey, (M,) to the chase; (T, S, M, A, K;) and made it bold to practise it*. (A.) And دَرْبَة الدَّرْبِ *Difficulties, or hardships, exercised him so as to render him strong to endure them, and habituated, or inured, to them*. (Ih, T, S.) — And دَرْب (Iāgr, T) inf. n. as above, (Iāgr, T, K,) *He was, or became, patient in war in the time of flight*. (Iāgr, T, K.)

دَرْب الْقَوْمِ *The people, or party, entered a land of the enemy pertaining to the territory of the روم [or people of the Greek Empire]*. (S.) دَرْبَة occurs in a trad. as meaning *We entered the دَرْب [q. v.]*. (TA.) — دَرْب *He beat a drum*; (Iāgr, T, TA,) as also دَرْب and دَرْب. (TA.)

5. دَرْب quasi-pass. of 2: (Mgh:) see 1.

دَرْب is not a word of Arabic origin. (Mgh:) الدَّرْب is [the Arabic name of the ancient Darbe, near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these "Gates" are mentioned by El-Idreesee as fortified, and guarded by troops who watched the persons going and coming:] *a well-known place in the روم [or the territory of the Greek Empire], mentioned by Imra-el-Kays, [as El-Idreesee also says,] in the words,*

بَنَى صَاحِبِي لَهَا رَأَى الدَّرْبِ حَوْلَهُ  
[My companion wept when he saw the درب around him; knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] *Any place of entrance*, (Kh, T, M, A, Mgh [in my copy of which it is written دَرْب in all its senses], K,) or *a narrow pass*, (Mgh,) to [the territory of] الرُّوم: (Kh, T, M, A, Mgh, K) or *such as is not open at both ends, such as is open at both ends being called دَرْب: (K:) or a place of entrance between two mountains: (Mgh:) or a narrow pass in mountains: and hence it has another meaning well known: (S:) [i. e.] the gate of a سَكَّة [here meaning street: misunderstood by Golius, who has consequently explained دَرْب as having, for one of its meanings, "porta*

ingressuive palmist"; used in this sense by the Arabs because it [i. e. the *درب* properly so called] is like a gate, or entrance, to that whereto it leads: (Mḡb:) or the *gate of a wide* *سكة* (T:) or a *wide gate of a سكة*; and the *largest gate*, (M, K); both of which explanations mean the same: (M:) and also a *wide سكة itself*, so in the phrase, *رُفَاقٌ أَوْ دَرَبٌ غَيْرُ رَافِقٍ* [a narrow street or a wide street not being a thoroughfare]: (Mḡh: [in my copy of which, *درب* is put for *درب*.]) [but in the present day, and as used by El-Makreezee and others, a *by-street*, whether wide or narrow, branching off from a great street, or passing through a *خارة* (or *quarter*), open, or having a gate, at each end:] pl. *دُرُوب* (Kh, T, M, Mḡh, TA) and *دُرَاب*. (Sb, K). [The former pl., the only one commonly known, is not mentioned in the K.] — Also *A place in which dates are put to dry*. (M, K.)

*دُرَب*: see the next preceding paragraph.

*دُرَب* [part. n. of *دُرِبَ*]. You say, *هُوَ دُرِبَ بِهِ* [He is accustomed, or habituated, to it; attached, addicted, given, or devoted, to it; and bold to do it, or undertake it: and] he knows it, has knowledge of it, or is knowing in it. (A, TA.) And some use *دُرِبَ* as part. n. of *دُرِبَ*: (Mḡb:) it signifies *Skilful in his handicraft*: (IAqr, T, Mḡb:) and with *ة*, intelligent: (IAqr, T, K:) and *skilful in her handicraft*: (K:) and [hence] *a female drummer*. (IAqr, T, K.) And *عَقَابٌ دُرِبَ* (M) or *عَقَابٌ دُرِبَ عَلَى الصَّيْدِ* (K) means *دُرِبَ* (K) *دُرِبَ عَلَى الصَّيْدِ* (M) [An eagle accustomed, or habituated, or trained, to the chase; and bold to practise it].

*دُرْبَةٌ* Custom, or habit; (IAqr, T, S, M, A, K;) or habituation; (T, Mḡb;) and boldness to engage in, or undertake, war, and any affair: (IAqr, T, S, A, \*Mḡb, \*K:) and *دُرْبَةٌ* (M, TA.) with tashdeed, (TA.) on the authority of IAqr, (M, TA.) but written in the K *دُرْبَةٌ* (TA.) signifies the same. (M, K, TA.) One says, *لَمْ يَلُتْ دُرْبَةً* [I ceased not to forgive such a one until he took it as a habit]. (T, \*S)

*دُرُوبُ* (Lh, M, K [in the CK *دُرُوبُ*]) and *دُرُوبٌ* (K), the former like *تُرُوبٌ*, in which the [initial] *ت* is [said to be] a substitute for *د*, (Lh, M,) *A he-camel*, (M, K,) or such as is termed *بُكَر*, (Lh, M,) and a she-camel, (Lh, M, K,) *submissive, or tractable*, (M, K,) or *rendered submissive or tractable*: and a she-camel that will follow a person if he takes hold of her lip or her eyelash. (Lh, M, K. [But I read *عِيَابٌ* as in the explanation of *تُرُوبٌ* in the TA, instead of *تُرُوبٌ* in the M and CK in this art., and *تُرُوبٌ* in my MS. copy of the K. See also *تُرُوبٌ*])

*دُرُوب*: see the next preceding paragraph.

*دُرَابَةٌ* and *دُرَابَةٌ*: see *دُرَابَةٌ*.

*دُرَاب*: see *دُرِبَ*, in two places.

*مُدْرَبٌ* A man, (S, M,) or an old man, (T,) *tried, or proved, in affairs, and whose qualities have become known; or tried, or proved, and strengthened by experience in affairs, experienced, or expert: or whose qualities have been tried, or proved*: syn. *مُجَرَّبٌ* (T, S, M, A, \*K) and *مُتَجَرَّبٌ* (M, K:) and *مُدْرَبٌ* is syn. with *مُجَرَّبٌ* (S) or in every word of the measure *مُفْعِل* syn. with *مُحَرَّبٌ*, the medial radical letter may be pronounced with *fet-h* or with *keas*, except *مُدْرَبٌ*. (M, K.) — And hence, (M,) One afflicted with trials or troubles. (Lh, M, K.) — And A camel well trained, and accustomed to be ridden, and to go through the [narrow passes in mountains called] *دُرُوب*. fem. with *ة*. (K.) — *الْمُدْرَبُ* The hon. (Sgh, K.)

*مُدْرِبٌ*: see the next preceding paragraph.

### دربان

*دُرْبَانٌ* (K) and *دُرْبَانٌ* (Kr, TA) sings. of *دُرْبَانَةٌ* (K, TA.), which signifies *Door-keepers, or gate-keepers*: [the sing. is] Persian, [originally *دُرْبَان*], arabicized. (S, K.)

### درج

1. *دَرَجَ* (S, Mḡb, K.) aor. ٤, (S, Mḡb.) inf. n. *دُرُوجٌ* (S, Mḡb, K) and *دُرُجَانٌ* (K.) said of a man, and of a [lizard of the kind called] *دُرُجَانٌ* (S.) *He went on foot; [went step by step; stepped along]; or walked*: (S, K:) and said of a child, *he walked a little, at his first beginning to walk*. (Mḡb, TA:\*) or, said of an old man, and of a child, and of a bird of the kind called *دُرُجَانٌ* aor. as above, inf. n. [and *دُرُوجٌ*] and *دُرُجَانٌ* aor. as above, inf. n. *He walked with a weak gait; crept along; or went, or walked, leisurely, slowly, softly, or gently*. (TA.) — [Hence,] *دُرُجَانٌ قَرْنٌ* *Generation after generation passed away*. (A.) And *دُرُجَانُ الْقَوْمِ* *The people passed away, or perished, none of them remaining*; (S, A, K:) as also *الدُرُجَوَانُ* (S, K) And *هَـ دُرُجَ* *He left no progeny, or offspring*: (Aq, S, K:) *he died, and left no progeny, or offspring*: [opposed to *أَقْبَ*]: but you do not say so of every one who has died: (TA:) or it signifies also [simply] *he died*: (Abou-Tálib, S, A, Mḡb:) so in the prov., *أَكْثَبُ دُرُجَ* (S, Mḡb) *The most lying of the living and the dead*. (S.) Or *دُرُجَ* signifies, (K,) or signifies also, (S,) *He went his way*; (S, K:) and so *دُرُجَ*, [aor. ٤,] like *سَبَحَ*. (K.) *لَيْسَ هَذَا دُرُجِي*, i. e. [This is not thy nest, therefore] *go thou away*, is a saying occurring in a *خُطْبَةٌ* of El-Hajjáj, addressed to him who applies himself to a thing not of his business to do; or to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA.) [See also art. *عَشَى*.] — *دُرُجَتْ* and *دُرُجَتْ* *She (a camel) went beyond this year [from the day when she was covered] without bringing forth*. (S, K.) — *دُرُجَتِ الرِّيحِ* *The*

*wind left marks, or lines, [or ripples,] upon the sand*. (TA.) — *دُرُجَتِ الرِّيحِ بِالْحَصَا* *The wind passed violently over the pebbles [app. so as to make them move along: see also 10].* (K.) — *دُرُجَ*, aor. ٤, *He rose in grade, degree, rank, condition, or station*. (K, TA.) — *هَـ دُرُجَ* *He kept to the plain and manifest way in religion or in speech*. (K, TA.) — Also (i. e. *دُرُجَ*) *He continued to eat the kind of bird called دُرُجَ*. (K.) — *دُرُجَ* as a trans. v.: see 4, in two places.

2. *تَدْرَجَ*, inf. n. *تَدْرِجٌ*, *He made him to go on foot; to go step by step; to step along; or to walk* *he made him (a child) to walk a little, at his first beginning to walk: or he made him (an old man and a child) to walk with a weak gait; to creep along; or to go, or walk, leisurely, slowly, softly, or gently* see 1, first sentence; and see also 10, first sentence.] You say, of a child, *يُدْرِجُ عَلَى الْحَالِ* [He is made to walk, &c., leaning upon the go-cart]. (S, K.) — [Hence,] *دُرُجَهُ* (S, Mḡb, K.) inf. n. *تَدْرِجٌ* (Mḡb,) *He brought him near, or caused him to draw near, (S, Mḡb, \*K.) by degrees (تَدْرِجٌ) (S), or by little and little, (Mḡb,) to such a thing, (S), or إِلَى الْأَمْرِ or إِلَى الشَّيْءِ (Mḡb) as also *استدريجَهُ* (S, Mḡb, K.) — And *هَـ دُرُجَهُ* *He exalted him, or elevated him, from one grade, or station, to another, by degrees (تَدْرِجٌ) (S), or by little and little, (Mḡb,) to such a thing, (S), or إِلَى الْأَمْرِ or إِلَى الشَّيْءِ (Mḡb) as also *استدريجَهُ* (A.) — And hence, *تَدْرِجِي* inf. n. as above, said of corn, or food, and of an affair, *It was beyond, or it baffled, my ability, or power, to attain it, or accomplish it*. (K.) — See also 4. — *دُرُجَ* as an intrans. v. signifies *He went on foot, or walked, [&c.], much*. (Har p. 380.) — [It is also said to signify *He imitated the cry of the bird called دُرُجَ*: see De Saady's "Chrest. Ar." 2nd ed. ii. 39.]**

4. *دُرُجَ* *He (God) caused people to pass away, or perish*. (TA. [See also 10.]) [Hence,] *أَدْرَجَهُ* [He destroyed him with the sword]. (K in art. *شَمَر*.) — *دُرُجَ غَرْصُهَا وَتَلَجَّعَتْ بِحَقَبِهَا* said of a she-camel when she makes her saddle with its appurtenances to shift backwards [She makes her fore girth to slip back and to become close to her hind girth]. (TA.) Accord. to Abou-Tálib, *دُرُجَ* signifies *A camel's becoming lank in the belly, so that his belly-girth shifts back to the hind girth; the load also shifting back*. (TA.) — *دُرُجَ الدُّوْءِ* *He drew up the bucket gently*: (K:) *drew it up, or out, by little and little*. (Er-Riyáshee, TA.) — *أَدْرَجَ* *He chanted it in a quick, or an uninterrupted, manner; for such is the usual*

and prescribed manner of doing so: see 1 in art. **حذر**: in the present day, **درج**, aor. and inf. n. as above, signifies *he chanted, or sang, in a trilling, or quavering, manner, and uninterruptedly, or quichly*. (Msb.) — **إِدْرَجْ** [in speaking signifies, in like manner, *The conjoining of words, without pausing; i. q. وَصَلَ, as opposed to وَقَفَ*. it occurs in this sense in the § in art. **هل**, &c.]

— **ادرج** (inf. n. **إِدْرَجْ**, TA) also signifies *He folded, folded up, or rolled up*, (S, A, Msb, K,) a thing, (TA,) a writing, (S, A, Msb,) and a garment, or piece of cloth; (Msb;) as also **دَرَجْ**, (K,) inf. n. **تَدْرِجْ**; (TA;) and **دَرَجْ**, (K,) aor. ٢, inf. n. **دَرَجْ**: (TA.) the first of these verbs is the most chaste: (L:) [it signifies also *he rolled a thing like a scroll; made it into a roll, or scroll; and hence, he made it round like a scroll; he rounded it: (see اَدْمَعَ and اَدْمَعُ and مَدْمَعُ and مَدْمَعُ &c.)* and he round a thing upon another thing.] also *he unfolded a thing; put it in, or inserted it. and he wrapped, wrapped up, or inwrapped, a thing in another thing.* (L) You say, **ادرج الكتاب في الكتاب** *He infolded, enclosed, or inserted, the writing in the [other] writing; or put it within it.* (A, L.) And **ادرج**

**النبية في الكفن والتقيير** *He put the dead man into the grave-clothing and the grave.* (TA.) And **ادرجني في طي السنان** *He, or it, infolded me in the folding of oblivion.* (TA in art. **طوى**). — [And hence, *† He fostered, or inserted spuriously, a verse or verses into a poem.*] — **رجع** *رجع* *أدريج* *على إدراجيه* or *إدراجة* of a she-camel: see 1. — **ادرج بالناقعة** *He bound the she-camel's teats (K, TA) with a دَرَجَة (ص)* [app. meaning a piece of rag wrapped about them]. (TA.)

5. **تدرج** *He progressed, or advanced, by degrees, إلى شيء to a thing.* (TA.) *He was, or became, drawn near, or he drew near,* (S, Msb,) *by degrees (على التدرج, S), or by little and little, (Msb.) إلى كذا to such a thing, (S), or إلى الأمر to the thing or affair.* (Msb.) — And *† He became accustomed, or habituated, إلى كذا to such a thing.* (A.)

7. **اندرجوا**: see 1. — **اندرج** also signifies *It was, or became, folded, folded up, or rolled up.* (KL.) [And *It was, or became, infolded, or inwrapped.* — And hence, *† اندرج فيه, or became, involved, implied, or included, in it.* — And *اندرج تحت كذا* *† It was, or became, classed as a subordinate to such a thing.*]

10. **استدرجه** [is syn. with **درجه** in the first of the senses assigned to this latter above. Hence,] **Dhu-Rummeh** says,

صَرِيحُ الْحَالِ اسْتَدْرَجَتْهُ الْحَاوِرُ

meaning [The creaking of the large sheaves of pulleys] which the pivots made to go [round] slowly **صَرِيحًا إِلَى أَنْ تَدْرَجَ** (TA.) — See also 2, in two places. — [Also] *He caused him to*

*ascend, and to descend, by degrees.* (Bḡ in vi. 191.) — And hence, *He (God) drew him near to destruction by little and little:* (Bḡ ibid.) *He brought him near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour:* (Idem in lxvii. 44:) *He (God) took him (a man) so that he did not reckon upon it; (as though by degrees; bestowing upon him enjoyments in which he delighted, and on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in his most heedless state such is said to be the meaning in the Kur vi. 181 and lxvii. 44: (TA.) or He bestowed upon him new favours as often as he committed new wrong actions, and caused him to forget to ask for forgiveness [thus leading him by degrees to perdition]; and [or as some say, TA] He took him by little and little; [or by degrees;] not suddenly: (K:) or **اسْتَدْرَجَهُ** signifies *He took them by little and little; [one, or a few, at a time,] not [all of them together,] suddenly.* (L.) And *He, or it, called for, demanded, or required, his destruction.* from **درج** “he died.” (A, TA.) — *It (another's speech, Abou-Sa'ed, TA) disgusted him so as to make him creep along, or go slowly or softly, upon the ground.* (Abou-Sa'ed, K.) — *He deceived him, or beguiled him, (AHeyth, K, TA,) so as to induce him to proceed in an affair from which he had refrained.* (AHeyth, TA.) — **استدرج الناقة** *He invited the she-camel's young one to follow after she had cast it forth from her belly: so accord. to the K: [in the CK, for الناقة and وَلَدَهَا, we find الناقة وَلَدَهَا;] but accord. to the L and other lexicons, وَلَدَهَا and وَلَدَهَا, i. e. the she-camel invited her young one to follow [her] after she had cast it forth from her belly.* (TA.) — **استدرجت الرياح الحصاص** *The wind [blew so violently that it] made the pebbles to be as though they were going along of themselves (K, TA) upon the surface of the ground, without its raising them in the air.* (TA.) [See also 1.] — **استدرج** also signifies *The drawing forth (in Pers. آوردن) speech, or words, from the mouth.* (KL.) — And *The rejecting a letter, such as the و in يَدُ for يَوْجُدُ* (Msb in art. **وعد**).*

**درج**: see **درج**, in two places. — Also, and **دَرَجْ** *A thing in, or upon, which, one writes; (S, K;)* [a scroll, or long paper, or the like, generally composed of several pieces joined together, which is folded or rolled up:] and **مَدْرَجْ**, [used as a subst.,] a writing folded or rolled up; pl. **مَدَارِجْ**: (Har p. 254:) — **مدرجة** [app. **مَدْرَجَة**, from **ادرج** “he folded” or “rolled up,” with ٢ added to transfer it from the predicament of part ns. to that of substs.,] signifies [in like manner] *a paper upon which one writes a رسالة [or message, &c.], and which one folds, or rolls up; pl. مَدَارِجْ.* (Har p. 246.) — **في درج الكتاب** signifies *في طيه* [lit. *Within the folding of the writing; meaning infolded, or included, in the*

*writing*]; (S, A, TA;) and **في ثنيبه** [which means the same]; (A;) **في داخله** [an expletive adjunct, meaning *in the inside of the writing*]. (TA.) You say, **دَرَجَ الْكِتَابَ** [I transmitted it in the inside of the writing]. (S, TA.) **جَعَلَهُ فِي دَرَجِ الْكِتَابِ** [He put it in the inside of the writing]. (A, L, TA.) And **فِي دَرَجِ الْكِتَابِ كَذَا وَكَذَا** [In the inside of the writing are such and such things; or in the writing are enclosed, or included, or written, or mentioned, such and such things; this being commonly meant by the phrase **فِي طَيِّ الْكِتَابِ** كَذَا وَكَذَا]. (TA.)

**دَرَجْ** *A woman's جَنَشْ (S, K,) i. e. a small receptacle of the kind called سَطَط, in which a woman keeps her perfumes and apparatus, or implements:* (TA.) [accord. to the K, it is a coll. gen n.; for it is there added, (I think in consequence of a false reading in a trad.)] the n. un. is with ٣: and the pl. [of mult.] is **دَرَجَاتُ** [of pane. **أَدْرَاجْ**]. (K.)

**دَرَجْ** *A way, road, or path; (S, L, K;) as also دَرَجَة (S, A) and دَرَجَة (S, A) and دَرَجَة (A, K) signify [the same, or] a way by, or through, which one goes or passes; a way which one pursues; a course, or route; syn. مَسَلَك (S) and مَسَلَك (S, K) and مَسَرَّة (A); and particularly the way along which a boy and the wind go; as also دَرَجْ, respecting which last, in relation to the wind, see دَرَجْ: (L:) or دَرَجْ signifies a road; or a cross-road; or a bending road; and its pl. is **مَدَارِجْ**: (Msb.) and **مَدْرَجَة** is explained by Er-Rāghib as signifying a beaten way or road: and it signifies also the course by which things pass, on a road &c. and the main part of a road: and a rugged [road such as is termed] تَنْبِيَّة, between mountains: (TA.) the pl. of **دَرَجْ** (S, L) and of **دَرَجْ** (L) is **أَدْرَاجْ** (S, L) and **دَرَجَاج**, which occurs in a prov. cited below: (Meyd:) and the pl. of **مَدْرَجَة** is **مَدَارِجْ**: (S, TA:) **أَكْبَنَ مَدَارِجْ** signifies the roads that lie across a hill such as is termed **اِكْبَنَة** (TA.) You say **دَرَجْ أَدْرَاجْ** meaning *Go thy way, as thou camest.* (TA from a trad.) And **رَجَعَ دَرَجَهُ** (TA) and **رَجَعَ أَدْرَاجَهُ** (Sb, S, K) and **رَجَعَ إِدْرَاجَهُ** (K) or **رَجَعَ إِدْرَاجَهُ** (IAr) *He returned by the way by which he had come.* (S, K, TA.) And **رَجَعَ دَرَجَهُ** *He returned to the thing, or affair, that he had left.* (TA.) And **رَجَعَ عَلَى أَدْرَاجِهِ** *He returned without having been able to accomplish what he desired.* (IAr.) And **أَدْرَاجَهُ** *He kept on his way; persevered in his course.* (TA.) And **أَقْبَدُوا دَارَهُ مَدْرَجَةً** *They made his house a way through which to pass.* (A.) And **هَذَا الْأَمْرُ مَدْرَجَةٌ** *† This thing, or affair, is a way that leads to**



The legs of a beast (T, K) and of a man: ISD knew not the sing. (TA.)

دَرَجَةٌ: see دَرَجَةٌ.

مَدْرَجٌ: pl. مَدْرَجَاتٌ: see دَرَجٌ, in four places.

مَدْرَجٌ: see دَرَجٌ. — [Also + A verse foisted, or inserted spuriouly, into a poem.]

مَدْرَجٌ A she-camel that has gone beyond the year [from the day when she was covered] without bringing forth. (TA.) — And A she-camel that makes her fore girth to slip back and to become close to her hand girth; contr. of مَدْرَجٌ; as also مَدْرَجٌ; of which the pl. is مَدْرَجَاتٌ. (TA.)

مَدْرَجَةٌ, and its pl. مَدْرَجَاتٌ, which is also pl. of مَدْرَجٌ: see دَرَجٌ, in seven places. — مَدْرَجَةٌ A land in which are birds of the kind called مَدْرَجٌ. (S)

مَدْرَجَةٌ: see دَرَجٌ.

مَدْرَجٌ A she-camel that is accustomed to go beyond the year [from the day when she was covered] without bringing forth: (S) or that exceeds the year by some days, three or four or ten; not more. (TA.) — See also مَدْرَجٌ.

#### در

1. دَرٌ (M, Mgh, L, K) aor. ٤, (S) inf. n. دَرٌ, (S, M, Mgh, L, K, \*) He was, or became, toothless; (S, L); he lost his teeth. (M, Mgh, L, K.) It is said in a trad., أَمَرْتُ بِالسَّوَاكِ حَتَّى خَفْتُ, I was commanded to make use of the tooth-stick until I feared, meaning I thought, or opined, that I should assuredly become toothless: for the Arabs use غَنَ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, غَنَنْتُ لَعْنَتِكَ (S, L); or, accord. to one relation, the words of this trad. are لَوِثْتُ بِالسَّوَاكِ حَتَّى يَدْرُدَنِي [a mistranscription for يَدْرُدَنِي, from أَدْرُدُ, i. e. I kept to the use of the tooth-stick until I feared that it would deprive me of my teeth, or render me toothless]: (L); or, accord. to another relation, خَفِيتُ أَنْ أَدْرُدَ [I feared that I should make my teeth to fall out]; but this [verb, Mfr says, I have not heard. (Mgh.)

4: see above, in two places.

دَرٌ inf. n. of دَرٌ. (S, M, &c.) — And I. q. حَرٌ [but in what sense is not said: see what next follows]. (M, TA.)

دَرٌ, as an epithet applied to a man, I. q. حَرٌ [but in what sense is not said]. (M, TA.)

دَرٌ: see أَدْرُدُ, in two places.

دَرٌ The dregs, feces, lees, or sediment, or what remains at the bottom, of olive-oil, (S, K,) and of other things, (S,) or of [the beverage called] نَبِيدٌ, (A,) and of any fluid, such as beve-

rages, or wines, and oils. (L.) — Also A ferment that is put into, and left in, expressed juice and [the beverage called] نَبِيدٌ, in order that it may ferment. (L.) [See خَبِيرٌ.]

دَرٌ an abbreviated dim. of أَدْرُدُ. (S, K.)

أَدْرُدُ A toothless man; (S, M, A, Mgh); as also دَرٌ, with an augmentative مَرٌ (M) fem. of the former دَرٌ: (S, M); and pl. دَرٌ. (A.) — دَرٌ, نَاقَةٌ (S, M, K,) and دَرٌ, with an augmentative مَرٌ (S, K,) as in the instance of دَرٌ syn with دَرٌ, and of دَرٌ syn with دَرٌ, (S, K.) A she-camel advanced in years: (S, K.) or having her teeth [morn, or consumed,] down to the sockets, (M, K,) by reason of old age. (M, TA.) — الدَرْدَرَةُ the name of A certain corps, or troop of horse, [كَنْبِيَّةٌ, in some copies of the S and K كَنْبِيَّةٌ,] that belonged to the Arabs. (A' Obeyd, S, K, TA.)

#### درز

دَرَزٌ [A seam, or a raised seam, of a garment or piece of cloth:] the elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing. (Mgh); one of the دَرَزِ of a garment or piece of cloth, (S, TA,) and the like; (TA,) which are well known: (K); a Persian word, [originally دَرَزُ] (S, TA,) arabicized: (S, K); or, accord. to some, the nap, or villous substance, (رَبِيٌّ), and lustre, (رَمَاءٌ), of a garment, or piece of cloth. (TA.) — [Hence,] دَرَزٌ بَنَاتُ الدَّرَزِ: Lice: and nits; syn. صَبَابٌ. (S, K, TA.)

#### درس

1. دَرَسٌ aor. ٤, inf. n. دَرَسٌ, It (a trace, or mark, or what is termed رَسْمٌ, S, A, K, and a house, A, or a thing, M) became effaced, erased, razed, or obliterated; (S, M, A, K); as also دَرَسٌ (K, TA,) said of what is termed رَسْمٌ (TA): or it (the trace, or mark, of a house, or what remained, cleaving to the ground, marking the place of a house;) became covered with sand and dust blown over it by the wind: (TA in art read:) or it (an abode, or a place of sojourning,) became effaced, erased, razed, or obliterated, and its traces, or remains, became concealed, or unseen: (Mgh.) — دَرَسٌ signifies the same as درس in the first of the senses explained above, but in an intensive manner (M). — [Hence] الْإِيَّاتُ دَرَسَتْ as explained near the end of this paragraph.] —

Hence, also, (AHeyth), دَرَسَ الْكُتُبُ (AHeyth, S, A, K,) دَرَسَ (S, TA,) † The garment, or piece of cloth, became old and worn out. (AHeyth, S, A, K.) — And دَرَسَ الْكِتَابُ † The writing, or book, became old. (Mgh.) — [Hence, also,] دَرَسَتْ (S, M, A, K) aor. ٤, (M) inf. n. دَرَسٌ (S, M, K,) and دَرَسَ (M, K,) † She (a woman, S, M, A, K, or, accord. to Lh, a girl, M) menstruated. (S, M, A, K.) — دَرَسَتْ الرِّيحَ (S, M, K,) دَرَسَ (A), [aor. ٤,] inf. n. دَرَسَ (A, TA.) The wind, (S, M, K,) or winds, (A),

effaced, erased, razed, or obliterated, it, (S, M, A, K,) by repeatedly passing over it; (A); namely, a trace, or mark, [of a house &c.,] or what is termed رَسْمٌ; (S, K); and [erased, or razed,] a house; (A); or a thing: (M) and دَرَسَ الْقَوْمُ The people effaced, erased, razed, or obliterated, it (M) — Hence, (AHeyth), دَرَسَ الْكُتُبُ (AHeyth, S, A, K) aor. ٤, inf. n. دَرَسَ (TA), † He rendered the garment, or piece of cloth, old and worn-out. (AHeyth, K.) — دَرَسَ وَنَحَوَهَا (M), or الْحَنْطَةَ (S, A, Mgh, K,) دَرَسَ (Mgh), aor. ٤, (TA,) inf. n. دَرَسَ (M, K) and دَرَسَ (S, A, Mgh, K,) † He trod, or thrashed, the wheat, (S, M, A, Mgh, K,) and the like: (Mgh.) [because he who does so passes repeatedly over it] of the dial. of El-Yemen: (M, TA.) or دَرَسَ in the sense here indicated is of the dial. of Syria. (TA.) — دَرَسَ الْمَرْأَةَ (A), or الْجَارِيَةَ (K,) † He compressed the woman, (A); or the girl (K.) — دَرَسَ السَّاقَةَ (M, A) aor. ٤, inf. n. دَرَسَ (M), † He broke, or trained, the she-camel. (M, A) [and so, app., دَرَسَهَا for it is said that] the primary signification of دَرَسَ is the breaking, or training, or disciplining, [a beast;] and returning time after time (تَعَبُّدٌ) to a thing. (TA.) You say also, يَجْعَلُ لِي دَرَسًا, meaning † A camel that has not been ridden. (S, TA.) — Hence, (M), [or from دَرَسَتْ الرِّيحَ, or from دَرَسَ الْكُتُبُ] دَرَسَ الْكِتَابَ (S, M, A, K) aor. ٤, (M, K) and دَرَسَ (S, M, K) inf. n. دَرَسَ (S, M, K) and دَرَسَ (TA), † He read the book; (M, K); as though he opposed it until it became easy for him to remember it: (M): or he read it repeatedly, [or studied it,] in order to remember it: (A): or he made it easy to remember, by much reading (TA): or he read and learned it: (B) in vi. 105: and دَرَسَ, inf. n. دَرَسَ, دَرَسَ, signifies the same: (M): and so دَرَسَ and دَرَسَ (K) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA.) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] دَرَسْتُ الْكِتَابَ, and دَرَسْتُهَا, and دَرَسْتُهَا, signify the same as دَرَسْتُهَا [I read the books, or read them repeatedly, &c.]: (S, TA.) — دَرَسْتُ الْقُرْآنَ signifies He read the Qur-an, and returned to it time after time, in order that he might not forget it. (TA.) You say also, دَرَسْتُ الْعِلْمَ, aor. ٤, inf. n. دَرَسَ (M), † I read science. (Mgh.) It is said in the Qur [vi. 105], accord. to different readings, دَرَسْتُهَا, † دَرَسْتُهَا, † [And to the end that they may say, Thou hast read, &c.:] but some say that the former means Thou hast read the books of the people of the Scriptures: and the latter, Thou hast consulted, or conferred, with them; expl. by ذَاكِرْتَهُمْ (M): or the former means Thou hast learned: (Abu-l-'Abbas.) and the latter, Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as thy teacher: (I' Ab, Mujāhid, K) and another reading is دَرَسْتُ

i. e. *دَارَسَ النَّبِيُّ الْيَهُودَ* [The prophet hath read, or studied, with the Jews] and another, *دَارَسَتْ*, which may be rendered in two ways: *The Jews have read, or studied, or consulted, or conferred, with (دَارَسَتْ) Mohammad: and The signs (آيَات) have vied in length of time [or antiquity] with those of other scriptures so that every one of them has for the most part become obliterated.* (TA) and another reading is *دَرَسَتْ*; and another, *دَرَسَتْ*; both meaning, *They (these stories, or histories,) have become obliterated* (M.) or *they are things which have long since passed* (Abu-l-'Abbas:) but the latter of these two verbs has a more intensive signification: and it is also said to signify *They have been dissipated*. (M.) [You also say, *دَرَسَ عَلَيْهِ* † *He read, or studied, under him as his teacher, like عَلَّمَهُ عَلَيْهِ*.]

2. *دَرَسَ غَيْرَهُ* † [He made another to read, or to read repeatedly, or to study, in order to remember; or to read and learn: he taught him to read, &c.: he lectured him]. (A.) And *دَرَسَتْهُ* † [I made him, or taught him, to read the book, or to read it repeatedly, or to study it, or to read and learn it]. (IJ, M.) — See also *دَرَسَ الْكِتَابَ*.

3. *دَارَسَ النَّافَّة*: see 1. — *دَارَسَتْ الْآيَات*: see 1. — *دَارَسَ غَيْرَهُ* † [He read, or studied, with another, each of them teaching the other]. (A.) And *دَارَسَتْهُ*, inf. n. *مَدْرَسَتْهُ*, † [I read, or read repeatedly, or studied, or read and learned, with him the book, each of us teaching the other]. (A.) And *دَارَسَهُ* † *He called to mind with them a subject of discourse, &c.: or he conferred with them, syn. ذَاكِرَهُمْ*. (M.) See also 1, latter half, in five places.

4: see 2: — and see *دَرَسَ الْكِتَابَ*.

5. *دَرَسْتُ أَذْرَأًا وَتَكَمَّلْتُ شَيْئًا* † [npp., I clad myself in old and worn-out garments, and wrapped myself in shemlaks]. (A, TA.)

6. *دَرَسُوا الْكِتَابَ حَتَّى حَفِظُوهُ* † [They read the book, or read it repeatedly, or studied it, or read and learned it, together, teaching one another, until they retained it in memory]. (A.) — *تَدَارَسَ الْقُرْآنَ*, and *ادَّارَسَتْهَا*, and *تَدَارَسَتْ الْكُتُبَ*: see *دَرَسَ الْكِتَابَ*.

7: see 1, first signification.

8. *دَارَسَ road, or way, that is unapparent*, (S, K;) as though the traces thereof had become effaced. (TA.) — See also *دَرَسَ* = [A lecture: pl. *دَرَسَات*].

*دَرَسَ* The relic, trace, or mark, of a thing that becomes effaced, erased, razed, or obliterated. (M.) — *An old and worn-out garment, or piece of cloth*, (S, M, A, K;) [app. an epithet used as a subst; ] as also *دَرَسَ* (M) and *دَرَسَ* (S, M, A, K;) † which last also signifies an old and worn-out carpet; (A;) † and as an epithet, signifying old and worn-out, is applied to a coat of mail, (M, TA.) and to a sword, and to a *مَغْفَر* [&c.]: (TA:) pl. [of the first] *دَرَسَات*, (M, K,)

Bk I.

[a pl of pauc.] and [of the same or of either of the others] *دَرَسَات*. (S, M, K.) — [Hence, or, as IF says, from *أَبُو أَدْرَاسٍ*, [المجذَّب] in some copies of the *أَمْرُ أَدْرَاسٍ* † *The pudendum muliebre*. (S, O, K.)

دَرَسَةٌ † Training, or discipline. (K.)

دَرَسَ: see *دَرَسَ* in three places. — [Also Dry

*دَرَسِير*, or *Alaexandrian trefoul*.]

دَرَسَ [A house of which the remains are becoming effaced, erased, razed, or obliterated: or i. q. *مَدْرَسَات*.] (A.) — *وَأَمْرَاءُ دَرَسَ*, (M, K,) or, accord. to Lh, *حَارِيَّةُ دَرَسَ*, (M,) † *A woman*, (M, K,) or girl, (Lh, K,) menstruating: (Lh, M, K:) pl *دَرَسَات* and *دَرَسَات* (M)

*دَرَسَ* † *The penis*. (A, K.)

دَرَسَ [inf n. of 2, q. v.] = [Also † *A conventional term or signification used by the مُدْرِسُونَ*, or lecturers, tutors, or professors, of colleges]. (Mgh, in arts حنف and vining, &c.)

دَرَسَ + *A book, or writing*, (K, TA: but omitted in some copies of the former:) [also, accord. to Golus, a commentary by which any one is taught; Hobr. *دَرَسَ*]. — See also the next paragraph.

دَرَسَ † *A place of reading, or study*; (Mgh;) in which persons read, or study; (TA:;) [a college; a collegiate mosque; an academy; ] as also *دَرَسَ* (TA) and *مَدْرَسَ* (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange. (ISd, TA:) whence the *دَرَسَ* of the Jews; (K;) their house in which is repeatedly read the Book of the Law revealed to Moses: (A:) or their house in which the Book of God is read, or read repeatedly: (TA:) or their synagogue: (Mgh:) the pl. of *دَرَسَ*, (TA:;) and that of *مَدْرَسَ* (Mghb.) *دَرَسَ* (طريق) † *The road or track* [of camels, or of camels and sheep or goats]. (A, TA.)

دَرَسَ † *A bed made plain, even, smooth, or easy to lie upon*. (TA.) — † *A man tried and proved, or tried and strengthened, by use, practice, or experience; expert, or experienced*. (A, TS, K.)

دَرَسَ † *A man who reads much and repeatedly*. (K, TA.) — Hence, the *دَرَسَ* of a college, (i. e. The lecturer, tutor, or professor, of a college, a collegiate mosque, or an academy. from which it is not to be understood that there is but one such person to every college; for generally one college has several *دَرَسُونَ*. (TA.)

دَرَسَ: see *دَرَسَ* in two places. — Also † *One who reads, or reads repeatedly, or studies, the books of the Jews: the measure of the word implies intensiveness*. (TA.)

دَرَسَ [A house of which the remains are effaced, erased, razed, or obliterated: see also

*دَرَسَ*.] (A.) — *طَرِيقٌ مَدْرُوسٌ* † *A road much beaten by passengers, so as to be made easy by them*. (A, TA.)

مَدْرَسَ † *One who reads, or studies, with another, syn. مَقْرَأٌ*. (K:) or one who has read books. (K.)

دَرَسَ

1. *دَرَسَ*, aor. *دَرَسَ*, inf. n. *دَرَسَ*, *He* (a horse, and a sheep or goat,) *was black in the head, and white [in the other parts]: or, as some say, was black in the head and neck* (Mgh) [in my copy of which is an evident omission, which I have supplied. see *أَدْرَسَ*.] [See also *دَرَسَ*, below.]

2. *دَرَسَ*, inf. n. *تَدْرَسَ*, (S, K,) *He clad a man with a دَرَسَ*, (K,) i. e. a coat of iron [or coat of mail]: (TA:) and a woman with a *فَيْصَ* [or shift]. (S, K.)

4. *أَدْرَسَ*, (K,) inf. n. *أَدْرَسَ*, (TA,) *The month passed its half*. (ISH, K.) *أَدْرَسَ* also signifies *The blackness of its first part*. (ISH.)

5: see 8, in three places.

8. *دَرَسَ* (a man) *clad himself with a دَرَسَ* (S, K) of iron [i. e. a coat of mail]; (K;) as also *دَرَسَ* (S, K.) And *أَدْرَسَتْ* *She* (a woman) *clad herself with a دَرَسَ*, (S, K,) i. e. a *فَيْصَ* [or shift]. (S, TA.) — *أَدْرَسَ مَدْرَسَةً*, and *تَدْرَسَهَا*, and *تَدْرَسَهَا* (Kh,) and *تَدْرَسَ* alone, (S,) and *تَدْرَسَ* (S, K,) but this last is of weak authority, (S,) *He clad himself with a مَدْرَسَةً* [q. v.]. (S, K.) — *أَدْرَسَ حُلَّانَ اللَّيْلِ* † *Such a one entered into the darkness of the night, journeying therein*; (K, TA;) like *أَغْمَدَ اللَّيْلَ*. (S) and L in art. *شَجَرٌ لَيْلاً وَأَدْرَسَ* (TA.) Hence the saying, (TA.) *أَدْرَسَ لَيْلاً* † *Use thou prudence, or precaution, or good judgment, and journey all the night*. (S, K.) [See also art. *شَجَر*.] — *أَدْرَسَ الْخُوفَ* † *He made fear as it were his innermost garment; by closely cleaving to it*. (TA.)

Q Q. 2. *تَدْرَسَ*: see 8, in two places.

دَرَسَ *A coat of mail; syn. زَرَبَةٌ*. (IAth, Mgh, TA:) [or a coat of defence of any kind; being a term applied in the S and K &c. to a *بَلْبَنَة*, i. e. a coat of defence of skins, or of camel's hide:] and also, of plate-armour: (AO, in his book on the *مَقْفَر* and *بَلْبَنَة*, cited in the TA voce *مَقْفَر*.) [but the first is the most general, and proper, meaning:] as meaning a *دَرَسَ* of iron, it is fem.; (S, Mgh, K;\*) or mostly so; (Mgh;) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. *أَدْرَسَ* and *دَرَسَ*, (S, Mgh, K;\*) the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is *دَرَسِيَّة*, which is anomalous, (S, Mgh, K,) by rule it should be with *ة*; (S;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say *دَرَسِيَّة*.

(Mṣb.) — Also *A woman's قميص* [or *shift*]; (S, Mṣb, K;) *a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms [or sleeves], and the two openings of which [at the two sides] she sews up*. (T, TA:) or *a woman's garment which is worn above the قميص*: or, accord to El-Hulwāne, *one of which the opening for the head to pass through extends towards, or to, the bosom, whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mtr] I find not in the lexicons*. (Mgh:) *a small garment which a young girl wears in her house, or chamber, or tent*. (TA:) as meaning a woman's درج, it is masc., (Lh, S, Mgh, Mṣb, K,) only; (Lh,) or sometimes fem.: (TA:) pl. أدراج. (S, K) [See a verse cited voce مجول.]

درج *Whiteness in the breast of a sheep, or goat, and in its نحر* [or *part where it is slaughtered, but وَخْرًا*, in the K, is probably a mistranscription, for وَخْرًا, meaning *and the like thereof*, i. e., of the sheep, or goat], and *blackness in the thigh*. (Lth, K.) [See also 1; and see ذرعة.]

أدرج. see لَيَالٍ درج.

درج, in a horse, and in a sheep or goat, *Blackness of the head, and whiteness [of the other parts]*: or, accord, to some, *blackness of the head and neck*: a subst. from درج [q. v.]. (Mṣb.) — See also أدرج, in the middle of the paragraph.

درجعة, applied to an arrow-head or the like, *Penetrating into, or piercing through, the coats of mail*: pl. دراجي. (Ibn-'Abbād, K)

درج. see ذرعة and درجعة.

درجعة. see مذرعة, in four places.

درج *Having, or possessing, a درج* [or *coat of mail*]: (Mgh:) or *a man having upon him a درج*; (S, K;) as though having, or possessing, a درج; [being properly a possessive epithet] like تَدِيرُ and لَابِنُ. (S)

أدرج, applied to a horse, and to a sheep or goat, *Having a black head, the rest being white*: (S, Mṣb, K;) or, as some say, *having a black head and neck, (Mṣb, TA,) the rest being white*: (TA:) or *having a white head and neck, the rest being black*: (TA:) fem. ذرعة. (S, Mṣb:) pl. درج: (S:) or ذرعة signifies *having what is termed درج* [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat *black in the body, and white in the head*. or *black in the neck and head, the rest of her being white*: or, accord, to AZ, *a ewe having a black neck*: or, accord, to Abou-Sa'eed, *sheep or goats differing in colour*: or, accord, to ISh, *black except in having the neck white: and red [or brown], but having the neck white: and also, having the head with the neck white*: accord, to Az, the right explanation is that given by AZ, meaning *having the fore part black; being likened to the nights*

termed درج; or the latter are likened to the former: and hence, (TA,) — لَيْلَةٌ ذَرَعَةٌ † *A night of which the moon rises at the dawn, (K,) or at the commencement of the dawn, the rest thereof being black, and dark.* (TA.) And لَيَالٍ ذَرَجَ (S, K,) said by AHāt to have been heard by him only on the authority of AO, but so accord, to Ag and A'Obeid and AHeyth, (TA,) and درج; (K;) the former contr. to rule, for by rule it should be ذَرَجَ, its sing being ذَرَجَةٌ; (A'Obeid, S;) or, accord, to AHeyth, you say ذَرَجٌ and ذَرَجٌ, and ثَلَاثٌ ذَرَجٌ and ثَلَاثٌ ذَرَجٌ, and ثَلَاثٌ ذَرَجٌ and ثَلَاثٌ ذَرَجٌ are pls. of ذَرَجَةٌ and ذَرَجَةٌ, not of ذَرَجَةٌ and ذَرَجَةٌ; and Az says that this is correct and regular; but IB says that ذَرَجٌ has ذَرَجٌ for its pl. for the purpose of assimilation to ثَلَاثٌ in the saying ثَلَاثٌ ذَرَجٌ, and that no other instance had been heard by him of a word of the measure ثَلَاثٌ ذَرَجٌ having a pl. of the measure ذَرَجٌ; (TA:) † *Three nights of the month which follow those called البَيْض*; (Ag, S, K;\*) namely, the *sixteenth and seventeenth and eighteenth nights*; (TA:) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K;) there is no difference in what Ag and AZ and ISh say respecting them: but some say that they are the *thirteenth and fourteenth and fifteenth*; because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus: *three nights of the month which follow those called البَيْض, which, meaning the latter, are the thirteenth &c*; for the thirteenth and fourteenth and fifteenth are all white:] or, accord, to AO, الذَّيَالِي الدَّرَجُ signifies *the nights of which the fore parts are black and the latter parts white, of the end of the month; and those of which the fore parts are white and the latter parts black, of the commencement of the month.* (TA.) — أدرج also signifies † *One whose father is free, or an Arab, and whose mother is a slave*; syn. هَجِين; (K;) as also مَخْلُج. (TA.) And قَوْمٌ ذَرَجٌ † *A people, or company of men, of whom half are white and half black*. (TA.)

مذرع: see the following paragraph.

مذرعة *A certain garment, [a tunic,] like that called ذَرَعَةٌ, never of anything but wool, (Lth, K,) [and having sleeves; for] mention is made, in a trad., of a مذرعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed وَضُوء, put forth his arm from beneath the مذرعة, and so performed that ablution*: (TA:) accord, to some, the ذَرَعَةٌ is a [garment of the kind called] جَبَّة, *slit in the fore part*; (TA;) [thus resembling a kind of جَبَّة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be a wide vest or shirt; a large جَبَّة: and the مذرعة is there said to be a woollen ذَرَعَةٌ; a wool-

*len tunic*: El-Makreezee (cited by De Sacy in his "Chrest. Arabs," 2nd ed., vol. i., p. 125,) describes the ذَرَعَةٌ as a garment worn in Egypt particularly by Weziers, *slit in the fore part to near the head of the heart, with buttons and loops*. Gohus describes it as "*tunica gossipna, fere grossior*;" adding, "*estque exterior tum virilis tum muliebri*;" as on the authority of J, who says nothing of the kind, and of the Loghat Neqmet-Allah: and as *epomis, seu amiculum quod humeris injicitur*, on the authority of Ibn-Ma'roof: J only says,] the ذَرَعَةٌ and مذرعة are one; and ذَرَعَةٌ is sing. of, or signifies one of what are called, ذَرَجِيَّ (S) the pl. of مذرعة is مَذَارِجُ. (MA.) — Also The [appendage called] صَقَّة [q. v.] of a رَحْل [or camel's saddle, when the heads of the واسطة and/or fore part (Az says the وَسَط, accord, to the TA,)] and the اخرة [or hinder part] appear from [above] it. (K.)

## درج

درج: see what next follows.

درجعة (S, K, TA,) or دَرَجِيَّ (Mgh,) [i. e. *A shield,] made without wood and without sinews*: (Mgh, TA:) or *made of skins sewed one over another*: (ISd and TA voce حَجَفَةٌ, q. v.) pl. ذَرَجِيَّ (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] أَذْرَاقُ [a pl. of pane] and ذَرَجِيَّ (K;) this last mentioned by IDrd, who says, they are made of the skins of beasts found in the country of the Abyssinians, (TA,) [as are shields thus called in the present day: they are made of the skin of the hippopotamus, and of other pachydermatous animals; and sometimes of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.] — Also *A خَوْصَة* [here meaning sluice] in a rivulet: an arabicized word, from [the Persian] ذَرِيحَة. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درجَة is incumbent on the owner of the rivulet. (TA.)

درج: see what next follows.

درجِيَّ (S, K) and دَرَجِيَّ (El-Hejeres, K) and ذَرَجِيَّ (K) and ذَرَجِيَّ (Fr, TA,) with kesr, like دَرَجٌ &c., not ذَرَجٌ, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the OK and my MS copy of the K,] i. q. دَرَجِيَّ [q. v.]. (S, K.) — Also, (K,) or ذَرَجِيَّ (TA,) تَرِيَّاق (K, TA;) as being likened to تَرِيَّاق [properly so called: a meaning also borne by تَرِيَّاق and تَرِيَّاقَة]. (TA.)

ذَرَجِيَّ and ذَرَجِيَّ: see the next preceding paragraph, in three places.

دَرَجُ *A certain measure for wine, or beverage, (S, A, O, L,) containing the quantity to be drunk [at once]: a Persian word, [originally دَرُو or*



[دُرَّة] arabicized. (L, TA:) [J says,] I think it to be Persian, arabicized: (S) it is thus correctly written; not, as the context of the K requires it to be in this sense, دُرَّة. (TA.) — Also *A jar having a loop-shaped handle*, (K, TA,) *that is lifted, or carried, by the hand*: of the dial, of the people of Mekkeh: pl. دُرَّات. (TA.) [In Egypt, it is applied to *A narrow-necked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation*: several varieties of this kind of bottle are figured in ch. v. of my "Modern Egyptians."]

## درک

1. دَرَكَ, from which should be derived دَرَاكٌ and دَرَاكٌ, is unused, though its noun درك [i. e. دركٌ or دركٌ, which latter (the more common of the two) see below,] is used (IB.) [دَرَكَ in Golum's Lex. is evidently a mistranscription for دَارَكٌ]

2. تَدْرِكٌ The dropping of rain with close consecutiveveness, (IAq, K, TA,) *as though one portion thereof overtook another*. (IAar, TA.) You say, درك المطر *The rain dropped with close consecutiveveness*. (TK.) — Also *The hanging of a rope upon the neck of a person in coupling him with another*. (AA.)

3. دَرَاكٌ The making one part, or portion, of a thing, (K, TA,) whatever it be, (TA,) to follow another uninterruptedly; (K, TA;) as also مُدَارَكَةٌ: (TA:) both [are inf. ns of دراك, and] signify the same [i. e. the continuing, or carrying on, a thing uninterruptedly]: (S:) مُدَارَكَةٌ is when there are no intervals between things following one another; like مواصلة: otherwise it is مُوَاتَرَةٌ. (S and K in art. وتر) You say, of a man, دراك صوته *He continued his voice uninterruptedly*. (S, TA.) — Also *A horse's overtaking, or coming up with, wild animals* (K, TA) &c. (TA.) You say, of a horse, دراك الرجل, inf. n. دَرَاكٌ, *He overtook, or came up with, the wild animals*. (TK.) [Thus it is syn. with دراك.] — In the saying, لَا بَرَكَ إِلَّا فِيهِ وَلَا تَارَكَ دَارَكَ (S, K, TA,) it is an imitative sequent: (K, TA:) all these verbs have one and the same meaning. (S, TA. [See تَارَكَ.])

4. إِدْرَاكٌ (S, Mgh, K, &c.) inf. n. إِدْرَاكٌ (S, Mgh, and دَرَكَ, (Mgh,) *It, or it, attained, reached, overtook, or came up with, him, or it*: (S, K, TA:) or sought, or pursued, and attained, reached, &c., him, or it: (Mgh:) also, signifies the same, as shown above: and تَدَارَكُهُ, likewise, [of which إِدْرَاكُهُ is a variation,] is syn. with إِدْرَاكُهُ; (Jal in lxviii. 49, and KI,\* and TA,\*) and so is إِدْرَاكُهُ. (TA.) You say, إِدْرَاكْتُ الرَّجُلَ [I attained, reached, overtook, or came up with, the man]. (IJ, TA.) And سَلَيْتُ حَتَّى إِدْرَاكْتُهُ *I walked, or went on foot, until I overtook him, or came up with him*. (S, TA.) And عَشْتُ حَتَّى إِدْرَاكْتُ زَمَانَهُ *I lived until I attained, or reached, his time*.

(S, TA.) And أَدْرَكْتُ الْفَالِتَ [I attained, &c., that which was passing away]. (Mgh) And أَدْرَكْتُهُ بِمَنْوُورِهِ [He overtook him, or visited him, with some displeasing, or abominable, or evil, action]. (M and K in art. وتر. See also 8, in the latter half of the paragraph, in two places: and see 10, first sentence.) And أَدْرَكْتِي الْجِدُّ [Difficulty, or distress, &c., overtook me, ensued to me, or came upon me]; a phrase similar to بَلَّغْتَنِي أَدْرَكْتُ الْجِدُّ [iii. 35]: and so الْجِدُّ بَلَّغْتُ [I came to experience difficulty, &c.]; like بَلَّغْتُ الْهَرَبَ in the K [xix. 9]. (Er-Rāghib, TA in art. بلغ.) — [Hence, إِدْرَاكُهُ attained, obtained, or acquired, it; and so تَدَارَكُهُ, as is shown in the KL; so too يَدْرِكُ, for one says,] إِدْرَكَهُ [He obtained revenge, or retaliation, for his blood]. (S in art. وتر.) — [Hence also, He perceived it; attained a knowledge of it by any of the senses.] You say, أَدْرَكْتُهُ بِبَصَرِي [I perceived it by my sight; I saw it. (S, TA.)] لَمْ تَدْرِكْهُ الْأَبْصَارُ, in the K [vi. 103], means, accord. to some, *The eyes [perceive him not]: accord. to others, the mental perception comprehendeth not [or attaineth not the knowledge of] the real nature of his hallowed essence*. (TA.) You say also, ادرك عليّ, meaning *My knowledge comprehended that such a thing was a fact*. (TA.) — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] إِدْرَاكٌ also signifies [He attained a knowledge of the uttermost of a thing; or] his knowledge attained the uttermost of a thing. (TA.) See also 8, in the former half of the paragraph, in two places. — Also *It (a thing) attained its proper time*: (Mgh, K:) *it attained its final time or state, or its utmost point or degree*. (K.) [He (a boy, and a beast,) attained his perfect, ripe, or mature, state; and in like manner ادركت is said of a girl: or it is like ادرك as meaning] *he (a boy) attained to puberty*, (S, Mgh,) *or to the utmost term of youth*. (TA.) *It (fruit) attained to ripeness, or maturity; became ripe, or mature*; (S, Mgh;) *it attained its time, and its utmost degree of ripeness or maturity*. (T, TA.) And ادركت القدر *The cooking-pot attained its proper time [for the cooking of its contents]*. (TA.) ادركت الحبر *[The wine became mature]*. (Mgh and K in art. خمر.) And ادرك ماء الركية *The water of the well reached its bottom* (Aboo-Adnán, TA.) — Also *It passed away and came to an end; came to nought; became exhausted, or failed entirely*: (S, K:) said in this sense of flour, or meal: (S:) and thus it has been explained as used in the K [xxvii. 68], where it is said, [accord. to one reading,] بَلَّ أَدْرَاكٌ عَلَيْهِمْ فِي الْأَعْرَةِ [Nay, their knowledge hath entirely failed respecting the world to come]. (TA. [See also 6.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean *it came to its end, and entirely failed*,

or became exhausted, and fruits, when they are ripe (إِذَا أَدْرَكْتُ) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of "coming to nought" is one of the necessary adjuncts of the meaning of أَدْرَاكٌ. (TA.) [In like manner,] أَدْرَكَ signifies *It (a thing) continued uninterruptedly and then came to nought*: (IJ, TA:) and agreeably with this signification is explained the saying in the K [xxvi. 61], إِنَّا لَمُدْرِكُونَ [Verily we are coming to nought, by those who read thus instead of لَمُدْرِكُونَ being overtaken]. (TA.) — You say also, ادرك البشئى meaning [The payment of] the price was, or became, obligatory on the purchaser: this is an ideal reaching, or overtaking. (Mgh.)

6. تَلَاخَقُوا. (S) [i. e.] They attained, reached, overtook, or came up with, one another; as also اِدْرَاكُوا, and اِدْرَاكُوا; (Sh, TA;) [or] the last of them attained, reached, overtook, or came up with, the first of them. (S, Mgh, K, TA.) Hence, in the K [vii. 36], (S,) حَتَّى إِذَا أَتَاكَ إِذَا أَتَاكَ إِذَا أَتَاكَ *Until, when they have overtaken one another, or have successively arrived, therein, all together*: originally اِدْرَاكُوا. (S, K,\*) And تَدَارَكَ التَّوْبَانِ [The two moistures reached each other; (like التَّقَى) meaning] *the moisture of the rain reached the moisture of the earth*. (S.) — And [hence] تَدَارَكَ signifies [It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;] *one part, or portion, of it, followed, or was made to follow, another uninterruptedly; said of anything*. (TA.) You say, تَدَارَكَ السَّيْرُ [The course, or pace, or journeying, continued uninterruptedly]. (S and TA in art. سجد, &c.) And تَدَارَكَتِ الْأَخْبَارُ *The tidings followed one another closely*. (TA.) — [Hence, when said of knowledge, meaning, accord. to Fr, *It continued unbroken in its sequence or continuation*.] بَلَّ أَدْرَاكٌ عَلَيْهِمْ فِي الْأَعْرَةِ (K, TA,) in the K [xxvii. 68], (TA,) [virtually] means *Nay, they have no knowledge respecting the world to come*: (K, TA:) or, as IJ says, *their knowledge is hasty, and slight, and not on a sure footing, &c.*: Az says that AA read أَدْرَاكٌ [of which an explanation has been given above (see 4)] that I'Ab is related to have read أَدْرَاكٌ [&c., i. e. *Yea, hath their knowledge reached its end* &c.], as interrogatory, and without tashdeed: and that, accord. to the reading أَدْرَاكٌ, Fr says that the proper meaning is, [Nay,] *hath their knowledge continued unbroken so as to extend to the knowledge of the world to come, whether it will be or not be? wherefore is added, بَلَّ هُمْ فِي شَيْءٍ مِنْهَا بَلَّ هُمْ مِنْهَا عَمُونَ*: he says also that Ubeid read, أَمْرٌ تَدَارَكَ; and that the Arabs substitute بَلَّ for أَمْرٌ, and أَمْرٌ, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] *their knowledge shall be unbroken and concurrent [respecting the world to come] when the resurrection shall have become a manifest event, and they shall have found themselves*





love, though the means of subsistence be strait. (S.)

دُرَانَة: see the next preceding paragraph.

دُرِينَة [used in the manner of a proper name] *The foolish; stupid; unsound, or dull, or deficient, in intellect* (M, A, K:) thus applied by the people of El-Koofah: (M, A:) the people of El-Basrah say دُرِينَة. (A, TA.)

دُرَان: see دُرَان.

دُرِن: see دُرِن.

دُرُون, quasi-coordinate to جَرْدُوحَل (IJ, M, S.)

i. q. أَرَى (M, K) or أَخِيَة (TA in art. اِخْو) [A rope, or loop of a rope, to which a beast is tied for further explanations, see أَخِيَة:] and a manger: (M, K:) pl. أَذَارِين. (TA in art. اِخْو) You say, رَجَعَ الْغَرَسَ إِلَى إِذْرُونِهِ *The horse returned to his* (M, TA:) or *to his manger*. (TA.) — A place of abode; settled place of abode; place of constant residence; dwelling; or home (M, K.) So in the saying, رَجَعَ إِلَى إِذْرُونِهِ [He returned to his place of abode, &c. See also what next follows.] (M.) — I. q. أَضَلَّ [app. as meaning Origin; or original state or condition and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدَّرَن: but this is nought, or of no account. (M.) — See also دَرَن. — Accord. to IAgar, one says, فُلَانٌ إِذْرُونٌ شَرٌّ *Such a one is evil in the utmost degree*. (T.)

دُرُونٌ Dry firewood. (M, K.)

مِدْرَان, applied to a man and to a woman, *Very dirty or filthy*: (IAgar, M, K:\*) pl. مِدْرَانِين. (K.) — And A gazelle that eats *درين*. (K.)

## دره

1. دَرَهَ (S, Mgh, K,) and دَرِهَ (K,) aor. دَرِهَ, (Mgh, K,) inf. n. دَرِهَ, (TA,) *He repelled from them, or defended them*; (S, K:) like دَرَا, from which it is [said to be] formed by substitution, as [but for this I find no other authority:] or he spoke for them, and repelled from them or defended them. (Mgh.) — دَرَهَ قَوْمَهُ, aor. as above, (K,) and so the inf. n., (TA,) or the inf. n. is دَرِهَ, (JK,) *He came upon them suddenly, or unawares*, (IAgar, K,) whence they did not expect him; like دَرَا: (IAgar, TA:) and [simply] he came upon them. (JK, K.) — دَرَهَ also signifies *The being bold, or daring*. (TA.) — دَرِهَ (JK:) so in the handwriting of Sgh, but accord. to the K دَرِهَ, inf. n. تَدْرِهَ; (TA:) i. q. تَسَكَّرَهَ [He became changed in countenance to him by anger so that he did not know him; or he met him in a morose manner]. (JK, Sgh, K, TA.) — دَرَهَ عَلَى *It was on the point of amounting to a hundred*. (JK.) [See also 2.] — دَرِهَتْ بِالْبَعِزَى *I called the goats to water*. (JK.)

2: see 1. — دَرَهَ عَلَى كَذَا, inf. n. تَدْرِهَ. *It ex-*

ceeded such a thing. (K.) [See also 1, last signification but one.]

5 تَدَرَّهَ i. q. تَدَرَّهَ [He threatened, or frightened]. (IAgar, TA.)

دَرِيَة The chief of a people or party. (JK, Sgh, TA)

دُرُفْرَهَة + A shining, or brightly-shining, star, (AA, K, TA,) that rises from the horizon glistening intensely (AA, TA.) — A woman who overcomes, or subdues, her husband. (AA, TA.) — سَكِينٌ دُرُفْرَهَة A knife with a curved end; called by the vulgar مَسْجَل. (TA.)

دَارَاتِ الدَّهْرِ [act. part. n. of I]. [Hence,] الدَّهْرُ *The assaults of time or fortune*. (IAgar, K.) — [Hence also,] One who intrudes uninvited at feasts; a smell-feast; a spunger. (JK, Sgh.) — And A messenger. (JK, Sgh.) — Also + Shining, gleaming, or glistening, much, or intensely. (MF, TA)

تَدَرَّاهُ, and تَدَرَّاهُ, *He is one who is wont to come suddenly, or unawares, upon his enemies, whence they know not*. (TA) And تَدَرَّهِيهِمُ, (IAgar, JK, K, TA, [in the CK, erroneously, تَدَرَّهِيهِمُ]) and تَدَرَّهِيهِمُ, (TA,) *He is the repeller from them, or the defender of them*, (IAgar, K,) *بِي الْحَرْبِ* [in war or fight]: (JK:) you may not say تَدَرَّهِيهِمُ, without دُو. (TA.) Some say that the ة is a substitute for the ة: but Isd affirms that the two words, with ة and with ة, are dial. vars. (TA.)

مِدْرَه A noble chief or lord, (ISd, K:) so called because he is strong to execute affairs, and ventures upon them suddenly. (ISd, TA:) and a headman, or chief, مَقْدَمَر, [so in the copies of the K, but the right reading is probably مَقْدَمَر, i. e. bold,] in respect of tongue, on the occasion of contention, or dispute; and in arm, or hand, on the occasion of fight: (K, TA.) or the headman and spokesman of a people, or party: (S:) or the spokesman and defender of a people, or party: (Mgh:) مِدْرَه قَوْمِهِ means the defender of a people, or party; (JK, TA:) the chief, or headman, among them: (JK:) or the headman and orator and spokesman and defender of a people, or party. (TA:) مِدْرَه حَرْبٍ means the same; (JK, TA:) or the chief by whom evil is repelled, and who orders, or arranges, the affairs of war: (Ham p. 232:) pl. مِدْرَاهُ. (S.)

## درهه

دُرُهْرَه. see the next preceding article.

## درهم

Q. 1. دُرُهْمَتٌ, said of the خَبَائِز [or mallow], (K, TA,) *It became round [in its leaves]*; (TA:) its leaves became like [the silver coins called] دُرَاهِم. (K.)

Q. 4. اِدْرُهْمَانٌ, (S, K,) inf. n. اِدْرُهْمَانٌ, (S,) *He (a man, TA) became aged*: (K, TA:) or he (an

old man) tottered (سَقَطَ) by reason of age. (S, TA.) — اِدْرُهْمَانٌ *His sight became dim, or obscure*. (K.)

دُرُهْمٌ (S, Mgh, Mgh, K,) of the measure دُرُهْمٌ (Mgh, MF,) of which it has been said that there are only three other instances, but there are many more; (MF:) an arabicized word, (S, Mgh,) from the Pers. [دُرْم] (S:) also pronounced دُرُهْمَر, (S, Mgh, K,) but this is of rare occurrence; (TA:) and دُرُهْمَر, (S, K,) which is more rare; (TA:) A certain silver coin, (Mgh, Mgh,) like اسْتَرْيَارٌ signifies a certain gold coin: (Mgh:) [and the weight thereof, i. e. a drachm, or dram:] its weight is سِتٌّ دَوَانِيق [or dānīqs]; (Mgh, and K in art. مِلْك) i. e., the weight of the دُرُهْمَرِ but in the Time of Ignorance, some dirhems were light, being four دَوَانِيق; and these were called طَبَرِيَّةٌ and some were heavy, being eight دَوَانِيق; and these were called عَجْدِيَّةٌ, or بَغْدِيَّةٌ, and of these two they made two that were equal; so that such درهم was سِتٌّ دَوَانِيق this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of twenty carats, and were called the weight of ten [i. e. of ten dānīqs]; and some were of the weight of ten [carats], and were called the weight of five; and some were of the weight of twelve [carats], and were called the weight of six; and they put the three weights together, and called the third part thereof the weight of seven: and one of the weights of the درهم before El-Islām was twelve carats, which is six دَوَانِيق: but the دَوَانِيقِ of the درهمِ اسلامي is sixteen carats, the دَوَانِيقِ of this being a carat and two thirds: (Mgh) or dirhems should be fourteen carats [i. e. seven dānīqs]; ten being of the weight of seven مِثْقَالِ [or mithkāl]: in the Time of Ignorance, some were heavy, [equal to] مِثْقَالِ; and some were light, [called] طَبَرِيَّةٌ; and when they were coined in the age of El-Islām, they made of the heavy and the light two dirhems, so that ten became equal to seven دَوَانِيق; A'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyah (El-Karkhee, cited in the Mgh:) [see also De Sacy's "Chrest. Arabica," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoun, that the درهمِ مَغْرِبِيٍّ was three دَوَانِيق; and the دَوَانِيقِ, one دَوَانِيق; and, as is said in the Mgh, that 'Omar adopted the mean between the بَغْدِيَّةٌ and the طَبَرِيَّةٌ, making the درهمِ to be six.] the pl. of درهم is دُرَاهِمٌ and (of درهم) دُرُهْمَر. (S, K.) [The former of these pls is often used as signifying Money, cash, or coin, in an absolute sense.] The dim. is دُرُهْمَرِيٌّ and دُرُهْمَرِيٌّ: the latter held by Sb to be anomalous; for he says that it is as though it were formed from دُرُهْمَر, though this was not used by them. (TA.) — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دُرُهْمَرِيٌّ signifies also + A حَدِيقَةٌ [app. as meaning a round piece of land surrounded by a fence or the like, or by elevated land; for this is one of the significations of حَدِيقَةٌ]. (K.) [It is said that] this is taken from

the saying of 'Antarah, [describing showers of copious rain,]

\* قَتَرْنَ كُلَّ حَدِيقَةٍ كَالْبَرْهَمِ  
[So that they left every ridged-round spot of ground like the درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; meaning, as is said in the EM, p. 227, "every round hollow;" and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

دِرْهَمٌ :  
دِرْهَمٌ :  
دِرْهَمٌ :  
دِرْهَمٌ :  
see the next preceding paragraph

دِرْهَمٌ A man possessing many درهم (AZ, K.). it has no verb. (TA) you should not say دِرْهَم (AZ, K.).

دِرْهَمٌ An old man tottering (سَاقِطٌ) by reason of age. (S, K.).

## دری

1. دَرَى الشَّيْءَ *He knew the thing*, syn. عَلِمَهُ. دَرَيْتُهُ [and so دَرَى بِالشَّيْءِ; for] you say, (M.) and (S, Mgh, K.) nor. دَرَيْتُ بِهِ (S, K.). inf. n. دَرَى (S, M, Mgh, K.) and (Lh, M, K.) and دَرَيْتُهُ (S, M, Mgh, K.) and دَرَيْتُ (M, K.) which last is said by Sb to be not used as an inf. n. of un-, but as denoting a state, or condition, (M.) and, accord. to some copies of the S, دَرَيْتُهُ (TA, [so in one of my copies of the S,]) and دَرَيْتُ (S, M, Mgh, K.) and دَرَيْتُ (M, K.) and دَرَى (TS, K.). *I knew it*; (S, Mgh, K.) syn. عَلِمْتُ بِهِ (S, K.) or it has a more special meaning than عَلِمْتُ: it is said to signify *I knew it after doubting*: so says Abou-'Alce: (TA.) or *I knew it by a sort of artifice, or cunning, or skill*; (K, TA.) or *with pawning, and artifice or cunning or skill*; (Har p. 24.) and therefore دَرَى is not said of God: (TA.) a rājiz says, (S, TA.) but this is an instance of the rude speech of the Arabs of the desert, (TA.)

\* لَا هَمَّ لَكَ أَثَرِي وَأَنْتَ الْدَارِي  
[O God, I know not, but Thou art the knowing]: (S, TA: [in Har, p. 24, it is cited as commencing with لَا هَمَّ, and therefore as a prose-saying, ascribed to Mōhammad, and as adduced by some to show that the دارى is allowable as an epithet applied to God:]] or, as some relate it, لَا أَثَرُ (S), in which the ي is elided in consequence of the frequent usage of the phrase; (S, M.) like the phrases لَا إِلَهَ إِلَّا اللَّهُ; (S;) and like لَا إِلَهَ إِلَّا اللَّهُ in the saying لَا إِلَهَ إِلَّا اللَّهُ [q. v. in art. الو. (M.)] [The saying لَا إِلَهَ إِلَّا اللَّهُ or لَا إِلَهَ إِلَّا اللَّهُ &c. is explained in the latter part of

the first paragraph of art. الو. One says, مَا أَدْرَى أَيُّ النَّاسِ هُوَ (The Lexicons passim.) And IAr mentions the saying مَا دَرَيْتُ مَا دَرَيْتُ (M, K.) or دَرَيْتُ (TA,) as meaning *Thou knowest not* (تَعْلَمُ) [which may also be rendered *she knows not*] what is her knowledge. (M, TA.) دَرَى (T, M, K.) aor. يَدْرِي (T, S.) inf. n. دَرَى (T, M, K.) *He deceived, deluded, beguiled, circumvented, or outwitted*, (ISK, T, S, M, K.) a man, (ISK, T,) and an object of the chase; as also دَرَى and دَرَى (T, S, M, K.): [دَرَى in the CK is a mistake for دَرَى] *he hid, or concealed, himself, and deceived, deluded, &c.* (S.) A rājiz says,

\* كَيْفَ تَرَانِي أَثَرِي وَأَدْرِي  
\* غَرَاتِ جَمَلٍ وَدَرَى غَرِي

(T, S, M) i. e. *How seest thou me winning the dust of the mine and deceiving Juml by looking at her while she is inadvertent*, (T, S.) *she also deceiving me [by looking at me while I am inadvertent]: تَدْرِي being for دَرَى*. (S.) See also 3. دَرَى رَأْسَهُ (K.) aor. يَدْرِي, inf. n. دَرَى (TA.) *He scratched his head with the دَرَى*: (K.) or دَرَى رَأْسَهُ *he combed his head with the دَرَى*: (M: [see Ham p. 159, line 11: and see also دَرَى:] and دَرَى she (a woman, S) loosed and let down, or loosed and separated, or combed, her hair (S, K, TA) with the دَرَى. (TA.)

2. see above, last sentence. — دَرَيْتُ تُرَابَ دَرَيْتُ *inf. n. تَدْرِي*, [I winnowed the dust of the mine to separate its gold. a dial. var. of دَرَيْتُ: or perhaps a mistake for the latter.] (Mgh.)

3. دَرَاةُ (T, M, Mgh.) inf. n. مَدَارَاةُ (T, S, Mgh, Mgh.) *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him*. (S, M, Mgh.) or *deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so*: (T, Mgh.) مَدَارَاةُ النَّاسِ and مَدَارَاةُ النَّاسِ both signify *the blandishment and the blandishment*: (S in the present art.) and دَرَاةُ and دَرَاةُ both signify *I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him*: (S in art. دَرَى) means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief." دَرَاةُ signifies *I deceived, deluded, beguiled, circumvented, or outwitted; as also دَرَاةُ*: (T in art. دَرَى) and دَرَاةُ also signifies [the acting with] *good nature or disposition; and the holding familiar intercourse with others*. (T in the present art.) You say also, دَرَاةُ عَيْنِ الْأَمْرِ *He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing, and to it*; syn. رَاوَدَهُ (L in art. رَوَدَ) — دَرَى عَنْهُ *He defended him; or spoke, or pleaded, or contended, in defence of him; like رَجَمَ عَنْهُ*. (TA in art. رَجَمَ.)

4. دَرَى *He made him to know, or have knowledge of; acquainted him with it*. (S,

M, Mgh, K.) The reading دَرَى بِهِ, with ى, [in the Kur x. 17,] is incorrect: the proper reading is without ى. (S, M.) — دَرَى دَرَى, and دَرَى (M, TA.) *He took for himself; or prepared, a درهم*. (TA.) [See also تَدْرَى.]

5: see 1, latter part, in two places, — and also in the last sentence: — and see also 4. — دَرَى دَرَى [as though for دَرَى] *An army of which one part presses upon another; like يَتَحَفَّى*. (TA in art. جَعَبَ.)

7. دَرَى دَرَى is vulgar. (TA in art. دَرَى.)

8: see 1, latter part, in two places. — دَرَى مَكَانًا means *They directed their course to, or towards, a place, making an invroad, or incursion, upon an enemy, and going to fight and plunder*: (M, TA.) or as though they did so. (S.)

دَرَى, accord. to some copies of the S, is an inf. n. of دَرَيْتُهُ meaning عَلِمْتُ, like دَرَى &c. (TA.) — دَرَى أَتَى هَذَا الْأَمْرَ مِنْ غَيْرِ دَرَى — means *This thing, or event, came without any act, or deed*. (T, TA.)

دَرَى, without ى, *A beast*, (A, T, S,) or a camel, (ISK, T,) or a she-camel, or a cow, (M,) by means of which one conceals himself from the objects of the chase, or wild animals, (A, ISK, T, S, M,) so deceiving them, (ISK, T, M,) shooting, or casting, when he is able to do so: (A, ISK, T, S.) or, accord. to AZ, it is with ى, [دَرَى], because the دَرَى is driven (دَرَى, i. e. towards) the objects of the chase. (S, M.) — Also *A wild animal, or wild animals*, (وَحْشٌ), specially of syb as are objects of the chase. (M, TA.) — And *A thing*, (K,) or ring, (Ham p. 175,) by which one learns to pierce or thrust [with the spear]. (Ham, K.) So in a verse cited voce دَرَى, in art. دَرَى (Ham ubi supra.)

الدَّارِي, as an epithet applied to God: see 1.

مَدْرِي (T, S, M, K.) and مَدْرِي (T, M, K.) the last with feth to the م and with kasr to the ر, (TA, [in the CK, erroneously,]) *An iron instrument with which the head is scratched, called [in Pers] سَرْخَارَة*; (T;) *a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair*; (S;) *a thing with which the head is scratched*: (W p. 125, in explanation of the first:) or *a wooden instrument which a woman puts into her hair*: (TA voce مَشَقَّةٌ, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) a horn (T, S, M, K.) of a [wild] bull [and of a gazelle], (T, S,) with which the female hair-dresser sometimes adjusts, or puts in order, the locks of a woman's hair, (S,) or with which one scratches his head: (K.) and, accord. to some copies of the K, a comb: (TA:) the pl. is مَدَارِي (M, K, TA.) in the latter of which, the alif [written ي] is a substitute for ي [properly so called]. (M, TA.) [Hence, in art. جَانِبَ الْيَدَى, or جَانِبَ الْيَدَى, accord. to different copies of









دشت) a Persian word [arabized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.) = دَشْتُ مِنَ النَّيَابِ, and مِنَ الْوَرَقِ, i. q. دَشْتُ. (TA.)

## دع

1. دَعَهُ, aor. ٢, (S, Z,) inf. n. دَعَمَ (S, K,) *He pushed him, thrust him, or drove him, away; he repelled him: (S:) or he did so harshly, roughly, or violently.* (A'Obeyd, K.) Hence, in the Kur [cvii. 2], فَذَلِكَ آتَىٰ يَدُعُ الْيَتِيمَ *That is he who pusheth, thrusteth, or driveth, away the orphan: (S:) or, who doth so harshly, roughly, or violently: (Bd, Jel:) or, who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness.* (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يَدْعُونَ إِلَىٰ نَارٍ *On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell.* (A'Obeyd, Bd, Jel, TA.) And in a trad. of Esh-Shahbes, كَانَ يَدْعُونَ عَنْهُ *They used not to be driven, nor pushed, or repelled, from it.* (TA.)

## دعب

1. دَعَبَ, (S, A, Mgh, Mghb, K,) aor. ٢, (A, Mgh, Mghb, K,) inf. n. دَعَابَةٌ (S, Mgh, MF) and دَعَبٌ, (MF,) [see the former of these two ns. below.] *He jested, or joked; (S, A, Mgh, Mghb, K:) as also دَعَبَ, aor. ٢: (Mgh, Mghb:) or he jested, or joked, with playing, or sporting.* (TA.) — And i. q. دَعَجَ [He impelled, pushed, thrust, &c.]. (K.) — And *Invit* [feminine]. (A, K.) — [The last, perhaps, from the same verb signifying *He trod a road; mentioned by Freytag as used in this sense in the Deswán of the Hudhalees.*]

3. دَاعَبَهُ, (A, Mgh, K,) inf. n. مَدَاعَبَةٌ (S, A, Mgh,) *He jested, or joked, with him: (S, A, Mgh, K:) or he did so, playing, or sporting, with him: see 1.]*

5. دَاعَبَ عَلَيْهِ *He acted, or behaved, presumptuously, or boldly, towards him; syn. تَدَلَّلَ* (K, TA,) from الدَّلَالُ. (TA.)

8. دَاعَبُوا *They jested, or joked, [or they did so, playing, or sporting,] one with another.* (A, Mgh, K.)

دَاعَبَ: see دَاعَبَ.

دَعِبَ: see دَعَابَةٌ. — See also دَاعَبَ: — and دَعِبَ: — Also *A good, or an excellent, singer.* (K.) — *A youth soft or tender, thin-skinned, or fine-skinned, and plump.* (K.) — *The fruit of a certain plant: (K:) or (K, TA) the plant itself, namely, (TA,) عَنَبُ الثُّغْلَبِ* [see art. ثَعْلَبَ]; (K, TA;) of the dial. of El-Yemen. (TA.)

دَعُوبٌ, (K, TA,) applied to a man, (TA,) *Brisk, lively, or sprightly.* (K.) — *Stupid, or*

*foolish; as also دَاعَبَ* (K, TA,) and دَعِبَ: (TA.) and *stupid, or foolish, and jesting, or joking.* (TA.) — *Weak, (S, K,) and an object of ridicule.* (K.) — *Short and ugly and contemptible.* (K, TA.) — *I. q. مَحْتَنٌ*, (CK, and so in my MS. copy of the K,) or مَحْتَنٌ, of the form of the act. part. n., (TA,) [Effeminate, &c.] — Applied to a horse, *Tall, or long-bodied; syn. طَوِيلٌ.* (K.) — *A road beaten, or trodden, (S, K,) travelled, (TA,) and plain, or conspicuous.* (K, TA.) — *A dark night.* (K.) — *Black ants; as also دُعَابَةٌ.* (K.) — *A certain black esculent grain: or the stem, or root, (أَصْلُ) of a certain herb, or leguminous plant, (بَقْلَةٌ) which is peeled and eaten.* (K.)

دَاعِبٌ: see دَاعَبَ.

دُعَابَةٌ *A jesting, or joking; (S, Mgh;) such as is deemed pleasing, or facetious: (Mghb:) or play, or sport; (A, K;) as also دَعِبَ: (K:) both of which words are also used as inf. ns: and the latter is also used as an epithet; [as explained below, voce دَاعِبَ]; app. in an intensive sense [because originally an inf. n.]. (MF.) And *Speech that causes laughter.* (Har p. 18.) — Also *Stupidity, or foolishness.* (K.) — See also دَعُوبٌ.*

دُعَابٌ } see the next paragraph.  
دُعَابَةٌ }

دَاعَبَ and دَعِبَ (A, Mgh, K) and [in a sense thought by MF to be intensive (see دُعَابَةٌ)] دُعِبَ (K) and [in an intensive sense] دَعِبَ (S) [there coupled with دُعَابٌ, perhaps as an explicative adjunct,] and [in a sense doubly intensive] دُعَابَةٌ (K) *Jesting, or joking, (A, Mgh,) and saying what is deemed pleasing, or facetious: (A:) or playing, or sporting: (K:) [in the case of the third, app., and of the fourth, much, or often: and in the case of the last, very much, or very often.]* — [Hence,] مَاءٌ دَاعِبٌ *Water playing in its course, or running hither and thither: (A, K:) pl. دَوَاعِبٌ* (A.) And دَاعِبَةٌ *A wind, (A,) or violent wind, (TA,) that carries away everything; as it were, making sport with it: pl. دَوَاعِبٌ* (A, TA.) and دُعَابَةٌ *signifies the same; (TA;) or [simply] a violent wind.* (K.)

دَعُوبٌ: see دَعُوبٌ.

## دعج

دَعَجَ, [aor. ٢,] inf. n. دَعَجٌ, *He (a man &c.) was, or became, characterized by what is termed دَعَجٌ as explained below.* (TA.) And دَعَجَتْ *The eye was, or became, [so characterized; or] wide and black; or intensely black and intensely white.* (Mghb.)

دَعَجٌ (S, A, Mgh, K) and دَعَجَةٌ (K) *Blackness: or intense blackness: (TA:) or width, with blackness, of the eye: (Mghb:) or intense blackness; with width, of the eye: (S, K:) or intense blackness in the eye, with intense whiteness thereof*

*and width thereof: (A:) or intense blackness of the black of the eye, with intense whiteness of the white thereof; (Mghb, TA;) but accord. to Az, this is said only by Lih, and is a mistake. (TA.) — Also, the former, *Blueness inclining to whiteness.* (MF.)*

دَعَجَةٌ: see the next preceding paragraph.

دَعَجَةٌ *Insanity, or diabolical possession: (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) — Also fem. of the epithet next following. (Mghb.)*

أَدْعَجَ *A man characterized by what is termed دَعَجٌ in the eyes: fem. دَعَجَةٌ: and pl. دَعَجٌ. (Mghb.) And عَيْنٌ دَعَجَةٌ *An eye so characterized.* (S.) — Also *Black; (S, K;) as an epithet applied to a man. (S.) — And † A bull, (A,) [i. e.] a wild bull, and a he-goat, (TA,) characterized by intense blackness (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) — شَعْلٌ دَعَجٌ *A lip and a gum app. of a blue colour inclining to white.* (TA.) — † لَيْلٌ أَدْعَجٌ *A black, or an intensely black, night; [a dark, black night. (A, TA.) — The first of [the three nights called] the دَعَجَاتُ: i. e. (S, K, TA) the twenty-eighth night: (S, A, K:) the second is called السَّرَارُ; and the third, الْفَلَتَةُ. (S.)***

مَدْعُوجٌ *Affected with insanity, or diabolical possession. (K.)*

## دعر

1. دَعَرَ, aor. ٢, inf. n. دَعَرٌ, *It (wood) was bad; (S:) it smoked much: (S, Mghb:) or smoked, and did not burn brightly, or blazes. (K.) — It (a زَنْد [or piece of wood for producing fire]) failed to produce fire: (K:) or became burned at its extremity from frequent use in producing fire, and failed to produce fire. (TA.) — دَعَرَ, aor. ٢; and دَعَرَ, aor. ٢; inf. n. دَعَارَةٌ *He acted viciously, or immorally; transgressed the command of God; or committed adultery or fornication: syn. فَجَرَ وَفَجَّرَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعَرَ, inf. n. دَعَرٌ, he stole, committed adultery or fornication, and did harm to others: (ISH, TA.) and دَعَرَ he acted badly, corruptly, or wickedly: from the same verb in the first of the senses explained above. (Mghb.) [See also دَعَرَ, below.]**

5. دَعَرُ *He became bad, corrupt, or wicked: from دَعَارَةٌ as syn. with عَثَبَ [i. e. عَثَبٌ]. (Ham p. 681.)*

دَعَرٌ *Bad, corrupt, or wicked, conduct; syn. فَسَادٌ [in the sense of اِفْسَادٌ], (S, K,) and خُبُثٌ (S, A, K;) and دَعَارَةٌ (S, A, Mgh, K) and دَعَرَةٌ, or دَعَرَةٌ, (as in different copies of the K,) signify the same; syn. دَعِبَتْ, (S, A, Mgh, K,) and اِفْسَادٌ; (Mghb;) and vice, or immorality; vicious, or immoral, conduct; transgression of the command of God; or the com-*

mission of adultery or fornication: (S, A, K:) and *treachery*; and *hypocrisy*: (TA.) and **دَعَارَةٌ** also signifies *illnature*; or *excessive perverseness* or *crossness*. (Mgh:) and **دَعَارَةٌ**, with a shaddah to the ر, *evilness*, or *badness*, in the disposition; (K:) as also **دَعَرَةٌ**. (TA.)

**دَعَرٌ** (S, Mgh, Mgh, K) and **دَعْرٌ** (El-Ghannawee, S, K) *Bad wood*; (S:) *which smokes much*: (S, A, Mgh, Mgh:) or *which smokes*, and *does not burn brightly*, or *blaze*: (K:) and the former, wood, &c., that burns, and becomes extinguished before it burns intensely; (K:) n un. with ة: (TA:) *old, roasted, crumbling, and bad, wood*, (Sh, K,) *which, when put upon the fire, does not burn brightly*, or *blaze*: (Sh:) as also **دَاعِرٌ**: (K:) but [SM says,] I do not find any one beside the author of the K to have mentioned this last word as applied to wood. (TA.) — Also **دَعْرٌ**, or **دَعْرٌ**, **دَعْرٌ** [or piece of wood for producing fire] *having its extremity burnt from frequent use in producing fire, and failing to produce fire*; (TA,) as also **دَاعِرٌ**: (S:) or this signifies *زَنْد* that does not produce fire. (K.)

**دَعَرٌ**: see **دَعْرٌ**, in two places: — and **دَاعِرٌ**. **دَعَرَةٌ** and **دَعْرَةٌ**: see **دَعْرٌ**; the second, in two places.

**دَاعِرٌ**: see **دَاعِرٌ**.

**دَعَارَةٌ** and **دَعَارَةٌ**: see **دَعْرٌ**; the first, in two places.

**دَاعِرٌ**: see **دَعْرٌ**. — Also *A man who acts badly, corruptly, or wickedly*: (S, A, Mgh, Mgh:) *who acts vitiously, or immorally; transgresses the command of God, or commits adultery or fornication*; (ISH, S, A:) and *does harm to others*: (ISH:) pl. **دَاعِرٌ**; which is also explained as signifying *men who intercept, and rob, or slay, travellers on the way*. (TA:) fam. with ة: (AA, S:) also **دَاعِرٌ** one in whom is no good: or *treacherous*, and *one who attributes to his companions vices or faults*; as also **دَعْرَةٌ** [in an intensive sense]. (TA.)

**دَاعِرَةٌ** **إِبِلٌ دَاعِرَةٌ** *Certain camels*, so called in relation to a stallion named **دَاعِرٌ**, that begot an excellent breed: (S, K:) or in relation to a tribe named thus. (K.)

**دَاعِرٌ**: see **دَعْرٌ**.

#### دَعَك

1. **دَعَكْتُ** (S, K,) aor. **دَعَكْتُ**, (K,) inf. n. **دَعَكْتُ**, (S,) *He rubbed it, or rubbed and pressed it*, (S, K, TA,) or *did so well*, (KL,) and *softened it*; (TA:) namely, a skin, or hide. (S, K, TA.) — *He softened its* (i. e. a garment's) *roughness by wearing it*. (K.) — *He softened him*, (S, K,) and *subdued him*, or *rendered him submissive*; (TA:) namely, an adversary, or antagonist; (S, K:) and so **دَعَكَهُ**, inf. n. **دَعَكْتُ**. (TA.) — *He rolled him*, or *turned him over, in the dust*. (K.) **دَعَكْتُ الرَّجُلَ بِالْقَوْلِ** *I gained the man by speech*. (IDrd.)

3. **دَعَاكَ** [app. The act of contending, dis-

puting, or litigating, vehemently: (see **دَعَاكَ**, below, and see also 6:) accord. to Golius, (who names no authority,) the act of *conflicting*, or *contending*; as though *rubbing against another*. — Also] *The delaying with another, deferring with him, or putting him off, by repeated promises*. (Z, TA.) You say, **دَاعَكَ الْغَرِيمَ** *He delayed, or deferred, with the creditor, or put him off, promising him payment time after time*; like **دَالَكُهُ**. (TA in art. دَالَكُ.)

8. **دَعَاكَ** *They contended, disputed, or litigated, one with another, vehemently*. (IDrd, K.) — Also, (K,) **دَعَاكَ**, said of two men, (S,) *They contended together, smiting one another*, syn. **دَعَرَا**, (K,) or **دَعَرَا**; (S;) *contended, or conflicted*; (IF, TA:) **فِي الْحَرْبِ** [in war, battle, or fight]. (IF, S, K.)

**دَعَكٌ** *Very pertinacious in contention or the like; very contentious; or a great wrangler*. (S, K.)

**دَعَكٌ**: see the following paragraph. [For **دَعَكٌ** in the K, Golius seems to have found in his copy of that Lexicon **أَلَا**, for he has explained **دَعَكٌ**, as on the authority of the K, by "Instrumentum quo quid dedicatur aut levigatur;" a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

**دَعَاكَ** **دَعَاكَ** (K) and **دَعَاكَ** (IDrd, K) *An adversary, or antagonist, vehement in contention, dispute, or litigation*. (IDrd, K, TA.)

#### دَعِمَر

1. **دَعِمَةٌ** (S, Mgh, Mgh, K,) aor. **دَعِمَ**, (Mgh, K,) inf. n. **دَعِمَ**, (S, Mgh,) *He supported it, propped it, or stayed it*; (Mgh, Mgh,) or *he set it up*; (K:) namely, a thing, (S, K,) or a wall, (Mgh, Mgh,) that was leaning; (Mgh, Mgh, K:) and the trellis of a grape-vine, and the like. (TA.) — And [hence], inf. n. as above, *He strengthened him, and aided him*. (TA.) — And [hence also], **دَعِمَهَا** *He compressed her* (**دَعِمَهَا**); namely, a woman: (K, TA:) or this, (K,) or **دَعِمَهَا**, (TA,) signifies *he thrust [his] into her* (K, TA) *with an agitating action*: (TA:) or *he inserted it entirely*: (K, TA:) and **دَعِمَهَا** signifies the same: so says ISH. (TA.)

8. **دَعِمَ** **دَعِمَ** (S, Mgh, K, TA,) originally *He supported, propped, or stayed, himself upon it*: (S, Mgh, K, TA:) i. e., **دَعِمَ عَلَى** [upon a staff, or stick]. (TA.) Hence, **دَعِمَ عَلَى** **رَأْسِهِ فِي السُّجُودِ** [He supported himself by resting upon the palms of his hands in prostration]. (Mgh.) — [Hence also,] **دَعِمَ عَلَى** **أَمْرِي** [I stay myself upon him in my affairs]. (TA.)

**دَعِمَ** *Strength*: (TA:) *strength and fatness*: (S, TA:) *fat and flesh*. (TA.) You say, **دَعِمَ** **يَغْلَانِ** *There is no strength nor fatness in such a one*. (S, TA.) And **دَعِمَ** **ذَاتُ دَعِمٍ** *A girl, or*

*young woman, having fat and flesh*. (TA.) — Also *Much wealth or property*. (TA.)

**دَعِمَةٌ**: see **دَعِمَةٌ**, in two places.

**دَعِمٌ** *A strong thing*: (TA:) *a thing having a strong support or prop or stay*. (K, TA.) — *A carpenter*; syn. **نَجَّارٌ**. (K.) — *A horse having a whiteness in his breast* or, in his **لَبَّة** [app. as meaning the pit above the breast]: and so **دَعِمٌ**: (K:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA:) and its pl is **دَعِمٌ**. (TA in art. دَعِمٌ.) — The main part of a road: or the middle thereof. (K.)

**دَعِمٌ**: see **دَعِمَةٌ**, in two places.

**دَعِمَةٌ** *A condition, term, or stipulation*. (K.)

**دَعِمَةٌ** (S, Mgh, Mgh, K) and **دَعِمٌ** and **دَعِمٌ** (K) *A support, prop, or stay*, (S, Mgh, Mgh, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Mgh;) i. e. a piece of wood used as a support, prop, or stay, of a house [&c.]: (TA:) and the wood that is set up for the constructing [or supporting] of the **عَرِيش** [or trellis of a grape-vine], or for the raising of the shoots of a grape-vine: (AHn, K:) pl. (of the first and second, TA) **دَعِمَاتٌ** and (of the last, TA) **دَعِمٌ**. (K, TA.)

— [Hence,] **أَقَامَ فُلَانٌ دَعِمَاتِ الْإِسْلَامِ** [Such a one set up the supports of El-Islām]. (TA.) — And [hence,] **دَعِمَةٌ** signifies also *† A lord, or chief*. (S, Mgh, K, TA.) One says, **دَعِمَةُ الْقَوْمِ** *He is the lord, or chief, of the people*, (Mgh, TA,) and *their support, or stay*; (TA:) like as one says, **هُوَ دَعِمَتُهُمْ**. (Mgh.) And **دَعِمَاتُهُمْ** *He is the lords, or chiefs, and the supports, or stays, of their people*. (TA.) 'Omar Ibn-El-Khattāb was called by 'Omar Ibn-'Abd-El-Azēez **دَعِمَةُ السَّعِيدِ** *† [The support, or stay, of the weak]*. (TA.) — Also, (K,) or [correctly] **دَعِمَاتَانِ** (S, TA) and **دَعِمَتَانِ** (TA,) *The two [upright] pieces of wood of the pulley [that support the cross piece to which the pulley is suspended]*: (S, K, TA:) such as are made of clay are termed **زُرُوقَانِ**. (S.)

**دَعِمٌ**: see **دَعِمَةٌ**.

**دَعِمٌ**, applied to a leaning house or the like, that is about to crack, or fall down, *Supported, or propped*: differing from **مَعْمُودٌ**, which is applied to that which presses heavily, such as a roof, meaning "held [up, or supported,] by columns." (TA.)

**دَعِمٌ**, app., *A means of supporting, propping, or staying*. See an ex. voce **مَعْمُودٌ**.

**دَعِمٌ**, originally **مَدْعِمٌ** *A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum*. (IDrd, TA.)

**وَعَمَّ**

Q. 1. دُعِمِصْ It (water) abounded with دُعَامِصْ  
[pl. of دُعُوصْ]. (K.)

**دَمَامِيصُ** *A certain animalcule* (دَمَامِيصُ) (S, K), *that dives in water* : (S) : or *a certain black animalcule that swims upon water* : (Mgh) : or *a certain norm* (دَوْدُو), *that is in pools left by torrents when their water sinks into the earth* : (IDr), K) : or *a certain norm* (دَوْدُو) *having two heads, seen in water when it becomes little in quantity* : (IB) : pl. دَمَامِيصُ وَدَمَامِيصُ. (S). — [Hence, app.] + *One who enters much into affairs; who is a frequent visitor of kings.* (K). And hence, الْأَطْفَالُ دَمَامِيصُ الْجَنَّةِ, meaning + [*Infants will be*] *roamers in Paradise* : they will not be debarred from any dwelling : (K) : a trad. : but the words occurring in a trad. of Abou-Hureyreh *صَغَارِكُمْ دَمَامِيصُ الْجَنَّةِ* [*Your little children &c.*] (TA) — Also *The embryo in the belly of a mare until the fortieth day* : then its make becomes apparent, and it is called دَوْدُو; until three months old : when it is called سَلْبِلُ. (Kr, TA.)

ذُعْبِيصٌ [dim. of ذُعُوصٌ].—One says, *هُوَ ذُعْبِيصٌ*, meaning *He is acquainted with, or knowing in, this affair.* (S, K.) ذُعْبِيصٌ الرَّبْلُ was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, *أَهْدَى مِنْ ذُعْبِيصِ الرَّبْلِ* [More expert in showing the way than *Do'eymes-er-Raml*]. (O, TA.)

**دعو**

1. دَعَوْتُ and دَعَيْتُ signify the same: (Fr, K and TA in art. دَعَى: ) the aor. of the former is اَدْعُوْ (TA in that art.), sec. pers. fem. sing. دَعَوْتُ and تَدْعِينَ and تَدْعُوْنَ the last with an inclination to the sound of a *ḡammeh* in the vowel of the ع [so that it is between a *keṣrah* and a *ḡammah*], and sec. pers. masc. and fem. pl. تَدْعُوْنَ: (S, TA:) aor. of the latter verb اَدْعَى: inf. n. دَعَاْ. (TA in art. دَعَى.) [generally] signifies [or implies] The act of seeking, desiring, asking, or demanding. (KT.) — You say, دَعَاْ اَللهُ, (K), first pers. دَعَوْتُ. اَدْعُوْ (Mṣb), inf. n. دَعَاْ (Mṣb, K) and دَعَوَى, (K), in which latter the alif [written ی] is to denote the fem. gender, [and therefore the word is without tenween,] (TA,) *He prayed to God, supplicated Him, or petitioned Him humbly*, (Mṣb, K, TA,) *desiring to obtain some good that He had to bestow.* (Mṣb, TA.) And اَدْعَوْتُ اَللهُ [I prayed to God for him]; and عَلَيَّ [against him]; inf. n. دَعَاْ: (S:) [and اَدْعَوْتُ لَهُ I prayed for him, or blessed him, and عَلَيَّ اَدْعَوْتُ I prayed against him, or cursed him: اَدْعَوْتُ لَهُ بِخَيْرٍ I supplicated for him good]; and اَدْعَوْتُ عَلَيْهِ بِشَرٍّ [I

inprecipated upon him evil]. (TA.) دَعَا — *He desired, or required, or requested, that the writing, or book, should be brought.* (TA.) دَعَا أَنَّهُ الطِّيبُ *His nose, perceiving its odour, desired the perfume.* (TA.) — [Hence,] دَعَا به *said of anything in the earth, means It needed it; or required it:* [and so] دَعَا إِلَى إصلاحه *one says of a wall, its being repaired:* (see 10 in art. ر) and [one says to him whose clothes have become old and worn out,] دَعَا ثِيَابَكَ *[Thy clothes have become such as to need thy putting on others; or] thou hast become in need of putting on other clothes.* (Abou-Adnán, TA.) [See also 10.] دَعَوْتُهُ (S, MA, Mgh, Mjb,) and دَعَوْتُ بِهِ (MA, [and of frequent occurrence,]) inf. n. (and دَعَا) and دَعَوُ (TA, [but the former is more common,]) also signify *I called him, called him out to him, or summoned him,* (S, MA, Mgh, Mjb,) syn. نَادَيْتُهُ (Mgh, Mjb,) or الدَّعَاءُ is to the near and البَاءُ is to the distant, (Kull p. 184,) and desired him to come, to come forward, or to advance; (Mjb;) and اِسْتَدْعَيْتُهُ signifies that same, (S, MA,) [i. e.] *I called him to myself.* (MA.) دَعَا الْمُؤَنِّسَ إِلَى الصَّلَاةِ *دَعَا الْمُؤَنِّسَ* [The مؤَنِّس called the people to prayer]. (Mjb.) And the saying of En-Nahdes دَعَوْنِي وَدَعِ *means We used to call, or invite, them to El-Islám at one time, and to leave doing so at another time.* (Mgh.) And دَعَوْتُ النَّاسَ (Mjb, inf n. دَعَا and دَعْوَةٌ (S), or the latter is a simple subst., (Mjb,) and دَعَاةٌ (S, [app. there mentioned as an inf. n.,] agreeably with many other instances,]) means also *I invited people to eat with me, or at my abode.* (Mjb.) — [Hence,] دَعَاكَ إِلَى هَذَا الْأَمْرِ *What drove, led, induced, or caused, and constrained, or drove, thee to do this thing?* (TA.) And رَأَى بَسْدَكَ قَدْ دَعَا *He saw that fell in a region which has become abundant in herbage invited us thither, or] was the cause of our seeking its herbage.* (TA.) دَعَا بِمَعْنَى (S, Mgh, K,\*\*) دَعَا وَرَأَى (Nb, TA,) [It drove, or attracts, what is to come after it, of the milk, or of some milk left in the udder. (S, Nb, Mgh, K, TA.) And دَعَا إِلَى الْأَمْرِ *He drove him, or urged him to go, [but more common,] meaning he summoned him,* to the prince, or commander (K,\* TA. [In the TK, دَعَا إِلَى الشَّيْءِ, or affair.]) — [Hence likewise,] الدَّعَاءُ signifies also *The calling to one's aid* thus, [in the Kur ii. 21.] دَعَاوُا شُهَدَاءَكُمْ *And call ye to your aid [your helpers].* (TA.) — And دَعَا النَّبِيَّ *He called upon the dead,* praising him, and saying, *Alas for such a one, or he weaved for, wept for, or deplored the loss of, the dead, and enumerated his good qualities and actions; as though he called him.* (TA.) [See also 6.] — And دَعَوْتُهُ زَيْدًا *I called him, i. e. named him, Zeyd.* (Mjb, K, TA.) And دَعَوْتُهُ بِأَبْنٍ زَيْدٍ *I called him, i. e. asserted him to be, this son of Zeyd.* (Mjb.)

دَعَاَ اللهَ † *God destroyed him*: [as though He called him away:†] whence *تَدْعُو مِنْ أَدْبَارِ تَوَلَّوْا* [in the *Kur lxx. 17*, [describing the fire of Hell,] † *It shall destroy him who shall have gone back from the truth and turned away from obedience*: or this means † *it shall draw, and bring, &c.*: or it refers to the *زَابِيَةِ* of Hell [i. e. the tormentors of the damned]: (*Bd.*) or it means † *it will do to them hateful deeds*. (T.A.) [Also] *God punished him, or tormented him*. (T.A.) *وَدَعَاَ اللهَ بِشَرِّهِ* *God caused an evil, or abominable, event to befall him*. (184, Z, *K*). — دَعَاَ فِي الضَّرْعِ † *He left some milk, such as is termed رَادَّة*, in the udder. (M, *K*, T.A.) Accord. to I.A.H. *رَادَّة* is an inf. n., like *عَابَةٌ* and *عَابَةٌ*. (T.A.)

3. مُدَاعَاة signifies †The proposing an enigma or enigmas to a person; or the contending with another in doing so; syn. مُحَاجَاة. (S, K, TA.) You say, دَاعَيْتُهُ †I proposed to him an enigma or enigmas; &c. (TA.) A poet says,

أَدْعَايَكُمْ مَا مُصَنَّفَاتٌ مَعَ الشَّرِّ  
جِسَانٌ وَمَا أَتَارُفًا بِجِسَانٍ

[† I propose to thes an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?]: meaning words. (S.) — And The asking a thing of one much, so as to weary; as also مُصَاجَاةُ. (K.) — أَدْعَايَا الصَّائِطِ عَلَيْهِمْ † We pulled down, or demolished, the wall upon them, from the sides [or foundations] thereof. (K,\*TA.) — [Golius assigns other significations to دَاعَى, for which I find no authority: namely, "Convocavit ad Deum propheta, prince sacer," followed by an accus. : and "Contentidit contra alium: Provocavit. pœn. rem vindicans sibi vel arrogans."]

4. اَوْفَا [so in some copies of the K; in other copies ۞ اَوْفَا]; the former of which I regard as the right reading;] *He made him to assert his relationship as a son* [for بَدَّعِي in my copies of the K, I read ۞ بَدَّعِي syn. with بَدَّعِي; to one who was not his father. (K.) [SM, who appears to have read اَوْفَا, says that it is like اِسْتَحَقَّ and اِسْتَلْزَمَ].

5. التَّدْعَى [inf. n. of كَدَعْتُ] signifies *The*  
 تَطْرِب [or singing, or quavering or trilling and  
 prolonging of the voice, or prolonging and modu-  
 lating of the voice,] of a woman wailing for the  
 dead. (TA. [See دَمَا النَّيْتُ, above.])

6. التَّدَاعَى signifies *The calling, summoning, or convoking, one another.* (Mgh.) You say, تَدَاعَوْا لِلْحَرْبِ [They called, summoned, or convoked, one another for war: and hence,] + they prepared themselves for war. (T.A.) And تَدَاعَوْا عَلَيْهِ (Msb, K.), or عَلَى بَنِي فَلَانٍ (T, M.), They collected themselves together, (K.), or called one another so that they assembled together, (M.), or leagued together, and called one another to mutual aid, (T, Msb,\* ) against him, (Msb, K.), or against the sons of such a one. (T, M.) And

تَدَاعَى عَلَيْهِ الْعَدُوُّ مِنْ كُلِّ جَانِبٍ + *The enemy advanced against him from every side.* (K,\* TA.) — [Hence,] تَدَاعَتْ السَّحَابَةُ بِالرَّيْثِ وَالرَّغْدِ + *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاعَى الْبَيْتَانِ (Mgh, Mgh,) or الْبَيْتَةُ (TA,) + *The building cracked in its sides, (Mgh,) or became much broken, (TA,) and gave notice of falling to ruin:* (Mgh, TA:) or cracked in several places, without falling; and in like manner, تَدَاعَتْ الْحُرَابُ (Mgh,) the walls cracked in several places, without falling: (Mgh, K,\*) and تَدَاعَتْ الْحُرَابُ تَدَاعَتْ الْحُرَابُ the walls fell to ruin by degrees; syn. تَدَاعَتْ إِلَى الْحُرَابِ [but Mfr says,] تَدَاعَتْ is a vulgar phrase; not [genuine] Arabic (Mgh.) And تَدَاعَى said of a sand-hill, + *It, being put in motion, or shaken in its lower part, poured down.* (Mgh.) And [hence,] تَدَاعَتْ إِبِلُ بَنِي فَلَانٍ + *The camels of such a one became broken by emaciation.* (TA.) — تَدَاعَوْا بِالْأَلْقَابِ + *They called one another by surnames, or nicknames.* (Mgh.) — تَدَاعَى also signifies + *The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas; syn. التَّحَاجِي.* (TA in art. حَجَو.) You say, تَدَاعَوْا بَيْنَهُمَا دَعَاةً + *Between them is an enigma with which they try one another; or by proposing which they contend, one with another.* (S, K,\*) — تَدَاعَوْا فَضْلَ الْخَطَابِ + *They compete, one with another, [as though each one challenged the others,] in discoursing of the science of chasteness of speech, and eloquence.* (Har p. 446.) — See also 8, in two places. — [It is also used transitively:] you say, تَدَاعَوْا الْقَوْمَ + *They [together] called the people.* (Mgh in art. نَفَضَ.) [See 8 in that art.]

7. أَجَابَ i. q. ادْعَى. Akh heard one or more of the Arabs say, لَوْ دَعَوْنَا لَدَعَبْنَا, meaning لَوْ أَجَبْنَا [i. e. Had they called us, &c., we had certainly answered, or replied, or assented, or consented]. (S.)

8. ادْعَى He asserted a thing to be his, or to belong to him, or to be due to him, either truly or falsely: (K,\* TA:) he claimed a thing; laid claim to it; or demanded it for himself: and he desired a thing; or wished for it. (Mgh.) And ادْعَى الشَّيْءَ ادْعَاةً signify the same [i. e. They claimed the thing, every one of them for himself]. (Mgh.) You say, ادْعَيْتُ عَلَى فُلَانٍ ادْعَيْتُ عَلَى فُلَانٍ [I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing]. (S.) And ادْعَيْتُ عَلَى غَيْرِهِ ادْعَاةً [Zeyd asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c.]. (Mgh.) And ادْعَيْتُ عَلَى مَا لَمْ تَلْعَلْ [Thou hast asserted against me, or charged against me, or accused me of, that which I have not done]. (S and K in art. اَلْعَلَّ.) And ادْعَى غَيْرُهُ تَدْعَوْنِ (ا.ك.) [in art. اَلْعَلَّ]. (Mgh.) [Lxvii. 27], means This is on account of which ye used to assert vain and false

things: or which ye used to deny, or disbelieve: or, accord. to Fr, the latter verb may here be used in the sense of تَدْعَوْنِ; and the meaning may be, this is that which ye desired to hasten, and for which ye prayed to God in the words of the Kur [viii. 32], "O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment:" it may be from الدَّعَاةُ: and it may be from الدَّعْوَى. (TA:) [i. e.] it means this is that which ye used to demand, and desire to hasten; from الدَّعَاةُ: or that which ye used to assert, [namely,] that there will be no raising to life; from الدَّعْوَى. (Bd.) And وَلَهُمْ مَا يَدْعُونَ, in the Kur [xxxvi. 57], is explained as meaning And they shall have what they desire, or wish for; which is referrible to the meaning of الدَّعَاةُ. (TA.) — You say also, ادْعَى غَيْرَ أَبِيهِ [He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father]. (T, Mgh, Mgh.) And ادْعَى إِلَى غَيْرِ أَبِيهِ [He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father]. (T, Mgh. See 4, in three places.) And ادْعَى غَيْرَ أَبِيهِ [One who is not his father asserts him to be his son; or claims him as his son]. (T, Mgh.) ادْعَاةً in war signifies The asserting one's relationship; syn. الإِغْتِرَافُ. (S, TA;) as also تَدَاعَى; (TA;) i. e. the saying "I am such a one the son of such a one." (S.) And [hence] sometimes it includes the meaning of Informing, or telling; and therefore پ may be prefixed to its objective complement; so that one says, فُلَانٌ يَدْعَى بِكَرْمِ فُلَانٍ, i. e. Such a one informs of the generosity of his deeds. (Mgh.)

10. see 1, near the middle of the paragraph. — [Hence,] ادْعَى signifies also It called for, demanded, required, or invited, a thing. See also دَعَا بِهِ.]

دَعْوَةٌ [as an inf. n. of un.] signifies A single time or act (S, Mgh) [of prayer and of imprecation, as is indicated in the S, and also, though less plainly, in the TA]. See دَعَا. — [Also, as such, A call.] You say, دَعْوَةُ الرَّجُلِ, and اَلْكَلْبِ, in the former case دَعْوَةٌ being used as a simple subst., and in the latter case as an adv. n., (TA,) meaning اَدْعُ مَا بَيْنِي وَبَيْنَكَ [i. e. He, or it, is distant from me the space of the call of the man and of the dog]. (K, TA.) And لَبْرُ الدَّعْوَةِ عَلَى غَيْرِهِ The call is to them before the others of them: (S, TA.) in the CK is a mistake for لَبْرًا: accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — The call to prayer: whence, in a trad., الدَّعْوَةُ فِي الْحَشَةِ [meaning The office of calling to prayer rests among the Abyssinians]; (JM, TA:) said by the Prophet in preference of هُؤُلَانَ Bilal. (JM.) — A call, or an invitation, to Jil-Islām. (Mgh.) You say, دَعَاةً وَالْإِسْلَامَ ادْعُوهُ بِدَعْوَةِ الْإِسْلَامِ, meaning I call thee, or invite thee, by the declaration of the faith whereby the people of false religions are called: دَعَاةً being an inf. n. syn. with دَعْوَةٌ, like غَايَةً and عَايَةً. (JM.) — دَعْوَةُ الْإِسْلَامِ and دَعَاةً and دَعَايَةً signify the same: and دَعْوَةُ الْحَقِّ [in like manner] means the declaration that there is no deity but God. (TA.) — An invitation to food, (S, M, Mgh, K, TA,) and to beverages; or, accord. to Lh, specially a repast, feast, or banquet, on the occasion of a wedding or the like: (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounces it, in this sense, دَعْوَةٌ: (A 'Obayd, S, M, Mgh:) it is an inf. n. in this sense, (S,) or a simple subst.: (Mgh:) and دَعْوَةٌ signifies the same; (K;) or, as some say, this, which is given as on the authority of Kfr, is a mistake: (TA:) and so does مَدْعَاةٌ [app. an inf. n.]. (S, Mgh, K.) You say, كُنَّا فِي مَدْعَاةٍ, meaning [We were included in] the invitation [دَعَا] [see 1] of such a one to food: (S, Mgh:) [but in the latter, نَحْنُ, in the place of كُنَّا:] [or we were at the repast, or feast, or banquet, of such a one; for] you say [also] اَلدَّعَاةُ إِلَى الدَّعْوَةِ دَعَاةً إِلَى الدَّعْوَةِ [He invited him to the repast, or feast, or banquet. and in this sense دَعْوَةٌ is commonly used in the present day]. (MA.) — See also دَعْوَةٌ — and دَعْوَى. — Also i. q. حَلْفٌ or حَلْفٌ (accord. to different copies of the K) [both in the sense of Confederation to aid or assist]: (K, TA:) [whence] one says, فُلَانٌ فِي بَنِي فُلَانٍ [meaning The confederation of such a one is with the sons of such a one]. (TA.)

دَعْوَى: see the next preceding paragraph. دَعْوَى respects relationship, (S, Mgh,) like دَعْوَى or دَعْوَى فِي السَّبِّ (S;) meaning A claim in respect of relationship; (K;) [i. e.] one's claiming as his father a person who is not his father; (Az, Mgh, Mgh;) [in other words,] one's claiming the relationship of a son to a person who is not his father: or one's being claimed as a son by a person who is not his father: (Az, Mgh:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounces it, in this sense, دَعْوَةٌ. (S, Mgh.) See also دَعْوَى. — Also Kindred, or relationship, and brotherhood: so in the saying, اَلِي فِي الْقَوْمِ دَعْوَةٌ, or among, the people, or company of men, kindred, or relationship, and brotherhood. (Ks, Mgh.) — See also دَعْوَةٌ.

دَعْوَى: see دَعَا, in five places. — Also a subst. from 8; (S, M, Mgh, Mgh, TA;) omitted in the K, though better known than the sun; (TA:) and so دَعَاةً (M, Mgh, K) and دَعَاةً (M, K,) accord. to the general pronunciation, (M, TA,) دَعْوَةٌ (M, K,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and دَعَاةً; (TA, there said to be syn. with دَعْوَى) [meaning An assertion that a thing belongs to one, or is due to one; a claim; as is indicated in the S and Mgh and K &c.]; a demand; a suit; (Yz, Az, Mgh;) whether true

or false: (Mgh, K, TA:) the pl. of دَعْوَى is دَعَاوَى and دَعَاوَى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Mgh:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ي] is a sign of the fem. gender; and therefore the word is without twen. (Mgh.) Yz mentions the sayings, اِنِّى فِى هَذَا اَلْأَمْرِ دَعْوَى *I have, in respect of this thing, [a claim or] a demand, and دَعَاوَى [claims or] demands, as written in different copies. (Az, Mgh.)* And اَلنَّاسُ اَلَّذِيْنَ اُطِيعُوْا بِدَعَاوِيْهِمْ *[If men were given according to their claims, or demands,] occurs in a trad. (Mgh.)* — See also دَعْوَةٌ.

دَعْوَى is a word used only in negative sentences: (S:) you say, مَا بِالْبَّارِ دَعْوَى *There is not in the house any one*: (S, K:\*) Ks says that it is from دَعَوْتُ, and [properly] means فِىْهِ لَا يَسُـئُ *[there is not in it one who calls, &c.]*. (S.)

دَعَاً is an inf. n. of 1; (Mgh, K:) as also دَعْوَى: (K:) the former is originally دَعَا: (S:) [both, used as simple substs., signify *A prayer, or supplication, to God*: and the pl. of the former is دَعَايَةٌ. (S.) IF says that some of the Arabs, for دَعْوَةٌ, say دَعْوَى with the fem. alif [written ي]. (Mgh, TA) One says, اَللّٰهُمَّ، اَشْرِكْنَا فِى دَعْوَى الْمُسْلِمِيْنَ *[O God, make us to share] in the prayer (دَعَا) of the Muslims. (TA.)* And hence, in the Kur [x. 10], اَلَّذِيْنَ اَتَوْا دَعْوَاهُمْ فِىْهِ سُبْحَانَكَ اَللّٰهُمَّ *[Their prayer in it shall be سبحانك اللهم. (TA.)]* دَعَاً followed by لَ signifies *An invocation of good, a blessing, or a benediction*: followed by عَلَيَّ, an imprecation of evil, a curse, or a malediction. — سُوْرَةُ الدَّعَاةِ is a title of *The first chapter of the Kur-an*. (Bd.) — [Hence, دَعَاً signifies also *Adoration, worship, or religious service. (TA.)* — And i. g. اِيْمَانٌ [i. e. *Belief*; particularly in God, and in his word and apostles &c. : *faith*: &c.] : a meaning mentioned by the Expositors of El-Bukhārī. (TA.) — [Also *A call, or cry*; and so دَعْوَى, as in the Kur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] — And [particularly] *A calling, or crying, for aid or succour. (TA.)*

دَعَى One *invited to a repast*: دَعْوَةً pl. دَعَاوَى as in the saying عَنْهُ دَعْوَاةٌ *[With him, or at his abode, are guests invited to a repast]*. (TA.) — One who makes a claim in respect of relationship: (S:) [i. e.] one who claims as his father a person who is not his father; (Az, Mgh, Mgh:) [in other words,] one who claims the relationship of a son to a person who is not his father: or one who is claimed as a son by a person who is not his father; (Az, Mgh:) an adopted son: (S, K:) pl. اَدْعَاةٌ, (S,) which is anomalous; (Bd in xxxii. 4:) occurring in the Kur [in the verse just referred to], where it is said, وَمَا جَعَلَ اَدْعَاةَكُمْ اَبْنَاءَكُمْ (S) *Nor hath He made your*

*adopted sons to be your sons in reality. (Jel.)* — And One whose origin, or lineage, or parentage, is suspected, (K, TA:) as also مَدْعَى pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَةٌ and دَعَاوَةٌ: see دَعْوَى.

دَعَايَةٌ: see دَعْوَةٌ, in two places.

دَعَاً One who prays, or supplicates God, or who calls, &c., much, or often. (TA.)

الدَّعَاةُ [an epithet in which the quality of a subst. predominates.] *The سَبَابَةُ [or fore finger]*; (K:) i. a. *the finger with which one calls [or beckons]*. (TA.)

دَاعٍ [Praying, or supplicating God:] calling, or summoning. (Mgh:) [inviting:] and particularly, [as an epithet in which the quality of a subst. predominates,] *one who calls, or summons, or invites, to obey a right or a wrong religion*: (TA:) pl. دَعَاةٌ (Mgh, Mgh, TA) and دَاعُوْنَ. (Mgh, TA.) [Hence, دَاعَى اَللّٰهُ *God's summoner, or inviter*; i. c.] *the prophet*: (K:) and also, (Mgh, K,) or simply الدَّاعِى, (TA,) *The مؤَدِّن [or summoner to prayer]*. (Mgh, K, TA.) [Hence also, دَاعِى الْمَنَابِ *The summoner of death, lit. of deaths*; like عَلَاةُ الْمَنَابِ] — See also the next paragraph, in two places. — Also *A punisher. (TA.)*

دَاعِيَةٌ: see دَعْوَةٌ, in two places: — and see also دَعْوَى. — دَاعِيَةُ اللَّبَنِ *The remainder of the milk, (K,) or what is left, of the milk, in the udder, (S, Mgh,) that draws, or attracts, (K,) or in order that it may draw, or attract, (S, Mgh,) what is to come after it*; (S, Mgh, K:\*) as also اللَّبَنُ دَاعِىٌّ *occurring in a trad., where it is said, اَذْخِ دَاعِىَ اللَّبَنِ [Leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it]*; (S, Mgh:) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٌ is metaphorically applied to signify *† A mean, or means; a cause; or a motive*; (Har p. 806;) [as also دَاعٍ, often used in these senses in the present day:] and so, in an intensive sense, مَدْعَاةٌ [properly signifying *a cause of drawing, attracting, or inducing, &c., originally مَدْعُوَةٌ, being a noun of the same class as اُجْبِيَةٌ and مُجْبِيَةٌ*: (Idem p. 86:) [the pl. of the first is دَوَاعٍ]. — Also † *The cry of horsemen in battle*; (K:) as being a call to him who will aid, or succour. (TA.) — دَوَاعِى الصَّرِّ *† The anxiety [or rather anxieties] of the bosom*. (Ham p. 509.) — دَوَاعِى الدُّهْرِ *† The vicissitudes of fortune*: (K, TA:) sing. دَاعِيَةٌ. (TA.)

دَعَاةٌ: see what next follows.

اَدْعَاةٌ (S, K) and اَدْعَاةٌ (K) *An enigma; a riddle*; (S, K:\*) like اَحْجِيَةٌ [and اَحْجُوَةٌ]; and including such as *is in verse, like that quoted above, in the second paragraph of this article. (S.)*

دَعَاةٌ: see دَعْوَةٌ, latter part, in three places:

— and see also دَاعِيَةٌ: [pl. مَدْعَاةٌ. — Hence the saying, لَهُ مَسَاجِدٌ وَمَدَاجِدٌ, i. e. † *[He possesses means of attaining honour and elevation, and] causes of glorying, or memorable and generous qualities, especially in war. (TA.)*

مَدْعَى pass. part. n. of 1; as also مَدْعَى.

مَدْعَى: see what next precedes: — and see also دَعَى, last sentence.

مُدْعَى Claimed property [&c.]: مَدْعَى بِهِ is nought. (Mgh.) — مَدْعَى عَلَيْهِ One upon whom a claim is made for property [&c.]. (Mgh.) *[A defendant in a law-suit.]*

مُدْعٍ Claiming property [&c.]; a claimant. (Mgh) *[A plaintiff in a law-suit.]*

## دَعَى

1. دَعَيْتُ, aor. دَاعَى, inf. n. دَعَاً: see 1 in art. دَعُو.

دَعَى: &c.: see art. دَعُو.

## دَعَر

1. دَعَرَ, aor. دَعَرٌ, (K,) inf. n. دَعْرٌ, (S, A, K,) *He pushed, thrust, drove, impelled, or repelled*. (S, A, K.) This is the primary signification. (S, A.) — دَعَرَهُ, aor. as above, *He pressed him, or squeezed him, until he died*. (K.) — دَعَرْتُ حَلْقِي *دَعَرْتُ* (TK,) aor. دَعَرْتُ, (S, K,) inf. n. دَعْرٌ, (S, K,) *She pressed the throat, or fauces, of the child, (K, TA,) on account of the pain termed الْعَذْرَةُ, (S, TA,) and (or that is to say, TA) raised his wula with her finger, (S, K, TA,) compressing that part on the occasion of the pain's being evoked by the blood. (A'Obeyd, TA.)* So in the trad., عَلَاةٌ تَعْدِبُنْ اَوْلَادَكُمْ بِالْذُّغْرِ *Wherefore do ye torment your children by raising the wula &c.*: (S:) *‡ Torment ye not your children by pressing the throat, or fauces, &c.* (A'Obeyd, TA.) — And دَعَرْتُ وَلَدَهَا (TK,) aor. and inf. n. as above, (K,) *She fed her child ill, and she suckled him without satisfying him, (K,) so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat*: and the like is said of a she-camel with respect to her young one, accord. to Aboo-Su'ed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A'Obeyd, as is shown in the traditions [elsewhere]. (TA.)

— دَعَرَ الشَّيْءُ بِالْشَيْءِ (TK,) aor. and inf. n. as above, (K,) *He mixed the thing with the thing. (K, TA.)* — دَعَرَ عَلَيْهِ (K,) aor. دَعَرَ, (TA,) inf. n. دَعْرٌ, (K,) and دَعْرَى (K, TA,) or the latter is a simple subst., (TA,) *He rushed upon him without consideration*; (K, TA;) *he charged upon him. (TA.)* Hence the saying, لَا تَدْعَى (S, A, K:\*) and دَعْرَى, (S, K,) or the latter is a simple subst., (TA,) *Like عَفْرَى وَحَلْقَى* (S, K,) *Like عَفْرَى وَحَلْقَى* (S, K,) i. e., *Rush ye upon them without*









in like manner, a garment; as is implied in the S.] And دَفَوْتُ لَيْلَانَا *Our night was, or became, warm, or hot.* (S, O, TA) = دَفَا, for دَفَا: see 1 in art. دَفَو.

3: see 4.

4. اَدَفَا *It* (a garment, S, Mgh, Mfb, of wool or the like, Mgh) *rendered him warm, or hot* (S, Mgh, Mfb). And *He clad him with a garment* (M, K, TA) *of wool* j.c. (TA) *that rendered him warm, or hot.* (M, K, TA.) — [Hence,] † *He gave him a large gift; (TA); or he gave him much.* (K.) — اَدَفَا الْقَوْمَ *The people, or company of men, collected themselves together [app. so that they made one another warm, or hot]* (K.) — اَدَفَاتِ الْإِبِلَ عَلَى مَائِدَةٍ *The camels exceeded a hundred.* (M.) — اَدَفَا, in the dial. of El-Yemen, as also دَفَاةٌ, i. q. [دَفَاةٌ] and دَفَاةٌ, and دَفَا, [see art. دَفَو.] *He despatched him, namely, a wounded man; i. e. put him to death quickly.* (L)

5:

8: } see 1.

10: }

دَفَا: see what next follows.

دَفَا *Warmth, or heat; syn. سُخُونَةٌ* (T, S, Mgh) and حَرَارَةٌ (Mgh); *contr. of* بَرْدٌ (Mgh); or *contr. of* بَرْدٌ يَدٌ (M, K); as also دَفَاةٌ (IKht, TA) and دَفَا, (K), inf. n. of دَفَيْ, (S, TA.), and دَفَاةٌ (K), also inf. n. of دَفَيْ, accord. to the S and Sgh, and of دَفَو accord. to Yz: (TA.): pl. اَدَفَاتٌ. (M, K) — *A thing [or garment or covering] that renders one warm, or hot,* (Th, S, M, Mgh, K), *of wool,* (Th, M, Mgh, K), *or the like,* (Mgh), *or of camels' fur;* (Th, M, K); as also دَفَاةٌ (K, TA.) pl. of the former as above. (S.) You say, مَا عَلَيْهِ دَفَا [There is not upon him any warm garment or covering, or anything to render him warm]: but you should not say, مَا عَلَيْهِ دَفَاةٌ, (T, S), because this is an inf. n. (S.) — *The shelter (كَنْ) of a wall [by which one is protected from cold wind].* (T, S, K.) You say, اُنْعُدْ نِي دَفَا هَذَا الْحَائِطِ [Sit thou in the shelter of this wall]. (T, S.) And دَفَاةٌ [also] signifies *A shelter, for warmth, from the wind.* (M.) — *The young ones, or offspring,* (نتاج, S, M, Mgh, K), and *hair, or fur,* (M, K), and *milk,* (S, M, Mgh), *of camels, and whatever else, of a profitable, or useful, nature, is obtained from them.* (S, M, Mgh, K.) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA.) it occurs in the Kur xvi. 5: (S, TA.) accord. to I'Ab, there meaning the offspring of any beast (دَابَّة). (TA.) — Also *A gift.* (K.)

دَفَا: see دَفَا. — Also i. q. جَا [The having a bending forward of the upper part of the back over the breast: &c.: see جَبَنَ, of which جَا is the inf. n.]. (M: in some copies of the K جَنَد; in others, and in the TA جَنَد. [See اَدَفَا, below: and see دَفَا and اَدَفَا in art. دَفَو.])

دَفَا *Warmly clad;* (S, K,) applied to a man; (S, TA.) fem. with ة: (TA:) and so دَفَانٌ; (S, TA.) and دَفَا; (T, S, M, Mgh, K;) and pl. of the masc. and fem., دَفَاةٌ: (M, TA.) and so دَفَيْ; accord. to I'Aqr, who cites, as an ex, the following verses:

\* بَجِبْتُ اَبُو لَيْلَى دَفَاً وَصَفَةً \*

\* مِنْ الْقَرِيضَى مُسْتَحَقًّا خَصَائِلَهُ \*

[Abou-Leylā passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties] (M, TA.) though it has been asserted that دَفَانٌ and its fem. are applied peculiarly to human beings; and دَفَيْ, peculiarly to time and place; and دَفَو, to a human being and to time and place: (TA:) [for] this last signifies [also] warm, or hot: (M:) [and so does each of the two other epithets] you say قَعِيلٌ دَفَا (Mgh) or دَفَيْ, of the measure بَيْتٌ دَفَا (T, S, O, TA, [though this is said in the Mgh to be not allowable,]) [a warm, or hot, tent or house or chamber,] and in like manner دَفَا دَفَاةً [a warm garment], (S, M, O, TA,) and دَفَا دَفَاةً (T, S, O, TA) and دَفَا دَفَاةً (TA from Expositions of the Fg) [a warm, or hot, day], and دَفَا دَفَاةً (T, S, O, TA) and دَفَا دَفَاةً (TA from the Expositions of the Fg) [a warm, or hot, night], and دَفَا دَفَاةً (K) and دَفَا دَفَاةً (M, K) a warm, or hot, land; pl. of the last دَفَاةً (M, TA.)

دَفَا: see دَفَا.

دَفَانٌ and its fem. دَفَانَى: see دَفَيْ, in four places.

دَفَيْ, (T, S, M, K,) also termed دَفَيْ, (As, I'Aqr, S, K,) but this latter is not of established authority, and is not mentioned in the M nor in the O, (TA in art. دَفَا.) *The rain that falls after the heat has acquired strength;* (M, K in art. دَفَا, TA;) *when the earth has put (lit. vomited) forth the كَبَاةُ [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) in the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. نَتَج.] (Lith, I'Aqr, Th, M.) or the rain that is after [that called] the رَيْح [q. v.], before, (قَبْل, as in one copy of the S, in another قَبْل without any syll. signs,) or in the first part of, (قَبْل, as in the TA,) [that called] the صَيْف [q. v., and see also اَدَفَا, when the كَبَاةُ disappears entirely from the earth: (S, O, TA.): AZ says that the beginning of the دَفَاةُ and the end is the صَرْفَةُ [i. e. the period extends from the auroral setting of the Tenth Mansion of the Moon (about the 11th of February O. S. as explained above, when the sun in Arabia has begun to have much power), to about the 9th of March O. S.: see اَدَفَا الْقَوْمَ, in art. دَفَو; and see also another statement voca*

دَفَا. (S, TA.) — And the term دَفَيْ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for دَفَيْةٌ] is applied to The مَيْرَة [or provision of corn &c.], (AZ, T, S, M, K,) *whatever it be, that is brought* (AZ, T, S) *before,* (قَبْل, written without any syll. signs in a copy of the S, and قَبْل in the CK,) or in the first part of, (قَبْل, as in the M and TA and in a copy of the S and in one of the K, [and this appears to be the right reading,] in a copy of the T, قَبْل, the صَيْف [here meaning spring]: (AZ, T, S, M, K:) this is the third مَيْرَة; [see this word for an explanation of the statement here given:] the first being that called the رَيْحَة [q. v.]; and the second, that called the صَيْفَة [q. v.]: then comes the دَفَيْة, and then, the دَفَيْة, which comes when the earth becomes burnt [by the sun]. (M.) — And in like manner also, (AZ, S,) i. e., by the term دَفَيْ is also meant, (M,) The نَتَج [or offspring] (AZ, S, M) of sheep or goats [brought forth at that period, as is implied in the S, or] in the end of winter: or, as some say, at any time. (M.)

دَفَيْة: see the next preceding paragraph.

دَفَا: see دَفَا.

دَفَيْ, and its fem. (with ة): see دَفَيْ, in seven places.

دَفَا: see دَفَا.

اَدَفَا, (so in some copies of the K; but accord. to the TA without a final ة, i. e. اَدَفَا, as in other copies of the K,) fem. دَفَاى; *Curved in body.* (K. [See also اَدَفَا in art. دَفَو.])

دَفَا: see دَفَا.

مَدَفَاةٌ (As, Th, S, M, K) and مَدَفَاةٌ (M, K) *Camels having abundance of fur* (As, Th, S, M, K) and *fat;* (As, S, K;) *rendered warm by their fur;* (M;) as also مَدَفَاةٌ and مَدَفَاةٌ (K.) or the latter two signify many camels, (As, S, M, O,) because (As, S, O) *rendering one another warm by their breath;* (As, S, M, O;) and so, accord. to the L, مَدَفَاةٌ, without ة. (TA.)

مَدَفَاةٌ }  
مَدَفَاةٌ } see what next precedes.  
مَدَفَاةٌ }

#### دفتر

دَفْتَرٌ (S, Mgh, K, &c.) and دَفْتَرٌ (Lb, Fr, Mgh, K,) like دَفْتَر, (TA,) [A register:] a number of leaves put, or joined, together: (S, M, K:) or an account-book: syn. حَسَابٌ جَرِيدَةٌ (Mgh) or a written book: and it may be met applied to a blank book, like دَفْتَرٌ أَبْيَضٌ (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as I'Drd says, of unknown derivation; and by some of the Arabs, [namely, the Bano-o-Asad, (Fr, TA in art. دَفْتَر.) pronounced

دَفَعْتُ (Mgh.) pl. دَفَاتِرُ (S, Mgh.) of which the dim. is دَفَاتِيرَاتُ (Mgh.)

دَفَعَاتِرَاتُ: see above.

### دفع

1. دَفَرٌ, aor. َ (A, Mgh, Mgh, K), inf. n. دَفَرٌ (A, Mgh, Mgh) and دَفَرٌ, (A,) or the latter is a simple subst.; (Mgh, Mgh;) and دَفَرٌ; (Mgh;) It, (a thing, A, Mgh,) and he, (a man, TA,) *stank*: (A, Mgh, Mgh, K.) [see also دَفَرٌ, below:] but some say, of دَفَرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord to IAgr, دَفَرٌ signifies *he* (a man) *smelt of his art*. (TA.) — دَفَرٌ, aor. َ (TK), inf. n. دَفَرٌ, (K,) or دَفَرٌ, (M,) *It* (food, or wheat, M, K, and flesh-meat, M, TA) *became maggoty*. (M, K, TK.) — *Also He* (a man, TK) *was, or became, base, ugly, vile, or despicable*. (IAgr, \*K, \*TK.)

4: see 1, in two places.

دَفَرٌ (T, S, M, A, Mgh, K) and دَفَرٌ (IAgr, M, A, K), the former a simple subst., and the latter an inf. n., (Mgh,) or both inf. ns., (A,) and دَفَرٌ (Mgh.) *Stink; stench*: (IAgr, T, S, M, A, Mgh, K) never used to signify a sweet smell: (M:) accord. to Abou-'Ales El-Kālee, دَفَرٌ has the above-mentioned signification; but دَفَرٌ signifies *pungency of odour, whether stinking or sweet*: other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is دَفَرٌ, with َ, and with two fet-habs, whence دَفَرٌ: I Agr says that دَفَرٌ signifies *stink, or stench*; and دَفَرٌ, *baseness, or vileness*; but this is not known on any other authority. (M, L, TA.) — Hence the saying of 'Omar, *وَأَذْفَرُهُ*, meaning [*Alas, what stench!* i.e., + *Alas, what an abominable thing!* i.e.] *وَأَذْفَرُهُ* (T, S, M) or it means *Alas, what baseness, or vileness!* (IAgr, T, M.) — Hence also the phrase, *دَفَرًا*, meaning [*May God make stench to cleave to him, or to it!* i.e., + *Fly, or shame, upon him, or to it!* i.e.] *دَفَرًا* (S, Mgh): and دَفَرًا دَفَرًا *cleave to that which such a one doth!* i.e., + *Foul cleave upon it!* i.e.] (S, M); but in an intensive sense; (M:) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) — Hence, too, دَفَرًا (TA,) and دَفَرًا (S, K), + *Calamity, or misfortune*. (S, K, TA.) — And دَفَرًا (T, S, A, K) written by Abou-'Ales El-Kālee *دَفَرًا*, but this is wrong, (R,) and دَفَرًا (IAgr), and دَفَرًا (T, S, M, A, K) because of its calamities, or misfortunes. (TA.)

دَفَرٌ: see the next preceding paragraph, in four places

دَفَرٌ (M, A, Mgh, K) and دَفَرٌ (M, A, K) *Stinking*: (M, A, Mgh, K:) fem. [of the former] دَفَرَةٌ (S, M, A, K) and [of the latter] دَفَرَةٌ (M,

A, K.) *Stinking and maggoty flesh-meat*. (A.) — كَتَبَتْ دَفَرًا *An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms*: (K.) or *smelling of the rust of their armour or arms*. (A.)

دَفَرَةٌ: see دَفَرٌ, in two places.

دَفَرٌ (indeed, with kear for its termination, TA) *The female slave*. (T, M, K) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, S, A, Mgh,) *reviling her*, (S, Mgh,) دَفَرًا يَا, meaning *O thou stinking one!* (T, S, A, Mgh, Mgh.) alluding to her intrinsic foulness. (Mgh) — See also دَفَرٌ, last sentence.

دَفَرًا دَفَرًا: see دَفَرٌ.

دَفَرٌ, and its fem. دَفَرَةٌ see دَفَرٌ, in three places.

### دفع

1. دَفَعٌ (S, Mgh, K), aor. َ (K), inf. n. دَفَعٌ (Mgh, K) and دَفَاعٌ (TA) *He impelled it, pushed it, thrust it, or drove it; and particularly, so as to remove it from its place; he propelled it; he repelled, or repulsed it; he pushed it, thrust it, or drove it, away, or back; he put it away, or removed it from its place, (Mgh, TA,) by, or with, force, or strength*. (TA) or دَفَعٌ signifies *the putting away or removing or turning back a thing before the coming or arriving [of that thing]; like as رَفَعٌ signifies the "putting away or removing or turning back" a thing "after the coming or arriving" thereof*. (Kull p. 185.) Hence the saying in the Kur [ii. 252, and xxn. 41] *وَلَوْلَا دَفَعُ اللَّهِ النَّاسَ [And were it not for God's repelling men]; where some read دَفَاعٌ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [I impelled, pushed, &c., the man] (S.) [مَدْفَعَةٌ and دَفَاعٌ and دَفَعٌ and دَفَعٌ] [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies he impelled it, pushed it, &c., much, or vehemently, or often; whereas مَدْفَعَةٌ (K, TA) and دَفَاعٌ (TA) are [often exactly] syn. with دَفَعٌ (K, TA). Thus, (TA,) you say, as meaning the same, دَفَعٌ دَفَعٌ [He repelled from him; whence another explanation of these two phrases, which see in what follows] (S, TA.) And hence, دَفَعٌ دَفَعٌ, inf. n. دَفَعٌ, [May God repel, or avert, from thee what is disliked, or hated, or evil]: (TA:) and دَفَعٌ دَفَعٌ, inf. n. دَفَعٌ, [May God repel, or avert, from thee evil]. (S, TA) + دَفَعْتُ عَنْهُ الْأَذَى [I repelled, or averted, from him what was hurtful, or annoying, as also دَفَعْتُ (Mgh, K, TA). Sb mentions, as a saying of the Arabs, *evil, or mischief, though but with a finger*: the last word*

being in the accus. case by reason of the subordination of the prep. ب; and the meaning being [يُضَاعِفُ]. (TA.) [See also an ex. voce ادْفَعُ.] When دَفَعٌ is made trans. by means of رَعَنَ [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning of the act of + *Defending*; as in the Kur [xxi. 39] *إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا [Verily God defendeth those who have believed; i. e. repelleth from them aggression and the like]; (B;) and يَدْفَعُ, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies + defendeth energetically, with the energy of him who contendeth for superiority in so doing. (Bd.) And وَهَمَّ دَفَعًا signifies [also] + *I pleaded, or contended in arguments, in defence of him*. (Mgh) [Exceptions to the statement cited above from the B will be found in what follows in this paragraph; and another exception, voce مَدْفَعٌ]. — [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] — دَفَعْتُ مِنَ الْإِبْرَةِ دَفْعَةً [I poured forth from the vessel a single pouring]: the last word, which is with fet-h, is an inf. n. [of un.]. (Mgh.) — دَفَعْتُ اللَّبَاءَ فِي شَرْعِهَا فَيَبِلُ الْبَنَاجَ [She (a ewe, or goat, S, or a camel, S, K) infused the first milk into her udder, i. e., secreted it thence, a little before bringing forth]. (S, K) And دَفَعْتُ اللَّبْنَ عَلَى رَأْسِهَا [She (a ewe or goat, or a camel, TA) secreted the milk in her udder when about to produce her young, by reason of its abundance]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفْعَةٌ. (TA.) And دَفَعْتُ alone, said of a ewe or goat, signifies + *She secreted milk in her udder when about to produce the young*, expl. by رَأْسِهَا [which see in art. ضَرَع]. (S, TA.) Accord. to En-Nadr, one says بَنَيْتُهَا دَفَعًا, but when she has brought forth, one does not say دَفَعًا. (TA.) — In the saying, *غَبِيثَتُنَا سَابَتْ فَدَفَعَتْهَا إِلَى غَيْرِنَا* [lit. A cloud overspread us, and we drove it away to other persons], meaning + *it departed from us to other persons*, دَفَعَتْهَا is for دَفَعْنَا, which means عَنَّا دَفَعْتُ [lit. it was driven away from us]. (TA.) — دَفَعْتُ بِحُجَّةٍ + [He refuted him, or refuted him, by argument or the like] (MF in art. كَفَعَ). — دَفَعْتُ الْقَوْلَ + I rebutted the saying; repelled it by an argument, an allegation, or a proof. (Mgh.) — اذْفَعْ هَذَا + Leave thou this, sparing him. (As, TA.) [See مَدْفَعٌ.] — [In several exs. here following, the verb resembles اندفع, or the like, being understood after it.] — دَفَعُ الْهَائِثِ [The water poured out, or forth, as it impelled, or propelled, itself]: (TA: [where it is followed by وَاصْبِي, as an explicative adjunct:]) and so السَّيْلِ [the*

torrent]. (Ish.) [See also 8.] And الوادي دَفَعَ يالها [The valley poured with water]. (TA in art. حشك.) + دفع في عدوه [He pushed, or pressed, on, or forward, as though he impelled himself, in his running]. (§ in art. غور; &c.) [See also 7.] دَفَعَ القوم + The people, or company of men, came at once. (Msb.) دَفَعَ إِلَى — (Msb, TA.) in the pass. form, (Msb.) + دفع إلى + He reached, or came to, the place. (Msb, TA.) You say also, هَذَا طَرِيقٌ يَدْفَعُ إِلَى مَكَانٍ كَذَا + He commenced the journey from 'Arafât, and impelled and removed himself thence, or unpelled his she-camel, and urged her to go. (TA, from a trad.) And دَفَعَ عَنِ الْمَوْضِعِ + I removed, went away, or journeyed, from the place. (Msb.) [See again 7.] — دفع also signifies + He returned. (MF.) — When دَفَعَ is made trans. by means of إِلَى, it [generally, but not always, as has been shown above,] has the meaning of the act of driving, or delivering; as in the Kur [iv. 5], فَادْفَعُوا إِلَيَّ أَمْوَالَهُمْ [Then give ye, or deliver ye, to them their property]. (B.) You say, دَفَعْتُ إِلَى مَلَأَن شَيْئًا [I gave, or delivered, to such a one a thing]. (S, K\*) And دَفَعْتُ الْوَدِيعَةَ إِلَى سَاحِبِهَا + I restored the deposit to its owner. (Msb.) And دَفَعْتُ لَهُ قِطْعَةً مِنَ الْبَالِ [I gave him a part, or portion, of the property]. (§ in art. زعب; and the like is said in that art. in the K.) And دَفَعَهُ [alone] He gave it; syn. أَعْطَاهُ. (Er-Râghib, MF.)

2: see 1; fourth sentence. — دَفَعَهُ إِلَى كَذَا + He drove him, compelled him, or necessitated him, to do, or to have recourse to, such a thing. (TA.) دفع also signifies He rendered him abject and contemptible, or poor; as though (deserving to be repelled. (Ibn-Maaroof, as cited by Golius.) [See the pass. part. n., below.] دفع قَوْسَهُ + He made his bow even. (AHn, TA.)

3. مُدَافَعَةٌ [in its primary acceptation] signifies The contending, or striving, with another, to push him, or repel him; or the pushing, or repelling, another, being pushed, or repelled, by him; or the pushing against another; syn. مُرَاحَاةٌ. (TA.) [Hence, يَدْفَعُ الْأَخْثَيْنِ He is striving to suppress the urine and ordure &c.] أَخْبَثَ دَفْعًا مُدَافَعَةً The striving to retain life: see 2 in art. زج. — But it is often used in the same sense as دفع: see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. — Also + i. q. مَضَاوَلَةٌ. (S, K, TA.) in some of the copies of the S, مَضَاوَلَةٌ. (TA.) You say, دَفَعْتُ بِحَقِّهِ (Jm, TA,) عَنْ سَفْهِ (Msb,) + I deferred with him, delayed with him, or put him off, in the matter of his right, or due, by promising time after time to render it to him, [and so repelled him, or strove to repel him, from it:] syn. مَاعَلَتُهُ. (Jm, Msb, TA.) And دفع + He deferred, delayed, postponed, or put off, his (another's) needful affair. (Lin art. رثد.)

— دفع الرَّجُلُ أَمْرًا كَذَا + The man attached, or devoted, himself to such an affair, and exerted himself, and persevered, in it. (TA.) 5: see 6, and 7.

6 تدافعوا [They contended, or strove, together, to push, or repel, one another; or] they pushed, or repelled, one another, or pushed against one another. (Msb) You say, تدافعوا بِي الْحَرْبِ They pushed, thrust, or repelled, one another in war, or battle. (S, K) — [Hence,] تدافع الكلامان + The two sayings, or sentences, opposed, or contradicted, each other, conflicted; were mutually repugnant (Msb in art النبيل.) — تدافع السيل + The torrent was unpelled, driven, or propelled, in its several parts, or portions, by the impetus of one part, or portion, acting upon another; and in like manner, [or as signifying it became unpelled, driven, or propelled,] اندفع, and [in an intensive sense] تدفع. (TA.) [See also دفع.] تدافع جرئ القوس [in like manner signifies + The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the neck]. (TA.) — See also 7. — [It is also trans.] You say, تدافعوا الشيء They repelled the thing, every one of them from himself. (TA.) And صَفَتْ يَدْفَعُهُ الْحَيَّ [A guest whom the tribe repel, or repulse, every one of them from himself]. (IDrd, K.)

7. دَفَعَهُ is quasi-pass. of دفع. (S, K, TA;) and دفع is quasi-pass. of دفع. (S, K, TA;) and دفع is quasi-pass. of دفع: but all three are used in the same sense: see 6. (TA:) [the first, however, primarily signifies He, or it, became unpelled, pushed, thrust, or driven; and particularly, so as to be removed from his, or its, place; became propelled; became repelled; became impelled, pushed, thrust, or driven, away, or back, or onwards; became put away, or removed from its place; as is implied in the S and K and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] — [Hence,] اندفع also signifies + He went away into the country, or land, in any manner: (Lth:) or, said of a horse [sc.], he [or it] went quickly or swiftly (S, K, TA.) [as though impelled or propelled; pressed, or pushed, on, or forward; rushed; launched, or broke, forth; it poured forth with vehemence, as though impelled: see 1, which has a similar meaning, particularly in the phrases اندفع عذوه, and النبيل, and دفع في عدوه, &c.] — دفع في الإنشاد (S, K, TA,) and الحديث + He pushed on, or pressed on, in discourse, and in reciting poetry; or entered thereinto; or launched forth, or out, thereinto; or was large, or copious, or profuse, therein; or dilated thereon; or began it, commenced it, or entered upon it; syn. اندفع فيه. (K, TA.) And اندفع في السَّحْكِ [He broke forth into laughing]. (JK in art. بوق.) — اندفع في: دفع

الطَّعَامَ + He fell to eating of the food; or applied himself eagerly to it. — اندفع في الأمر — He acted with penetrating energy, or sharpness, vigor, or effectiveness, in the affair; syn. مضى فيه. (A, TA.)

10. اسْتَدْفَعْتُ اللَّهَ الْأَسْوَءَ + I asked, or begged, God to repel from me evils. (S, K.)

دَفَعَ [see 1. Used as a simple subst., it signifies Impulsion, or the act of pushing, thrusting, or driving; and particularly, so as to remove a thing from its place; propulsion; repulsion; &c.]

دَفَعَةٌ A single impulsion; a push, a thrust, or single act of driving; and particularly, so as to remove a thing from its place; a single propulsion; a single repulsion: (S, K, TA.) [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also a single act of pouring: [sc.] pl. دَفَعَاتٌ. (Msb.) You say, دَفَعَةٌ دَفَعَةٌ, i. e. [He unpelled, &c., him, or it,] once [or with a single impulsion, &c.]. (TK.) And دَفَعْتُ مِنَ الْإِنَاءِ دَفَعَةً [i. e. [I poured forth from the vessel] a single pouring. (Msb.) — [As an inf. n. of un. of 1,] it also signifies + A coming of the collective body of a people, or party of men, to a place at once. (TA.) — [Also + A heat, a single course, or one uninterrupted act, of running, or the like.]

دَفَعٌ A quantity that pours forth, or out, at once, from a skin, or vessel: (Lth, K:) a quantity poured forth, or out, at once, (Msb,) [or with vehemence, being] syn. دَفْعٌ. (IF, S, Msb, K, [in the CK with ع in the place of the ذ]) of rain, [i. e. a shower, full, or storm, as meaning the quantity that falls without intermission,] (IF, S, Msb, K,) and [a gush] of blood, (IF, Msb,) &c.: (HF, S, Msb:) it is also [used as signifying the tide] of a valley, (K in art. طحمر.) and [the tide, or rush,] of a torrent, (S and K in that art.) and [the rush, or irruption,] of a troop of horses or horsemen, (S and K in art. دلف, &c.) and [the irruption, or invasion,] of night: (S and K in art. طحمر:) pl. دَفْعٌ (Msb, K) and دَفْعَاتٌ and دَفَعَاتٌ (Msb.) You say, دَفَعَتْ بَقِيَّةُ الْإِنَاءِ دَفْعَةً Thera remained in the vessel as much as one pours out at once. (Msb.) — Also A part, or portion, that is given, of property. (§ in art. زعب.)

دَفَاعٌ, determinate, as a proper name, The ewe. (Ibn-'Abbád, K:) so called because she pushes her thigh this way and that by reason of bulkiness. (Ibn-'Abbád, TA.)

مَدْفُوعٌ [That impels, pushes, thrusts, drives, propels, or repels, much, or vehemently:] thus signify the same. (S, K.) Hence the saying of a woman, (S,) an immodest woman, (O,) namely, Sejâhi [the false propheteess, to her husband the false prophet Museylmeb, describing the kind of ذَكَرٌ which she most approved,] (L,) لَا بَلَّ قَصِيرٌ مَدْفُوعٌ. (S, O, L.) You say also, مَدْفُوعٌ رَجُلٌ دَفَاعٌ A man who impels, propels, repels, or defends, vehemently. (TA.) And دَفُوعٌ ناقةٌ A she-camel that kicks (تَدْفَعُ) with her hind leg on being milked. (TA.)

دَفَاعٌ see دَفُوعٌ. — Also One who, when a

bone happens to be in the part that is next to him, of a bowl, puts it away, or aside, in order that a piece of flesh-meat may become in its place. (El-Jahidh, K.)

**دَقَقَ** The main portion, that pours down at once, or vehemently, of waves, and of a torrent, (K, TA,) and of a sea: (TA:) or a great torrent: (S:) or abundance and vehemence of water: (L:) or a great quantity of water of a torrent: and a great number of people. (AA.) You say, **جَاءَ دَقَقٌ مِنَ الرِّجَالِ وَالنِّسَاءِ** There came a great number of men and women crowding one upon another (TA.) — Also †A great thing by which a similar great thing is impelled, propelled, or repelled. (K, TA.)

**دَاقِعٌ** [aut. part. n. of 1]. It is said in the Kur [hi. 8], **دَاقِعٌ مَا لَهُ مِنْ دَاقِعٍ** There shall not be any repeller thereof. (Bḍ.) And in the same [lx. 2], **دَاقِعٌ لَيْسَ لَهُ دَاقِعٌ** There shall not be for it any repeller: (Bḍ:) or any defender. (B.) — Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K,) as also **دَاقِعَةٌ** and **دَاقِعٌ** (K,) †That infuses (تَدْقِعُ) the first milk into her udder [i. e. secretes it therein] a little before bringing forth; (S, K;) that infuses the milk into her udder when about to produce her young, by reason of its abundance: AO says that some make **دَاقِعٌ** and **دَاقِعٌ** to signify the same, [i. e., to signify as explained above, or nearly so,] saying, **جِي دَاقِعٌ يُولِدُ** and if you will, you say, **جِي دَاقِعٌ** alone. (TA.)

**دَاقِعَةٌ** [fem. of **دَاقِعٌ**, q. v.: and, used as a subst.] The lower, or lowest, part of any [water-course such as is called] **مِيثَةٌ**: pl. **دَوَاقِعُ**: this latter signifying the lower, or lowest, parts of the [مِيثَةٌ, [pl. of مِيثَةٌ], (ISH, K,) where they pour into the valleys, (ISH,) or where the valleys pour therein: (K:) or the pl. signifies the parts in which the water pours to the مِيثَة; while the مِيثَة pour into the main valley: (Aq:) or the **دَاقِعَة** is a [water-course such as is called] **تَلْعَةٌ** which pours into another **تَلْعَة**, when it runs down a descending ground, or declivity, from elevated, or rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it every one such is thus called; and the pl. is as above (Lth.)

**مَدَاقِعُ** [A channel of water;] one of the **مَدَاقِعُ** of waters, in which the waters run: (S, K:) [مَدَاقِعُ being its pl.]: the lower, or lowest, part of a valley, where the torrent pours forth, and its water disperses: (ISH:) and the [water-course, or channel, such as is called] **مَدَنَبٌ** of a **دَاقِعَة** [q. v.]; because this latter pours forth therein to another **دَاقِعَة**; (K, TA:) the **مدنب** being the channel between the **دَاقِعَتَيْنِ**. (TA.)

**مَدَقِعٌ** see **دَوَقِعٌ**, in two places. — [Its primary signification is An instrument for impelling, propelling, or repelling: and hence it is applied in modern Arabic to a cannon: and to an instru-

ment used by midwives for protruding the fetus. — Hence, also, it is used as an intensive epithet: and hence,] **رُكْنٌ مَدَقِعٌ** A strong corner (TA.)

**مَدَقِعٌ**, applied to a camel, †Held in high estimation by his owner; (A, K, TA;) so that when he comes near to the load, he is sent back: (A, TA) one that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says, **هَذَا مَدَقِعٌ**, i. e. Leave thou this, sparing him. (Aq.) — Also, (applied to a camel, TA.) †Held in mean estimation by his owner; (K, TA;) so that when he comes near to the load, he is sent back as despised (TA.) Thus it bears two contr. meanings. (K.) — Applied to a man, (A, TA,) †Poor, (S, A, TA,) and abject, (S,) whom every one repels from himself, (A, TA,) or because every one repels him from himself; (S,) used conjointly with **مُدَقِعٌ**; i. e., you say, **مَدَقِعٌ مُدَقِعٌ**: (A, TA:) a man †despised, or held in contempt, (Lth, K,) as also **مُدَقِعٌ**; (Lth;) who does not show hospitality if he makes one his guest, nor give if he be asked to give. (Lth:) and one †who is repelled, or repulsed, from his relations **ذَوِي** [being used for **ذَوِي** like as **نَسَبًا** is used in the Kur xxv. 50, for **نَسَبٌ**, as explained by Bḍ.:] (IDrd, K:) and a guest †whom the tribe repel, or repulse, every one of them from himself, every one turning him away to another. (IDrd, K.) — **أَنَا مَدَقِعٌ** †I am driven, compelled, or necessitated, to do, or to have recourse to, such a thing. (TA.)

**دَاقِعٌ** see **مَدَاقِعُ**.

**مَدَقِعٌ** **هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مَدَاقِعٍ** †He is the lord, or chief, of his people, or party, not straitened in his authority, nor thrust from it; (TA;) i. q. **غَيْرُ مَزَاحِرٍ**. (K.)

**الْمَدَاقِعُ** †The lion. (Sgh.)

**مَدَقِعٌ** see **مَدَاقِعُ**.

**قَوْلٌ مَدَقِعٌ** †[A saying of which one part opposes, or contradicts, another; a self-contradictory saying]. (TA.)

## دَقَقَ

1. **دَقَقَهُ**, aor. <sup>2</sup> (S, Mgh, K, &c.) and <sup>3</sup> (Jm, K,) inf. n. **دَقَّقَ**, (S, Mgh, Mgh,) and by poetic license **دَقَّقَ**, (TA,) **هُوَ دَقَّقَ** it forth, or out. (S, K:) or he poured it forth, or out, with vehemence: (Mgh, Mgh:) namely, water [ &c.]. (S, Mgh, Mgh.) And **دَقَّقَ الْمَاءَ** The water poured out, or forth: one should not say **دَقَّقَ الْمَاءَ** (S:) or this last, aor. <sup>2</sup>, inf. n. **دَقَّقَ**, signifies the water poured forth, or out, with vehemence: but Aq disallowed its being used in an intrans. sense: (Mgh.) [the forms of the verb commonly used intransitively are 7 and 5:] accord to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) **دَقَّقَ الْمَاءَ**, (K, TA,) and **دَقَّقَ**, aor. <sup>2</sup>, (TA,) inf. n. **دَقَّقَ** and **دَقَّقَ**,

signify the water, (K, TA,) and the tears, (TA,) poured forth, or out, at once: (K, TA:) but Az disallows this. (TA.) — [Hence,] **دَقَّقَ اللَّهُ رُوحَهُ** †[God poured forth his spirit; 1. e.] God caused him to die: (K:) or it means may he die. (S.) Aq says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (الْجَرَّةُ): and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her **مَجَّتْكَ دَقَّقَ** [May thy blood, or heart's blood, be poured forth: or, as appears from a statement above, the right reading is probably **دَقَّقَ**] (TA. [See also **مَجَّتْ**]) — One says also, of a river, or rivulet, and of a valley, **دَقَّقَ**, [app. for **دَقَّقَ** for **دَقَّقَ**] meaning, It became full so that the water poured forth, or overflowed, or so that it poured forth the water, from its sides (TA.) — And **دَقَّقَ الْكُوزُ** **دَقَّقَ** (JK,) or scattered, (K,) the contents of the mug at once; (JK, K;) as also **ادْقَعَهُ**. (K.) — The verb is also used transitively and intransitively in relation to a beast: you say, **دَقَّقَتِ الدَّابَّةُ** †I made the beast to hasten, or go quickly: — and **دَقَّقَتِ الدَّابَّةُ** †The beast hastened, or went quickly. (TA.) — And [in like manner] one says of a quick camel, **يَدَقَّقُ فِي مَشْيِهِ** †[He hastens, speeds, or presses forward, in his pace, or going]: and **الْمَدَقِعُ** **تَدَقَّقَتْ** The wild she-asses hastened, or went quickly. (TA.) — **دَقَّقَ**, [aor. <sup>2</sup>,] (TA,) inf. n. **دَقَّقَ** (JK, S, TA,) **هِيَ** (a camel) had his teeth standing outwards: (S, TA:) or had his elbows far apart from his sides. (JK. [See also **دَقَّقَ**])

2. **دَقَّقَهُ** **هِيَ** poured it forth, or out, copiously, or abundantly; namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce **دَقَّقَ**. — [Hence,] **دَقَّقَتْ كَفَاهُ الْيَدَيْنِ** (S, K,) **تَدَقَّقَتْ** (K,) **هِيَ** two hands poured forth largess (S, K) [copiously, or abundantly, for] it is with teshdid to denote muchness. (S.)

4: see 1, in the latter half of the paragraph.

5. **تَصَبَّبَ** (S, K) [meaning (as the former is explained in the KL) It poured forth or out, or became poured forth or out, copiously, or abundantly, for it is quasi-pass. of **دَقَّقَ**; though **تَصَبَّبَ** is said to be quasi-pass. of **صَبَّ** like **انصب**, and though it is said in the TA that **دَقَّقَ** is quasi-pass. of **دَقَّقَ** like **اندقق**]. — See also 1, latter part, in two places. — [Hence,] **هُوَ يَدَقَّقُ فِي الْبَاطِلِ** †He hastens to do that which is false, vain, or unprofitable. (TA.) — **أَدَقَّقَ حُلْمَهُ** †His forbearance, or clemency, departed. (TA.)

7. **انصب** q. v. **اندقق** [It poured forth or out, or became poured forth or out. see also **دَقَّقَ**, which, if allowable, is less usual]. (S, K.)

10. **استدقق الكوز** The mug had its contents poured forth or out (أَصْبَبَ) at once. (TA.)

**دَقَّقَة** A single act of pouring forth or out [in

any manner, or at once, (see 1,) or] with vehemence: pl. دَفَقَات. (Mḡb.)

دَفَقَةٌ A quantity poured forth or out (Mḡb) at once, like دَفَقَةٌ, (S and K in art. دفع, q. v.), [oi] with vehemence; (Mḡb;) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (S and Mḡb and K in art. دفع,) and [a gush] of blood, (Mḡb in that art.,) &c.: (S and Mḡb in that art.): pl. دَفَقَات and دَفَقَات and دَفَقَات. (Mḡb.) — [Hence,] جَاءَ الْقَوْمُ دَفْقَةً وَاحِدَةً †The party came at once, (S, K, TA,\*) or together (Mḡb)

دَفِقٌ + Quick, swift, or fleet; applied to a camel; (JK, S, K;:) as also دَفِيقٌ (JK.) and so, applied to a she-camel, دَفِيقَةٌ (JK) and دَفِيقٌ (JK, S, K;) which is likewise applied to a he-camel, (JK, TA,) and دَفِيقٌ (K) and دَفِيقٌ and دَفِيقٌ (JK, TA) and دَفِيقٌ (JK, K) and دَفِيقٌ. (TA.) + A camel going in the manner termed دَفِيقٌ; as also دَفِيقٌ. (K) + And, applied to a horse, fleet, or swift; as also دَفِيقٌ; and so, applied to a mare, دَفِيقَةٌ and دَفِيقٌ and دَفِيقٌ and دَفِيقٌ. (K.)

دَفِيقٌ: see what next precedes

دَفِيقٌ: see دَفِيقٌ: and see also what next follows, in two places.

دَفِيقٌ + A she-camel quick, swift, or fleet, and of generous race or that has never brought forth. (K, TA.) See also, for the former, دَفِيقٌ, in two places. — مَتَى الدَفِيقُ (K,) and دَفِيقٌ (TA, and so in copies of the S,) the latter on the authority of IʿAṣb, (TA,) said of a man, (S,) + He walked, or went quickly, or swiftly: (S, K;:) or he went with slow steps (تَبَتُّى), inclining at one time to one side and at another time to another side: or he went with wide steps, (K, TA,) and quickly. (TA.) And دَفِيقٌ + [He runs quickly: &c.]. (TA.)

دَفِيقٌ, applied to a torrent, (S, O, L, K,) That fills the valley: (S, O;:) or that fills the two sides of the valley: (L;:) or swift. (K.) — See also دَفِيقٌ.

دَفِيقٌ: see دَفِيقٌ, in three places.

دَفِيقٌ: see دَفِيقٌ, in two places.

دَفِيقٌ [Pouring forth, or out, copiously, or abundantly: or] extensive, and copious, or abundant, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so دَفِيقٌ. (TA.)

دَفِيقٌ [act. part. n. of دَفَقَ: Pouring forth or out, &c.] دَفِيقٌ خَبِرٌ [May it be pouring forth good] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) — مَاءٌ دَفِيقٌ means مَدُونٌ [i. e. Water poured forth or out, &c.]; (IKoot, S, Mḡb, K;:) because دَفِيقٌ is trans. [only] accord.

to the generality (K, TA) of the leading lexicologists; (TA;) like سَرُّ كَاتِبٍ meaning مُكْتَوِّمٌ (IKoot, S, Mḡb,) and عَارِفٌ meaning مَعْرُوفٌ, and عَابِرٌ meaning مَعْصُومٌ (IKoot, Mḡb,) after a manner obtaining among the people of El-Hijáz, who change the مَعْلُوف into قَاعِل when it is used as an epithet: (Fr, Mḡb, TA;:) or it means دَفِيقٌ [having a pouring forth or out, &c.]; (Mḡb, Mḡb, TA,) accord. to Kh and Sh (TA) and Zj; (Mḡb, TA;) and in like manner they say that سَرُّ كَاتِبٍ means سَرُّ كَاتِبٍ: or, accord. to Lth, [i. e.] in the ʿEyn, it means water pouring forth, or out, at once (TA;:) it occurs in the Kur lxxxvi. 6; where دَفِيقٌ is said by Kh and Sh to signify مَدْفُوقٌ [i. e. pouring forth or out] (Az, TA;:) and it [there] means the sperma genitale. (JK.)

دَفِيقٌ: see دَفِيقٌ.

دَفِيقٌ, and its fam. دَفِيقَةٌ: see دَفِيقٌ. — The former is also applied to a pace, or rule of going, as meaning Quick, or swift: (S, K;:) or, accord. to AO, it means أَقْصَى الْعَتَقِ [the utmost of the pace called الْعَتَقِ]. (S, TA. [In my copies of the S, erroneously, الْعَتَقِ: in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) — Also, i. e. the former, A man bowed, or bent, (IAṣr, K;) in his back, (IAṣr,) by age or grief (IAṣr, K;). — And i. q. أَعْوَجَ [here meaning Oblique]: (Abou-Malik, K;:) applied to a هَلَالٌ [or new moon]: (Abou-Malik.) Abou-Malik says that the هَلَالٌ thus termed is better, or more auspicious, than that termed خَافِقٌ, which means "having its two extremities elevated, and its back decumbent:" and AZ says the like: (TA.) [or] ادْفِيقٌ applied to a هَلَالٌ signifies erect (مُسْتَقِيمٌ) [which must here mean nearly, not exactly, erect,] and white, not turning sideways upon one of its two extremities: (K;:) [and this also is esteemed more auspicious than that termed حَالِقٌ, q. v.:] so in the "Nawādir." (TA.) — Also, applied to a camel, (S, K;) and to a mouth, (JK, TA,) Having the teeth standing out, or forwards: (JK, S, K;:) or, applied to a camel, having the elbows far apart from the sides. (K. [See also ادْفِيقٌ.]

دَفِيقٌ: see دَفِيقٌ.

## دَفَل

دَفَلٌ: see the following paragraph. — Also i. q. قَطْرَانٌ رَفَتْ [both app. here meaning Tar, or liquid pitch]: (K;:) or such as is thick: mentioned in this art. by IF, and also as written with ذ. (TA.)

دَفِلَى (T, S, M, K, &c.) accord. to those who make the alif to be a sign of the fem. gender; and دَفِلَى, accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (S;) and دَفِلٌ (Ibn-Abbād, K;:) [the first of these appellations applied in the present day to The rose-bay, or laurel-bay; oleander,

nerium oleander, rhododendron, or rhododaphne; and also to the common laurel:] a certain tree, (T, M,) or plant, (S, K,) bitter, (T, S, M, K,) very bitter, (TA,) and poisonous, (T,) green, and beautiful in appearance, the blossom of which is beautifully tinged, (M,) called in Persian سَرْفَرَةٌ: (K;:) there is a river-kind, and a land-kind: the leaves are like those of the حَقِيقَةُ [or garden-purslane], but more slender; and the branches, or twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers, its thorns are inconspicuous, or unapparent, its leaves are like those of the خَلَفِ [or salix Aegyptia] and of the almond, broad, and the upper part of its stem is thicker than the lower part thereof: (TA;:) it is very deadly: its blossom is like the red rose, (K;) very rough (لَحْنٌ جَدِّ) [but this I think is a mistranscription for حَسَنٌ جَدِّ] very beautiful, and upon it is a kind of tuft like hair: (TA;:) its fruit is like the خَرْبُوبِ [q. v.]; (K;) having an aperient, or a deobstruent, property; and stuffed with a substance like wool (TA;:) it is good for the mange, or scab, and the itch (حَكَّة), used in the manner of a liniment, (K,) and especially the expressed juice of its leaves; (TA;:) and for pain of the loins and the back, (K;) of long duration, (TA,) applied in the manner of a poultice, or plaster; and for expelling fleas and the [insect called] اَرَضَى, by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the [malignant leprosy termed] زَبَرَصٌ (K;:) and its leaves put upon hard tumours are very beneficial: but it is a poison: [yet] sometimes it is mixed with rue and rue, and given to be drunk, and saves from the poisons of venomous reptiles: the Ra-es [Ibn-Seem, or Avicenna,] says that it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk: (TA;:) IAṣr says that the [trees termed] اَرَضَى and اَرَضَى and حَبِرٌ [app. a mistranscription for خَبِرٌ, a species of lota-tree,] are all called دَفِلَى. (T.) AHn says that the زَبَدٌ made from the دَفِلَى is excellent for producing fire: and hence the prov., اِدْفَحْ بِدَفِلَى فِى مَوْجٍ تَرَى شَدَّ بَعْدَ أَوَّارِجٍ [Endeavour thou to produce fire with wood of the دَفِلَى upon wood of the مَوْج: then tighten afterwards or loosen]: (M;) said when one incites a bad man against another bad man: (M, Meyd;:) or, accord. to IAṣr, said in relation to a man whom one needs not to press, or importune. (Meyd.)

## دَفَن

دَفَنٌ (S, M, Mḡb, K,) aor. دَفَنَ, (M, Mḡb, K,) inf. n. دَفِنٌ, (M, Mḡb, TA,) He buried it; interred it; i. e. hid it, concealed it, or covered it, (M, Mḡb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Mḡb;) namely, a thing; (S, Mḡb;) primarily having for its object a dead body: (M;) and



## دقو

1. دَقِيٌّ [aor يَدْقِي] inf. n. دَقًا, *He, or it, was, or became, such as is termed أدَقِي in any of the senses of this epithet.* (M.) [See also 4.] — دَقَوْتُ الجَرِيحَ (S, K, TA, [in the CK, erroneously, دَقَيْتُ]) aor. اَدْقُوهُ, inf. n. دَقَوُ (S, TA.); and اَدْقِيهِ and اَدْقِيهِ (A'Obeyd, S, K.); *I despatched the wounded man; i. e. hastened and completed his slaughter; or made his slaughter sure, or certain.* (A'Obeyd, S, K.:) and so اَدْقَانَهُ and اَدْقَانَهُ (TA) [and اَدْقَانَهُ &c.: see 3 in art. دَف]. Accord to Ibn-Abi-l-Hadeed, دَقِي, [or rather دَقًا] sometimes pronounced with ى, [دَقًا] signifies *He slow*, in the dial. of Kināneh. (TA.)

3: see 1.

4: see 1. — It is related in a trad that a captive was brought to the Prophet, (S, TA,) slaving by reason of cold, (TA,) and he said to some persons, اَذْعُوا بِهِ خَدَّيْهِ, meaning [Take ye him away and] *clothe him so as to protect him from the cold;* (S, TA.); for اَذْعُوهُ because the pronunciation of ى was not of the dial. of Kureysh, but they thought that he meant slaughter; (TA.); and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, اَذْقَيْتُ is a dial. var. of اَذْقَانَتُ. (TA.) — اَذْقِي said of a gazelle, *His horns were, or became, so long as almost to reach his hinder part.* (T, K.) [See also دَقِي.]

6. اَلْقَدَارُ ۱. اَلْقَدَارُ [app in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly*]: (K:) and اَلْقَدَارُ [denoting alternation of any kind]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's *going along with an inclining from side to side* (أَنْ يَسِيرَ سِرًّا مَتَحَايَا) (K:); you say, تَدْقِي البَعِيرَ, meaning سِرًّا مَتَحَايَا [The camel went along with an inclining from side to side]. (S) [See also the second of the verses cited in the first paragraph of art دَف: from the explanation of which by ISd, it appears that تَدْقِي is perhaps originally تَدَقَّي.]

8. اَدْقَيْتُ a dial. var. of اَذْقَانَتُ. (Lith, T in art. دَقَا.)

10. اَسْتَدْقَيْتُ a dial. var. of اَسْتَدْقَيْتُ. (Lith, T in art. دَقَا, and K in the present art.)

دَقَا inf. n. of دَقِي [q. v.] (M.) *A bending, or curving.* (T, S.) You say, of a man, *دَقَا فِيهِ* *In him is a bending, or curving:* and this is said of Ed-Dejjāl. (T.) [See also دَقَا.] — Also, in a mountain-goat, *The having very long horns, extending towards his ears.* (S.)

دَقَانِي, used [for the sake of rhyme] by Ru-bah for دَانِي: see دَانِي, in art. دَف.

دَقِي, applied to a man, (T, S, M, K,) *Hump-backed:* (T, S:) or *who walks with an inclining* Bk I.

on one side: or, as some say, i. q. اَدْقِي [q. v.] or having contracted shoulders: (M:) or bending, or curving. (K.) [See also اَدْقِي.] Its fem., in all its senses, is دَقَوْتُ. (M.) — Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump:* (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lith, T, S,) *long in the neck:* (Lith, T, S, K:) *that, when she goes along, almost puts her head upon the back of her hump, and is long in the back.* (Lith, T.) — Applied to a ram, *Whose horn extends towards his ear:* (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears:* (S:) or *whose horns are so long that they turn down backwards upon his ears:* (M:) and [in like manner] the fem. is applied to a she-goat; (S:) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her ears* [dual of اَدْقِي, q. v.] (T.) — Applied to a bird, *Long in the wing:* (S:) or *long in the wings and tail:* (M:) or *long in the wings, having the ends of the primary feathers even with the end of the tail.* ('Eyn.) And the fem., applied to an eagle (غَقَاب), *Crook-billed:* (K:) or so applied because that bird is crook-billed. (S.) — And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong:* as some say, applied to the ear of a horse only: or, as Th says, only meaning *inclining.* (M.) — Also, the fem., accord. to A'Obeyd, *Having wide bones.* (M.) — شَجَرَةٌ دَقَوَةٌ *A great tree:* (S:) or *a great, shady tree;* and it may be, *inclining:* (T:) or *a shady tree, having many branches:* (Lith, TA:) or, as some say, *an inclining tree:* (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)

دَقَا, in art. مَدْقَا: see اِبِلٌ مَدْقَا.

## دق

1. دَقِيٌّ aor. يَدْقِي, inf. n. دَقِيَّة (S, M, K, TA) *It (a thing, S) was, or became, دَقِيَّة, which means the contr. of غَلِيظ* (S, K:) [i. e. it was, or became, thin as meaning slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as said of a garment or the like, thin, or fine, as opposed to thick or coarse, like رَقِي:] Contr. of غَلِيظ (M, K): اَسْتَدْقِي is said of the هِلَال or moon a little after or before the change, and of other things. (TA.) [See also دَقِيَّة.] — And [hence], aor. and inf. n. as above, † *He, or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile, or contemptible.* (TA.) One says to him who refuses to confer a benefit, *دَقِي بِكَ خُلُقُكَ* [† *Thy nature, or natural disposition, hath rendered thee mean, &c.; the verb being made trans. by ب, agreeably with a common*

usage mentioned in p. 141]. (TA.) — Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] † *It was, or became, subtle, nice, abstruse, recondite, or obscure.* (Msb.) And you say, دَقِيٌّ كَلَامِهِ, † [*He was, or became, subtle, nice, abstruse, &c., in his speech, or language.*] (TA.) — دَقِيَّة (S, M, M, K, TA) aor. †, inf. n. دَقِي, (M, M, K, TA) *He broke it, (M, K, TA,) or crushed it, (M,) in any manner:* (M, TA.) or *he bruised, brayed, or pounded, it;* i. e., *he beat it with a thing so that he broke it, or crushed it.* (M, K, TA) namely, a thing, (S, M, TA,) such as medicine, &c. (TA.) — [And hence, *He beat it, namely, a garment or the like; in washing and whitening it.* And *He knocked at the door for admission.*] — And [hence also, (in the CK, erroneously, "or," as appears from what follows,)] † *He made it apparent; showed, exhibited, manifested, or revealed, it:* (K:) so says IAg, citing the following verse of Zuhayr:

\* تَدَارَكْنَا عَسَا وَدَيَانَ بَعْدَمَا  
\* نَدَانَا وَدَقُوا بَنِيَّ عَطْرِ مَشِيرِ

(TA:) i. e. *Ye two repaid the condition of the tribes of 'Abs and Dhubyān by peace, (تَدَارَكْنَا), after they had shured, one with another, in destruction, and had brayed [among themselves] the perfume of Menshim as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim for [as said that] مَنْشِيرِ is the name of a woman who sold perfume in Makkah, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشَارَ مِنْ عَطْرِ مَنْشِيرِ (EM p. 117:) [so that, accord. to this explanation, which is one of many, مَنْشِيرِ is made perfectly deel. for the sake of the rhyme:] or the meaning is, † after they had manifested enmities and faults. (TA.) One says also, in cases of enmity, دَقَقْتُ شُعُورَكَ, meaning † *I will assuredly manifest thy circumstances.* (TA.) — دَقِي, inf. n. دَقِي and دَقِي, *He was seized with the malady termed دَقِي [i. e. hectic fever].* (MA.)*

2. دَقَقْتُ (K, TA) inf. n. دَقَقِي (S, TA) *He bruised, brayed, or pounded, finely; he comminuted, or pulverized; syn. اَتَعَمَّرَ الدَّقِي.* (S, K, TA) This is the primary signification. (TA.) — And hence, † *He made a minute examination.* — And *He spoke, or expressed himself, and he proved a question, or a problem, in a subtle, nice, abstruse, recondite, or obscure, manner.* (El-Munāwee, TA.) — See also 4.

3. مَدَقَّةٌ, دَقَا inf. n. مَدَقَّة (S, TA) *He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning; and so دَقَا فِي الْحَسَابِ* (J, K, TA;) *he reckoned with his companion with minuteness:*

(TK:) it signifies an act between two. (TA.) [And *دَقَّهَ فِي الْأَمْرِ* † *He was minute, &c., with him in the affair, or case*] *الدَّقَّةُ فِي الْأَمْرِ* signifies *تَعَاَلَى* (S;) which is an instance of *الدَّقَّةُ* from *الدَّقَّةُ* (Sgh, K) you say, *تَدَقَّقُوا*, meaning † *They were minute, &c., each with the other.* (TK.) You say also, *دَقَّقَ الشَّرَّ فِي مَعَامَلَتِهِ* [He examined minutely into his dealings and his expenses]. (TA in art. دق.) — And [hence] *مَدَقَّةٌ*, metonymically, signifies † *The being niggardly, stingy, or avaricious.* (Az, TA in art. دق.)

4. *ادَّقَهُ* *He made, or rendered, it* (a thing, S, M) *دَقِيقٌ* [i. e. thin, or slender, &c.]; (S, M, K;) as also *دَقَقَهُ*. (S, M.) — And *He gave him a small thing*: (S, TA:) or *he gave him little*: (S in art. حل.) or † *he gave him a sheep, or goat*; (M;) or *sheep, or goats.* (K, TA) You say, *أَتَيْتُهُ بِمَا أَدَقَّنِي وَلَا أَجَلِّي*, (S, M) *I came to him, and he gave me not a small thing, nor gave he me a great thing*: (S in the present art.) or *he gave me not little, nor gave he me much*: (S in art. حل.) or *he gave me not a sheep, or goat, nor gave he me a camel.* (M.) — And *دَقَّقَتْ*, said of the eye, *It shed few tears*; opposed to *اجَلَّتْ*; as in the saying of El-Fuk'asee cited in art. حل. (S\* and TA voce *أَحَلَّ*, q. v.) — And *ادَّقَ* † *He pursued little, paltry, or mean, things.* (TA.)

8: see 8, in two places.

7. *اندَقَّ* *It* (a thing, S, M, TA, such as medicine, &c., TA) *was, or became, broken, (M, K, TA,) or crushed, (M,) in any manner.* (M, TA.) or *bruised, brayed, or pounded*; i. e. *beaten with a thing so that it was broken, or crushed*: (M, K,\*) quasi-pass. of *دَقَّ*. (S, M, K.)

10: see 1, first sentence, in two places. *استدقَّتْ* *Her thickness increased in thinness.* (Ham p 33)

*دَقَّقَ*: see *دَقِيقٌ*, in nine places. — Hence, *حَمَى الدَّقَّ* [the *fever*; so termed in the present day]; that is, from *دَقَّ* as signifying the contr. of *غَلِيطٌ*. (S.) — *دَقَّقَ* in measuring, relating to the thing measured, is *The being broken, crushed, or bruised, in the measure, so as to become close, or compact.* (TA.) — Also † *Niggardliness, stinginess, or avarice*; the condition of him in whom is little, or no good. (M, TA.)

*دَقَّةٌ* *Soft dust swept by the wind* (S, K) *from the ground*: pl. *دَقَقٌ*: (S:) or *dust swept from the ground*; as also *دَقَقَاتُ*: (TA.) or *دَقَقٌ* (M.) or, accord. to IB, the sing. of *دَقَقٌ* is *دَقَقِي*, like as the sing. of *جَلَلٌ* is *جَلَلِي*. (TA.) — Also *Seeds that are used in cooking, for seasoning food*, (IDrd, M, K,) *bruised, or brayed, (M,) and what are mixed therewith*; (IDrd;) such as are termed *فَرَج*, and the like: all such seeds of the cooking-pot are called *دَقَقٌ* by the people of Mekkeh: (IDrd, Sgh:) and salt with such seeds mixed therewith: (M, K:) this is the

application now commonly obtaining: (TA:) or *salt alone*: (M:) or *salt bruised, or brayed*: (Lth, K:) whence the saying, *مَا لَهُ دَقَّةٌ* *He has not salt.* (Lth, M, K,\*) — And [hence], † *Beauty, or prettiness*: (M, K, TA.) whence the phrases *غُلِيلَةُ الدَّقَّةِ* (M,) *وَأَمْرَةٌ لَا دَقَّةَ لَهَا* (K,) or *دَقَّةٌ* (TA,) † *A woman who is not beautiful, or pretty, (M, K,\*) who has not beauty, or prettiness* (TA.) — Also *A certain ornament (خُلَى) of the people of Mekkeh* (K.) — And *The small, or young, (حَشَو) of camels.* (TA.)

*دَقَّةٌ* inf. n. of the intrans. verb *دَقَّ* [q. v.]. (S, Mgh, K.) [As a simple subst.] *The state, or condition, or quality, of that which is termed دَقَّ* [and *دَقِيقٌ*; properly and tropically. i. e., it signifies *slenderness, &c.*] and *smallness, littleness, or the like*; [properly and tropically]; contr. of *عَظِيمٌ*. (K.) — [Hence,] † *Littleness in estimation, paltriness, inconsiderableness, meanness, vileness, or contemptibleness.* (K, TA.) — [And † *Subtleness, niceness, abstruseness, reconditeness, or obscurity*] *دَقَقَتْ* [pl. of *دَقَّقَ*, agreeably with analogy,] *Persons who manifest, or reveal, the faults, or vices, of the Muslims.* (IApr, K.)

*دَقَّقَتْ* *What is broken, or crushed; or bruised, brayed, or pounded; of a thing; as also دَقَقَاتُ*: (M:) *broken particles of anything*: (JK, K:) and [particularly] *fragments, or broken pieces, of branches*; as also *دَقَقَاتُ*. (K.) — See also *مَدَقَّقَتْ* [with which it is sometimes syn.]: — and see *دَقِيقٌ*.

*دَقَّقَ*: see the next preceding paragraph.

*دَقَّقُوا* *A certain medicine* (JK, M, K) *for the eye, (JK, K,) bruised, brayed, or pounded, (JK, M, K,) and then sprinkled (JK, M) therein.* (JK.)

*دَقِيقٌ* contr. of *غَلِيطٌ* (JK, S, M,\*) *Mgh, K) and دَقِيقٌ* (S, K;) as also *دَقَقَاتُ* and *دَقَقٌ* (S, K;) the last contr. of *جَلَلٌ*: (JK, S, M.) [i. e. *Slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as applied to a garment or the like, thin, or fine, as opposed to thick or coarse*; like *رَقِيقٌ* but properly,] *دَقِيقٌ* differs from *رَقِيقٌ* the former signifying the contr. of *غَلِيطٌ* [as stated above], and the latter, the contr. of *ثَخِينٌ*: therefore one says *حَسَا رَقِيقٌ* and *حَسَا دَقِيقٌ* [“thin soup” and “thick soup”], but not *دَقِيقٌ* and *حَسَا*; and one says *سَيْفٌ دَقِيقٌ فِي الْحَافِ* [a sword thin in the edge, or in the part near the point]; and *رَمَحٌ دَقِيقٌ* [a slender spear]; and *عَصَا دَقِيقٌ* [a slender branch]; and *حَبْلٌ دَقِيقٌ* [a slender rope]: (IB, TA:) pl. [of mult. *دَقَقٌ* and of pau. *أَدَقَّةٌ*. (Mgh.) One says, *مَا لَهُ دَقٌّ وَلَا جَلٌّ* [He has neither slender,

*or small, or fine, nor thick, or great, or coarse*]; i. e. *دَقِيقٌ وَلَا جَلِيلٌ*. (S in art. حل.) And *أَخَذْتُ دَقَّةً* [I took the slender, &c., thereof, and the thick, &c., thereof]; like as one says, *أَخَذْتُ قَلِيلَةً وَكَثِيرًا* (S in the present art.) And it is said in a trad., *وَجَّهْتُ دَقَّةً* [O God, forgive me all my sin, the small thereof and the great thereof]. (TA.) — *سَعَرْدَقٌ* means *Shrubs, bushes, or small trees*: (M:) opposed to *نَجَرٌ*. (Lth in art. حل, and Mgh in art. نعل.) Accord. to AHn, *دَقَّ* signifies *Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them*: or, as some say, *their small leaves*: (M:) or *slender and long leaves of the أَرَاكُ and gram trodden out but not minnowed*: pl. *أَدَقَاتُ*. (JK.) And *دَقَّقَ خَلْلٌ* means *Thin, or fine, [garments, or dresses, of the kind called دَقَّقَ]*; opposed to *خَلْلٌ جِلِّي*: (Mgh.) or *دَقَّقَ* signifies the contr. of *جَلَّ* as applied to carpets, and to the garments called *أَكْسَا* [pl. of *كَسَا*] and the like, and to the [cloth called] *جَبَسٌ*, and to the mat and the like. (TA in art. حل.) — [Hence,] *دَقِيقٌ* is also applied to a thing, an affair, or a case, as meaning † *Little in estimation, paltry, inconsiderable, mean, vile, or contemptible*; in this case, contr. of *جَلِيلٌ*: (IB, TA.) and means also † *niggardly, stingy, or avaricious*; (M, TA:) in whom is little, or no, good; (M, K, TA;) applied to a man: (M:) pl. [of pau. *أَدَقَّةٌ* and [of mult. *أَدَقَّةٌ*. (TA.) — Also, applied to a thing, an affair, or a case, † *Subtle, nice, abstruse, recondite, or obscure*: (M, K, TA:) [applied likewise to speech; and so *دَقَّقَ*] you say, *جَاءَ بِنِجَارٍ دَقِيقٍ* and *دَقِيقٌ* [He uttered subtle, nice, abstruse, recondite, or obscure, speech]. (TA.) — [The fem.] *دَقِيقَةٌ* [used as a subst.] signifies † *Small cattle*; i. e. *sheep or goats*; opposed to *جَلِيلَةٌ* (JK, K, TA) which signifies *camels*: (JK, TA:) pl. *دَقَقَاتُ*. (TA.) You say, *وَلَا جَلِيلَةَ* [He has neither sheep, or goats, nor camels: (TA:) or neither a sheep, or goat, nor a she-camel. (M.)] *كَمْ دَقِيقَاتُكَ* [How many are thy sheep, or goats? (TA.)] *وَرَأَيْتُ الدَّقَقَاتِ* [He as the pastor of sheep, or goats. (TA.)] And *أَعْطَاهُ مِنْ دَقَقَاتِ الْبَالِ* [He gave him of the small cattle]. (TA.) — Also, [i. e. *دَقِيقَةٌ*] as a conventional term of the astronomer, † *A minute of a circle*; [the *siatrah* [in the O, and in some copies, app. most, of the K, erroneously, “thirtieth,” as remarked by MF and SM and others,] part of a *دَرَجَةٌ* [or degree of a circle: pl. *دَقَقَاتُ*, as above]. (K, TA.) — † [And † *A minute of time*; the fourth part of a *دَرَجَةٌ* (or degree) of time: pl. as above. — *دَقِيقَةٌ* is also sing. of *دَقَقَاتُ* as syn. with *مَدَقَاتُ*, q. v.] — *دَقِيقٌ* signifies also *Flour, or meal, (S, M, Mgh, K, &c.,) of wheat &c.*; (Mgh;)



[thus used as a subst. ; as though] in the sense of **مَدْفُوقٌ**. (Mgh, TA.) — [Hence, *Farina*,] You say, **جَرَى الدَّقِيقُ فِي السَّبِيلِ** [*The farina pervaded the ears of wheat*]. (L in art. **قمح**.) And **حَبْلُ الدَّقِيقِ** [*It bore farina*] is said of seed-produce [or corn]. (TA in art. **حقق**. [See 4 in that art.] )

**دَقَّقَ** : see **دَقَّ** : and **دَقَّقَ**.

**دَقَّقُوا** *Bulls, or cows, and asses, that tread, or thrash, wheat or grain.* (JK, M, K.)

**دَقَّقَ** : see **دَقَّقَ**, in four places, in the latter part of the paragraph.

**دَقَّقِي** (M, L, TA.) or **دَقَّقِي** (O, K.) but the latter is disallowed by Sb, (M, L,) *A seller of flour, or meal.* (M, O, L, K, TA.)

**دَقَّى** : see **دَقَّ**.

**دَقَّقَ** One who breaks [or crushes] much, in any manner ; or who bruises, brays, or pounds, much. (TA.) — See also **دَقَّقِي**.

**دَقَّقَ** [in the CK, erroneously, **دَقَّقَ**,] *A thing with which one breaks or crushes, or bruises, brays, or pounds, rice* (Ibn-'Abbād, M, K) *and the like.* (Ibn-'Abbād, K.)

**دَقَّقَ** an onomatopoeia, (S, M,) *The sounds of the hoofs of horses or similar beasts, (JK, S, M, K, TA.) with quick reiteration ; like طَقَقَ.* (S, TA.) And *The cries, shouts, noises, or clamour, or the confusion of cries &c, of men.* (JK, Ibn-'Abbād, K.)

**دَقَّقَاتُ** *Small gibbous tracts of sand heaped up.* (El-Mufaḥḥal, K.)

**دَقَّقَ** : see **دَقَّ**.

**أَدَّقَ** *More, and most, دَقَّقِي*, i. e. *slender, &c.* See an ex. in a prov. cited vocs **عَطِطَ**.

**مَدَّقَ** *A place of breaking or crushing, or of bruising, braying, or pounding.* [Hence,] **مَدَّقِي** *The place of falling of the hoofs of horses or the like [upon the ground].* (Ḥam p. 679.)

**مَدَّقَ** : see what next follows, in two places.

**مَدَّقَ** and **مَدَّقَ** (S, M, Mgh, Mgh, K.) the last extr. (Mgh, K) with respect to rule, (Mgh,) one of the instances of an instrumental noun of the measure **مُقْعَل**, (S, TA,) like **مُنْخَلٌ** (Az, TA,) said by Sb to be of this form because it is a subst **جَانِبُود**, (M,) *A thing with which one breaks* (S,\* M, Mgh,\* K) *or crushes in any manner, (M,) or with which one bruises, brays, or pounds, i. e. beats so as to break or crush, (S,\* M, Mgh,\* K.) a thing, (M,) in a general sense : (Mgh:) [signifying also] the thing with which نَبَأَ [or cloth of any kind] &c. are beaten : (Mgh:) [also, the first, the wooden implement called مَدَّقَ, by means of which, and a bow, cotton is separated and loosened : and the second, the implement with which corn is thrashed ; as mentioned by Golius on the authority of El-Meydānee:] but the particular terms for the thing used by the قَصَّار [or whitenor of cloth,*

for beating it, in washing,] are كُذْبِي and سَبْرٌ and مَدَّقٌ. (Mgh:) Az says that مَدَّقٌ, with lam in the م [and د], signifies a stone with which perfume is bruised : [and in like manner it is said in the S, in one place, to mean the مَدَّوك of the seller of perfumes] but when it is made an epithet, it is restored to the measure **مُعْلَل** [so that you say مَدَّقِي] : (TA:) the pl. is مَدَّقَاتُ ; and the dim. is مَدَّقِي. (S, K.) [Hence,] **حَافِرُ مَدَّقِي** *A solid hoof that breaks, crushes, or bruises, things* (M, TA) — Also, **مَدَّقِي**, + *Strong ; (M, TA:) applied to a man.* (TA.)

**مَدَّقَ** : see the next preceding paragraph.

**مَدَّقَتُ**, meaning *A kind of food, [a ball of minced meat &c, so called in the present day,] is post-classical.* (Sgh, K.)

**مَدَّقُوا** [Broken, or crushed, in any manner ; or bruised, brayed, or pounded ; i. e. beaten with a thing so as to be broken, or crushed, thereby ; and so مَدَّقَاتُ, as in a verse cited vocs زَمَرٌ and beaten, as a garment or the like in the process of washing and whitening it.] pass. part. n. of دَقَّ. (Msb.) — Also *Seized with the malady termed دَقٌّ [i. e. hectic fever].* (MA.)

**مَدَّقَاتُ** [a pl. of which the sing. is not mentioned and app. is not used]. You say, **يَتَتَبِعُونَ مَدَّقَاتِي** + **دَقَّقَاتِي** + **دَقَّقَاتِي** + **دَقَّقَاتِي** + **دَقَّقَاتِي** [and **الْأُمُور**] *They pursue, or investigate, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of] the subtleties, niceties, abstractions, or obscurities, of things, affairs, or cases.* (TA) [And + **دَقَّقَاتِي**, &c, the minutiae of things, affairs, or cases : or small, or little, things &c. ; for in the phrase **مَدَّقَاتِ الْأُمُور** (in the S in art. **سَف**), *small, or little, things* &c. And you say, **أَسَفٌ إِلَى مَدَّقَاتِ الْكَسْبِ** [*He pursued small means of gain*]. (TA in art. **دَقَّ**.) And **أَسَفٌ إِلَى مَدَّقَاتِ الْأُمُورِ وَالْأَنْشَاءِ** [lit. + *He pursued small, or little, things, and the meanest, or most ignoble, thereof*] ; meaning *he became mean, or ignoble.* (M in art. **سَف**.)

**مَدَّقِي** : see **مَدَّقَ**, near the end of the paragraph. **مَدَّقِي** *The slender, or thin, part of anything.* (M, TA.) And [hence,] *The fore part of the سَاعِد [or fore arm], near the wrist.* (M, K.) [And *The lower part of the سَاق, or shank, near the ankle.*]

### دقر

**دَقَّرَ** *A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed ; (TA ; ) i. q. دَقَّانٌ (S, K.) also the latter, trousers of the ordinary kind ; syn. سَرَائِيلَ ; and so دَقَّارِي. pl. دَقَّرَوْرَةٌ and دَقَّرَوْرٌ.*

**دَقَّرَوْرٌ** and **دَقَّرَوْرَةٌ** : see above ; and the latter, in what follows.

**دَقَّرَ** : see **دَقَّرَ**. — Also, *A short man : (K:) as though likened to the short drawers above mentioned : (TA:) pl. as above. (K.)* — Also *A calamity ; a misfortune : pl. as above. (S, K.)* — And *An atominable lie : (TA:) foul language calumny ; slander : (K:) forgery of tales. (TA.)* You say **يَقْتَرِي الدَّقَّارِي** *Such a one forges lies, (S,) or abominable lies, (TA,) and foul language. (S, TA.)* — Also *Contrariety ; opposition ; and so دَقَّرَوْرَةٌ : and contention, or altercation, (K, TA,) that mearies one : (TA.) pl. as above. (K.)* — And *An evil, or a bad habit : pl. as above. (K.)* It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bagāwee slave, **دَقَّرَاتُكَ أَهْلَكَ** *The evil habit of thy family, or people, which was deviation from the truth, and acting falsely, hath come upon thee.* (TA.) — Also *A calumniator ; a slanderer : (S, K.) as though meaning دَقَّرَوْرَةٌ*, i. e., *دَوْرٌ نَهِيْجَةٌ* : (TA:) pl. as above. (K.)

### دفع

1. **دَفَعَ** (S, Mgh, K.) uor. 2. (Mgh, K.) inf. n. **دَفْعٌ**, (Mgh,) *He (a man, S) drove to the dust, or earth, (S, Mgh, K.) by reason of abasement, or abjection ; (S, Mgh ; ) or, as some say, by reason of poverty : or he drove to the dust, or earth, and became poor ; as also دَفَعٌ : or he drove to the dust, or earth, or some other thing, by reason of anything whatever : (TA.)* — And *he became lowly, humble, or submissive, and drove to the dust, or earth.* (S, TA.) It is said in a trad. [cited vocs **خَجَلٌ**] **إِذَا حَجَّتْ دَفَعَتْ** *When ye [women] are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth ; (S, TA ; ) or ye bear poverty ill.* (TA in art. **خَجَلٌ**.) — *He was, or became, grieved, unhappy, or disquieted in mind, as also دَفَعٌ*, inf. n. **دَفْعٌ** and **دَفْعٌ** *and lowly, humble, submissive, or abased.* (TA.) — *He was, or became, lowly, humble, or submissive, in seeking, or requesting, an object of want, and desired it vehemently.* (TA.) — *He was, or became, content with mean sustenance.* (K ; but only the inf. n., namely **دَفَعٌ**, of the verb in this sense, is there mentioned.) — [And, as shown above,] *He bore poverty ill.* (S, K ; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumaysy says,

وَلَمْ يَدْفَعُوا عِنْدَ مَا نَابَهُمْ

لَصَرْبَ زَمَانٍ وَلَمْ يَخْجَلُوا

i. e. *They did not bear poverty ill [on the occasion of what befell them by reason of a changing of fortune], nor did they bear richness ill : or, as some say, they did not cleave to the ground in consequence of poverty and hunger, &c., nor did they become lazy, or indolent, and remiss, in seeking subsistence.* (TA.) — *He (a young camel) turned away with disgust from the milk ; was averse from it ; loathed, or nauseated, it ; syn. يَتِمَّرَن* **دَفَعٌ**, inf. n. **دَفْعٌ**, [mentioned



desiring to compress her. (AA, TA. [See also دَكَّ.]) And *الدَّابَّةُ بِالسَّيْرِ* † *He distressed, or jaded, or fatigued, the beast by journeying.* (TA) And *دَكَّ الرَّجُلَ* (S, K.) i. e. *دَكَّته السَّيِّ* (AZ, S.) or *دَكَّته البُرْصَ* (K.) meaning † *Fever, or disease, weakened the man:* (TA:) or *he became sick, or ill.* (K.) — And دَكَّ also signifies *The sending forth camels all together.* (Ibn-'Abbād, TA.)

2. دَكَّته *He mixed it; namely, colocynth with dates or some other thing.* (O, L, K.) You say, *دَكَّنُوا لَنَا* *Mix ye for us.* (L, O) [See مُدَكَّن.]

8 *تَدَاكَ عَلَيْهِ الْقَوْمُ* *The people pressed, or crowded, upon him.* (TA.) It is said in a trad. of 'Alas, *تَدَاكَ عَلَى تَدَاكَ الْإِبِلُ الْجَمْعُ*, i. e. *Then ye pressed [upon me like the pressing of thirsty camels upon their watering-troughs]* (TA) And one says, *تَدَاكَ عَلَيْهِ*, *The horses, or horsemen, pressed upon them.* (TA.)

7. اندك *It (a place) became levelled, its elevations and depressions being made even.* (K.) — *It (a camel's hump) became spread upon the animal's sides, (TA,) or upon his back.* (Idrd, TA.) — *It (sand) became compact.* (TA.)

R. Q. 1. دَكَّرَ, inf. n. دَكَّدَكَ: see 1, in two places. — One says of the stallion-camel when he covers, *يَدَكِّرُكَ النَّاقَةَ* [app. meaning *He distresses the she-camel by his weight:* see دَكَّ جَارِيَتِهِ, above]. (Ibn-'Abbād, TA.)

R. Q. 2. تَدَكَّدَتِ الْجِبَالُ *The mountains became levelled, i. e. hills of mould or clay.* (S.)

دَكَّ An even, or a level, place; (K.) [and so دَكَّ, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, broken, and made even: (S:) you say دَكَّ أرضَ (Akh, S:) pl. دَكَّرَ. (S, K.) Hence, in the Kur [vii. 139 and xviii. 98], *جَعَلَهُ دَكًّا*, (Akh, S, TA.) i. e. [He made it, in the former instance, and shall make it, in the latter instance,] even, or level, made even; [without any hill: (Ibn-'Arafah: [this addition relating to the former instance:] or crumbled: (Ksh, Bq:) or, accord. to Akh, دَكَّا may be here an inf. n.; as though the meaning were دَكَّ دَكًّا: [see 1:] or it may be elliptical, meaning دَكَّ دَكَّ: another reading is دَكَّه دَكَّه, (S,) meaning in the former instance a hill rising from the ground like the دَكَّة: (Ksh:) or meaning *جَعَلَهُ دَكًّا*, (S,) i. e. *He made it even, or level, ground;* (Ksh, Bq:) because the word جَبَل [to which دَكَّه virtually relates] is masc. (S.) — Also, [as a subst.,] *Even, or level, sand; and so دَكَّة: pl. [of either, agreeably with analogy,] دَكَّا. (K.) — And A [mound, or hill, of dust or earth, such as is called] تَل: (K:) or the like of it, (L:) in some of the copies of the K, التل is erroneously put for التل. (TA.)*

دَكَّ A low mountain: (S, K:) or an elevated, or overlooking, hill of mould, or clay, in which is somewhat of ruggedness: (Aq, TA:) pl. دَكَّة; (Aq, S, K:) and دَكَّ [app. another, though irregular, pl. of the same,] is said to signify *breaking, or crumbling, down: or disintegrated [hills, or mountains, such as are called] هَضَب. (TA.) — [See also دَكَّ, of which it is a pl.] = Also Strong and bulky.* (Ibn-'Abbād, K.)

دَكَّة A certain thing, (S,) [i. e.] an elevated place, (Mq̄b,) a flat-topped structure, (K,) upon which one sits: (S, Mq̄b, K:) † *g. مَسْطَبَة [a kind of wide bench, of stone or brick &c., generally built against a wall:] (Mq̄b.) pronounced by the vulgar دَكَّة [and commonly applied by them to a long seat of wood:] (TA:) and دَكَّن signifies the same; (S, Mq̄b, K:) but accord. to some, this belongs to art. دكن [q. v.]: (S, Mq̄b, TA:) the pl. of the former is دَكَّا, like as the pl. of قَصْعَة is قَصَع: (Mq̄b:) and the pl. of دَكَّن is دَكَّا. (TA.) [For another modern application, see مَحْدَل.] — See also دَكَّ.*

دَكَّة: see the next preceding paragraph. — [It is also vulgarly used for دَكَّة, q. v.]

دَكَّ The state of having no hump, or no prominence of the hump, in a camel. (K.) [See دَكَّ.]

دَكَّ [a pl. of which the sing. is not mentioned] *She-camels having their humps broken, bruised, or crushed.* (TA.)

دَكَّة A thing [meaning food] made of هَبِيد [i. e. colocynthe, or colocynth-seeds,] and flour, when flour is scarce. (Ibn-'Abbād, TA.) [See also دَكَّ.]

دَكَّ, applied to a year, (S, TA,) and a month, (TA,) and a day, (K.) Complete. (S, K.)

دَكَّة, fem. of دَكَّ [q. v.], used as a subst., (TA.) *A hill of mould or clay, (Aq, S, M, K,) not rugged, (Aq, M, K,) nor amounting to a mountain: (TA:) or the pl. signifies natural [mounds, or hills, of dust or earth, such as are called] تَلال: (TA:) the pl. is دَكَّا, (Aq, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) ISd says, this is what the lexicologists say; but in my opinion the sing. is دَكَّة. (TA.)*

دَكَّن: see دَكَّ, in two places: and see also art. دكن.

دَكَّن and دَكَّن: see what next follows.

دَكَّن and دَكَّن and دَكَّن (Aq, S, K.) *Sand that is compact, and cleaving to the ground, (Aq, S, K,) not elevated, (S,) or not much elevated: (Aq, TA:) or sand containing dust or earth, compacted together: (Aq, TA:) or sand pressed, and even, or level: or land in which is ruggedness: (K:) or a low, or depressed,*

and even, or level, tract of land: (TA:) n. un. of the first [and app. of each of the others] with ة: (ISH, T in art. ريو.) pl. دَكَّا and دَكَّا. (S, K.)

دَكَّ, and its fem. دَكَّة: see دَكَّ. You say also دَكَّة, meaning *A hill wide [and app. flat, or nearly so,] in its top: (TA:) or an expanded hill: (Mq̄b:) pl. دَكَّا, which is extr. in this case, because دَكَّة is here an epithet. (TA.)*

And دَكَّ, [its regular pl.,] applied to sands, *Even and compact.* (Aq, M in art. دلف.) — [Hence,] *A horse contracted [in make] and broad in the back; (S:) or a horse broad in the back, (Ks, A'Obeyl, Mgh, K, TA,) and short (Ks, A'Obeyl, Mgh, TA) therein; (TA:) of the sort called بَرَادِين (A'Obeyl, TA:) pl. دَكَّ. (S, Mgh, K.) — And the fem. signifies *A she-camel having no hump: (S, K:) or whose hump is not prominent, (K, TA,) but spreading upon her sides: (TA:) pl. دَكَّا and دَكَّا, (S,) said in the S to be like حَمْرَاوَات and حَمْرَاوَات, but one does not say حَمْرَاوَات like as one does not say أَحْمَرُونَ: (IB:) and in like manner the masc. is applied to a lie-camel: (K:) or دَكَّة [in the sense here explained] has no masc., and therefore it is allowable to say دَكَّا. (IB.)**

دَكَّ A strong man, that treads the ground vehemently: (S, TA:) or strong to work; (K:) and the fem., with ة, is applied in this latter sense to a female slave. (S, K.) — Also a dial. var. [now vulgarly used] of دَكَّ [q. v.]. (TA.)

دَكَّه جَنْطَل مُدَكَّن Colocynth eaten with dates or other things. (K.) [See also دَكَّه.]

دَكَّه [Broken, crushed, or bruised, &c.: see its verb, 1]. — *أَرْضٌ مُدَكَّوَةٌ Land having no أَشْدَاد [or elevations (in the CK, erroneously, أَشَاد), producing [the shrub called] دَمْت. (Aq, TA.)] — دَكَّه applied to a horse, *Having no prominence of his جَبَّة [or crest of the hip or haunch]; (K:) and so دَكَّه. (K in art. دلك.) — Applied to a man, *Weakened by fever, (S, TA,) or by disease: or sick, or ill. (TA.) — See also what follows.***

دَكَّه دَعُوَكَة (K, TA,) meaning *Land in which are many people, and pastors of camels or cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud [has rained upon it] and they cannot avoid it; as also دَكَّوَكَة. (TA.)*

#### دكر

دَكَّر and دَكَّر: see دَكَّر.

#### دكن

1. دَكَّن النَّاعَ (Mq̄b, K.) aor. ٤, (K.) inf. n. دَكَّن; (TA:) and دَكَّنَه (K:) *He put the goods, household-goods, or furniture and utensils, one upon another. (Mq̄b, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, *He made the goods,**

&c., like a **دُكْن**, or bench upon which one sits: see 2.] — **دُكْن**, aor. ٤, (S, Mgh, K,) inf. n. **دُكِّنَ**, (S, Mgh,) It (a thing, TA, or a garment, S, or a horse, Mgh) was, or became, of a blackish colour; or of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mgh, TA:) and **دُكِّنَ** [originally **دُكِّنَ**] signifies the same as **دُكِنَ** [app. **دُكِنَ**]. (TA.) And **دُكِنَ** said of a garment, It became dirty and dust-coloured. (TA.)

2. **دُكِنَ الدُّكَّانَ** *He made [or constructed] the دُكَّانَ*. (TA.) — See also 1.

8: see 1.

**دُكِّنَ** and **دُكِّنَ**: see what next follows.

**دُكْنٌ** (S, K) and **دُكِّنٌ** and **دُكِّنٌ** [which last is the inf. n. of **دُكِّنَ**] (TA) *A blackish colour; a colour inclining to blackness: (S, K:) or a colour inclining to that of dust; [or brownness; i. e.] a colour between redness and blackness. (TA.)*

**دُكَيْتَةٌ** [dim. of **دُكْنَةٌ** fem. of **دُكْنٌ**] *A certain small reptile (دُكَيْتَةٌ), of such as are termed اُكَيْتَانِ. (K)*

**دُكَّانٌ** *A shop; [generally a small chamber, with an open front, along which extends a wide bench of stone or brick,] syn. حَانُوتٌ. (S, Mgh, K) and a دُكَّةٌ [or kind of wide bench, of stone or brick &c., generally built against a wall], (Mgh, TA.) upon which one sits, (Mgh,) [i. e.] constructed for the purpose of sitting upon it: (TA:) and the like of which is built against a leaning palm-tree, to support it: (Aḥ, AHāt, Mgh:) if used as syn. with حَانُوتٌ it is masc. and fem.: (Mgh:) En-Nawawee affirms it to be masc.: (TA.) accord. to some, (Mgh,) a Persian word, [originally **دُكَّان**] (S,) arabicized; (S, Mgh, K:) and if so, the ن is a radical letter: (MF, TA:) IḲṭ and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Be-Sarakussee says that the ن is augmentative accord. to Sh, and in like manner says Akh; and that the word is from the phrase **دُكَّانٌ أَكْبَدُ** meaning "an expanded hill:" (Mgh.) the pl. is **دُكَاكِينٌ**. (S, K.)*

**أَدُكِّنُ** *A thing, (S, TA,) [or a garment, (see 1,)] or a horse, (Mgh,) of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mgh, TA:) and a garment dirty and dust-coloured (TA.) fem. **دُكْنَةٌ**. (Mgh, TA:) applied also to a serpent: pl. **دُكْنٌ**, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning *A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness; (S:) or a blackish, or black, wine-skin: (EM p. 169:)**

\* أَغْبَى السَّيِّئَةِ بَغْلِي أَدُكِّنَ عَاتِقِي \*  
\* أَوْ جَوْنَةً فَرِحْتُ وَنَفْسَ خِيَانَتِهَا \*

(S, EM:) i. e. *I buy wine at a high price, together with every blackish, or black, old, wine-skin, or wine-jar smeared with pitch, from which one has ladled out, the sealed clay upon its mouth having been broken. (EM.) — تَرِيدَةٌ دُكْنَةٌ [A mass of crumbled bread moistened with broth] having a large quantity of seeds with which it is seasoned: (K:) [app because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)*

## دل

1. **دَلَّ**, aor. **يَدُلُّ**, *He, or it, directed; directed aright; guided; or caused to take, or follow, a right way or course or direction. (IAqr, T.) And دَلَّ He (a man) was directed, directed aright, guided, &c. (IAqr, T.) You say, دَلَّنِي عَلَيْهِ, (S, M, K,) aor. as above, (S, M,) inf. n. **دُلُّ**, (M,) or **دُلُوْةٌ**, (S, K,) and **دُلَاةٌ**, (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Mgh, and so is **دُلُوْةٌ** in the M,] and **دُلَاةٌ**, (S, K,) which is of higher authority than **دُلَاةٌ**, (S,) and **دُلَاةٌ**, (K,) and [perhaps] **دُلِيْنِي**, [which see below, voce **دُلُوْةٌ**], (K,) or this is a simple subst., (M,) *He directed him, or rightly directed him, or guided him, to it; (S, M, K:) namely, the way, (S,) or a thing: (M) or he showed him it, namely, the way. (TA.)* And **دَلَّ الطَّرِيقَ** [He directed him to the way; or showed him the way]. (TA.) And **دَلَّ الشَّيْءَ**, and **إِيْنِي** [or **عَلَيْهِ**], aor. as above, inf. n. **دُلُوْةٌ**, [He indicated the thing, by a word &c.,] said of a man; as also **أَدَلَّ** [i. e. **أَدَلَّ الشَّيْءَ**, &c.]. (Mgh.) You say also, of a word, **يَدُلُّ عَلَى شَيْءٍ** [It denotes, or signifies, such a thing]. (The lexicons passim.) — Accord. to Sh, you say, **دُلْتُ بِهَذَا الطَّرِيقِ**, [aor. **يَدُلُّ**] inf. n. **دُلَاةٌ**, i. e. *I knew this way; and دَلَّتْ بِهِ*, aor. **أَدَلَّتْ**, inf. n. **دُلَاةٌ**: accord. to AZ, you say, **يَدُلُّ بِطَرِيقِي**, and **أَدَلَّتْ**, inf. n. **دُلَاةٌ**, [I was, or became, directed, or rightly directed, or guided, in the way:] and [AZ says,] I heard an Arab of the desert say to another, **عَلَى**, **أَمَّا تَدُلُّ** [meaning *Wilt thou not be directed, or rightly directed, to the way?*] (T:) [for] **يَدُلُّ** signifies *he was, or became, directed, or rightly directed, (M, K, TA,) to the way: (TA.)* and IAqr cites us an ex., (T.)*

\* مَا لَكَ يَا أَهْمَقُ لَا تَدُنُّلُ \*  
\* وَكَيْفَ يَدُنُّلُ أَمْرُو عَتُولُ \*

[What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?]. (T, M, TA: but in the M, **يَا أَهْمَقُ**; and in the TA, **يَا أَهْمَقُ**.) And sometimes **يَدُلُّ** is quasi-pass. of **دَلَّ** **الطَّرِيقَ** [explained above: see 10 below]. (TA.) — **دَلَّتْ**, [sec. pers. **دَلَّتْ**] aor. **يَدُلُّ**, (S, Mgh, K,) inf. n. **دُلُّ** and **دُلَّتْ** and **دُلَّتْ** of the class of **تَعَبَ**, [sec. pers. **دَلَّتْ**, aor. **يَدُلُّ**] (Mgh, MF, TA,) inf. n. **دُلُّ** and **دُلَّتْ**; (S, M, K, K;) *She (a woman) behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition; (S:) she behaved with boldness (M, Mgh, K) towards her husband, (M, K,) and with amorous gesture or behaviour, and coquettishness, feigning opposition: (M, Mgh, K:) [and **دَلَّتْ** also signifies she talked and jested in a pleasing manner, displaying a pleasant mien or guise. and in like manner **دَلَّ** is said of a man with his wife: see **دَلَّ**, below. See also 4.] **دَلَّ** also signifies *He gloried in, or boasted of, certain properties, or peculiar qualities. (IAqr, T.) — Also, aor. **يَدُلُّ**, He favoured with, or conferred, a gift (IAqr, T.) — And **دَلَّ**, [aor., accord. to rule, **يَدُلُّ**]. He emboldened: so in the phrase, **مَا دَلَّنِي عَلَيْهِ** [What emboldened thee, or hath emboldened thee, against me?]. and in the saying of Keys Ibn-Zohayr,**

أَعْلَنَ الْحَبْرُ دَلَّ عَلَيَّ قَوْمِي  
وَقَدْ يَسْتَجْعِلُ الرَّجُلَ الْحَبِيرُ

[I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant:] (T:) and **دَلَّ** signifies the same. (T and TA in at. **دُلُوْةٌ**.)

2: see what immediately precedes: — and for a meaning of **الدُّلَّيْلُ** [inf. n. of **دَلَّ**], see **جَدَّ** **دَلَّ** and **دَلَّ** in the first paragraph of art. **جَدَّ**.

4. **أَدَلَّ عَلَيْهِ** **أَدَلَّ** *He acted, or behaved, with boldness, or presumptuousness, towards him; syn. اُنْبَسَطَ عَلَيْهِ; (M, K:) as also **تَدَلَّلَ**: (M, Mgh, K) **يَدُلُّ** **عَلَيْهِ** [and **تَدَلَّلَ**] *She emboldens herself against him. (T.)* Imraal-Kays says,*

\* أَفَاعِلِرُ مَهْلًا بَعْضَ هَذَا الدَّلْدَلِ \*  
\* فَإِنْ كُنْتُ قَدْ ارْمَعْتُ صَرْمِي فَأَجْعِلِي \*

[O Fátimah (فاعلة being a contraction of فاطمة), act thou gently: relinquish somewhat of this boldness; (or, as is said in the EM, p. 15, of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition; see 1:) and if thou have determined upon cutting me, act with goodness, or moderation]. (TA.) — Also *He confided in his love, and therefore acted presumptuously towards him. (IDrd, M, K.)* In the copies of the K, **أَوْتَقَى** is here put in the place of **وَتَقَى**. (TA.) [And in the CK, **وَتَقَى بِحَسْبِهِ** is put for **أَوْتَقَى بِحَسْبِهِ**.] Hence, (TA,) one says, **أَدَلَّ عَامِلٌ** [He acted presumptuously, confiding in another's love, and disgusted]: (S, M, TA:) a prov. (M, TA.) — One says also, **هُوَ يَدُلُّ بِغُلَانٍ**, meaning [simply] *He confides in such a one. (S.)* — And **أَقْرَانَهُ** [i. e. *He overcame, or overpowered, his adversaries*], (M, K,) in war, or battle: (S:) and **عَلَى** **الْبَايِ** **عَلَيْهِ** [the hawk, his prey, or quarry]. (S, M, K.) — **دَلَّ** said of a wolf, *He became mangy, or*





therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation مُدْلَج given to a hedgehog: (TA:) [agreeably with this explanation,] 'Also says,

\* اِصْبِرْ عَلَى السَّيْرِ وَالْإِدْلَاجِ فِي السَّحَرِ \*  
[Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak]. (MF.) [See another ex. voce اِصْبَحَ.]

8: see 4, in three places.

دَلَجٌ }  
دَلَجٌ } see the next paragraph  
دَلَجَةٌ }

دَلَجٌ and دَلَجَةٌ and دَلَجٌ (S, K,) all subst., (S,) A journeying from the beginning of the night. (S, K:) and the first and second a journeying from the latter part of the night: (S:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) a journeying all the night: (ISd, A, TA:) and the second, also, a journeying a little before daybreak: (ISd, TA:) or the first and second (TA) and third (IDrst, TA) a journeying in the night; and this seems to be the meaning intended in the trad. عَلَيَّكُمْ عَلَيْكُمْ بِالدَّلَجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ [Keep ye to journeying in the night, for the earth is to be traversed by night]: (TA:) [and دَلَجٌ occurs in the L in the sense of دَلَجَةٌ &c.:] the pl. of the first is دَلَجٌ. (Ham p 521.) One says also, الدَّلَجَةُ قَبْلَ الْبُلْجَةِ [Keep to the journeying in the night, &c., before the breaking of the dawn]. (A.) [See another ex. voce بُلْجَةٌ.] — Also, the same three words, and دَلَجٌ and دَلَجَةٌ, (سَاعَةً), of the latter part of the night: (ISd, TA:) or دَلَجٌ signifies the whole of the night, from the beginning to the end. (Th, from Abou-Suleymán El-Agráboe.)

دَلَجَةٌ }  
دَلَجٌ } see the next preceding paragraph.

دَلَجٌ One who takes the bucket and goes with it from the mouth of the well to the watering-trough, to empty it therein. (S, K.) — And One who transfers the milk, when the camels have been milked, to the [large bowls called] جَفَان. (K.)

دَلَجٌ (S, K) and دَلَجَةٌ (K) A wild animal's, (S, K,) or gazelle's, (TA,) covert, or hiding-place, among trees: (S, K, TA:) the former word like دَلَجٌ (S:) the د in دَلَجٌ is held by Sb to be a substitute for ت, and the ت is a substitute for و. (TA.) — Also, the former, A hole, or den, of a wild animal; or a subterranean excavation or habitation; syn. سَرَب. (S, K.) — And A closet; a small chamber within a large chamber. (TA.)

مَدْلَجٌ and مَدْلَجَةٌ The space between the well and the watering-trough. (S, A, K.)

Bk. I.

أَبُو الدَّلَجِ (K) and الدَّلَجُ (K) The hedgehog, syn. الْقَنْدُ: (A, K:) so called because he goes about all the night: (TA:) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDist, TA.)

مَدْلَجٌ: see مَدْلَجٌ: and see also دَوْلَجٌ.

مَدْلَجَةٌ A large milking-vessel in which milk is transferred [to the جَفَان, or large bowls: see 1]. (K.)

سَحَابَةٌ مَدْلَاجٌ [A cloud that comes in the latter part of the night]. (A voce بَتُورٌ, q v)

دَلَسَ

1. دَلَسَ, inf. n. دَلَسٌ: see the next paragraph, in three places.

2. دَلَسَ (M, A, Mgh) inf. n. دَلَسٌ, (S, M, Mgh, Mgh, K,) He concealed, or hid, a thing; he did not make it known; as also دَلَسَ (TA.) — He concealed a fault, or defect, in an article of merchandize, from the purchaser, (S, Mgh, Mgh, K,) in selling; (S, Mgh:) as also دَلَسَ, aor. ٤, inf. n. دَلَسٌ; but the former is the more common: (Mgh:) and he did not show a fault, or defect, without restriction to a case of selling. (TA.) You say, دَلَسَ عَلَى الرَّجُلِ فِي الْبَيْعِ (M, A,) and دَلَسَ لَهُ فِي الْبَيْعِ (A,) He concealed, disguised, or cloaked, from the man the fault, or defect, of the thing sold; (A,) he did not show the fault, or defect, to the man in selling. (M.) And دَلَسَ فِي الْبَيْعِ وَغَيْرِهِ He did not show his fault, or defect, in selling, and in other cases. (M.) And دَلَسَ عَلَيْهِ He concealed, disguised, or cloaked, from him his fault, or defect. (A.) And Az heard an Arab of the desert say, دَلَسَ فِي الْأَمْرِ نَيْسٌ فِي الْأَمْرِ There is not in the affair treachery nor deceit: (Mgh:) or دَلَسَ وَلَا دَلَسٌ I have not, with respect to it, treachery nor deceit; (K, TA:) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CK, instead of دَلَسَ, we find دَلَسَ.] — Hence دَلَسَ in the ascription of a tradition to its relator or relators; which is, One's relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like; (K:) or when he has seen him, but has heard what he ascribes to him from another, inferior to him; (Az, TA:) which has been done by several persons in whom confidence is placed: (K:) or one's not mentioning, in his tradition, him from whom he heard it, but mentioning the highest authority, inducing the opinion that he had heard it from him. (A.)

3. دَلَسَ (M,) inf. n. دَلَسٌ (S, M) and دَلَسَ (M,) He endeavoured to deceive, beguile, or circumvent; or acted deceitfully with another. (S, M.) You say, فَلَنْ لَا يَدْلَسَكَ Such a one

will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark. (S.) [See دَلَسَ.] And فَلَنْ لَا يَدْلَسَ وَلَا يُوَالِسَ Such a one will not endeavour to deceive, beguile, or circumvent; or will not act deceitfully with another; nor will he act perfidiously: (M, L:) or will not act wrongfully, nor treacherously, (K, TA,) nor practise artifice or fraud. (TA.)

5: see 2, first signification: — and see also 7, in two places.

7. دَلَسَ It (a thing) was, or became, concealed, or hidden; as also دَلَسَ (TA:) and دَلَسَ the latter, he (a man, TK) concealed, or hid, himself; (TK:) syn. تَكْتَم. (K.)

دَلَسَ The dark; or darkness; (S, M, A, K:) as also دَلَسٌ (A, Mgh, K:) and the confusedness of the darkness, or of the beginning of night; expl. by اِغْتِلَاطُ الظَّامِرِ (A, K.) You say, أَتَأْتِ الدَّلَسَ الظَّامِرَ He came to us in the confusedness of the darkness, or of the beginning of night. (TA.) And خَرَجَ فِي الدَّلَسِ وَالْغَلَسِ [He went forth in the confusedness of the darkness, or of the beginning of night, and in the darkness of the last part of the night]. (A, TA.)

دَلَسَةٌ: see دَلَسَ. — Hence, Deceit, guile, or circumvention. (IF, Mgh.)

دَلَصَ

1. دَلَصَ, aor. ٤, (TK,) inf. n. دَلِصٌ (M, K, TK,) It (a thing, TK) shone, or glistened. (M, K, TK.) — دَلَصَتِ الدَّرَجُ (S, K, TA,) with 1st-h, (S,) or دَلَصَتْ, (so in a copy of the M,) aor. ٤, (S,) inf. n. دَلِصٌ (S, M, K,) with which latter is syn., (TA,) [the former a reg. inf. n. of دَلَصَتْ, and the latter of دَلَصَتْ, which is the form given in the TK, and is perhaps a dial. var.] The coat of mail was, or became, soft, (S, M, K,) and smooth, (M, K,) and shining, or glistening. (S, M, K.) — دَلَصَتِ الْتَاتُ, aor. ٤, The aged she-camel lost her teeth (K, TA) by reason of extreme age; (TA:) as also دَلَصَتْ and دَلَصَتْ. (TA.)

2. دَلَصَ (S, M, A,) inf. n. دَلِصٌ (S, K,) He made a thing to shine, or glisten: (M:) he, or it, made soft; (so in some copies of the K, and so accord. to the TA;) for التَّلِصُّ in [some of] the copies of the K is a mistake for التَّلِصُّ (TA:) he made a coat of mail soft, and shining, or glistening: (S:) it (a torrent) made stone, or rock, smooth: (S, M, A, K:\*) and he gilded a thing, so that it shone, or glistened. (A, TA:\*) [Hence,] دَلَصَتْ جَبِينَهَا She (a woman) plucked out the hair upon the sides of her forehead [and so rendered it smooth or glistening]. (M, TA.) [See also Q. Q. 1] — Covit circa vulvam; membro in vulvam non immisso: (A:) vel extra vulvam: (K:) the action which it denotes is termed دَلِصٌ as well as تَلِصٌ. (A.)

7. دَلَصَ It fell, or dropped: (S, K:) or ment 114





7. **دَقَّ** as an intrans. verb: see 7, in three places. — **دَقَّ** (S, K), aor. 2, (TA), inf. n. **دَقٌّ**, (S). *He made it (a sword) to skip forth from its scabbard:* (S:) or *he drew it forth, or made it to come forth;* namely, a sword, from its scabbard: (K:) and [in like manner] **دَقَّ** **دَلَقَهُ** *he drew it forth, or made it to come forth;* (K:) namely, a sword, &c.; (TA:) as also **دَقَّ** **دَلَقَهُ** (K) and **دَلَقَهُ** (TA). Hence, in a trad. of 'Alse, **دَقَّ** **دَلَقَهُ** **دَلَقْتُ** *I came, the rain having drawn me forth, or having made me to come forth.* (TA.) And **دَلَقْتُ** **دَلَقْتُ** *the rain draws forth the reptiles, or small creeping things, or makes them to come forth, from*

their holes; as also **دَلَقْتُ** (TA.) — You say also, **دَقَّ** **دَقَّ** **دَقَّ** **دَقَّ** [as to the letter and the meaning like **دَقَّ** **دَقَّ** **دَقَّ** **دَقَّ**] i. e. + *He came harassed, or distressed, by thirst and fatigue.* (TA.) — And **دَقَّ** **دَقَّ** **دَقَّ** **دَقَّ** *They scattered, or poured forth, upon them the horsemen making a sudden attack and engaging in conflict, or the horsemen urging their horses.* (TA.) — And **دَقَّ** **دَقَّ** **دَقَّ** **دَقَّ** *He opened his door vehemently.* (TA.) — **دَقَّتْ** **دَقَّتْ** *The aged she-camel lost her teeth by reason of extreme age; like* **دَقَّتْ**. (TA in art. دلس )

**دَلَقَ** A she-camel (Ibn-'Abbād, K) that rises [app. with difficulty (see **دَلَقَ**)] with her load. (T, Ibn-'Abbād, K.) — It is also a pl. of **دَلَقَ**: (K) and of **دَلَقَ**. (TA.)

**دَلَقَ** [The dolphin;] a certain fish, (T,) or beast, (S, K, [app thus termed because it is a mammal,]) of the sea, (T, S, K,) that saves him who is drowning; (S, K;) also called **دَلَقَ**; and abounding in the Sea of Dmyāt [or Demetia] (TA.) — **دَلَقَ** [The constellation Delphinus;] one of the northern constellations, which comprises ten stars, and follows **دَلَقَ** [α and β and γ of Aquila]: the bright star on its tail is called **دَلَقَ**. (Kzw.)

**دَلَقَ** † A fat camel, that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled, by reason of his fatness: pl. **دَلَقَ**, with two dānams. (TA.) — And † A palm-tree (**دَلَقَ**) having much fruit. (TA.) — Also † A swift eagle: (I'Ag, M, K:) pl. **دَلَقَ** [perhaps a contraction of **دَلَقَ**, an analogous form of pl.]. (K) [Thus it bears two contr. significations]

**دَلَقَ** An old man that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled: (TA:) walking with a heavy load, with short steps; (S, K;) like **دَلَقَ**: (S:) pl. **دَلَقَ** (S, K) and **دَلَقَ** (K) and **دَلَقَ** (TA): **دَلَقَ** [as pl. of **دَلَقَ**] is applied to old women. (TA.) — † Oil, and rendered lonely, humble, or submissive, by age. (M.) — † An arrow that hits a thing in the way to the butt, or object of aim, and then glances off from the place thereof. (S, K, TA.)

**دَلَقَ**: see what follows.

**دَلَقَ** **دَلَقَ** A lion walking at his ease, (K, TA,) without haste, and with short steps, because of his presumptuousness, and lack of fear. (TA.)

## دلق

1. **دَلَقَ** as an intrans. verb: see 7, in three places. — **دَلَقَ** (S, K), aor. 2, (TA), inf. n. **دَلَقٌ**, (S). *He made it (a sword) to skip forth from its scabbard:* (S:) or *he drew it forth, or made it to come forth;* namely, a sword, from its scabbard: (K:) and [in like manner] **دَلَقَ** **دَلَقَهُ** *he drew it forth, or made it to come forth;* (K:) namely, a sword, &c.; (TA:) as also **دَلَقَ** **دَلَقَهُ** (K) and **دَلَقَهُ** (TA). Hence, in a trad. of 'Alse, **دَلَقَ** **دَلَقَهُ** **دَلَقْتُ** *I came, the rain having drawn me forth, or having made me to come forth.* (TA.) And **دَلَقْتُ** **دَلَقْتُ** *the rain draws forth the reptiles, or small creeping things, or makes them to come forth, from*

their holes; as also **دَلَقْتُ** (TA.) — You say also, **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** [as to the letter and the meaning like **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ**] i. e. + *He came harassed, or distressed, by thirst and fatigue.* (TA.) — And **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *They scattered, or poured forth, upon them the horsemen making a sudden attack and engaging in conflict, or the horsemen urging their horses.* (TA.) — And **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *He opened his door vehemently.* (TA.) — **دَلَقَتْ** **دَلَقَتْ** *The aged she-camel lost her teeth by reason of extreme age; like* **دَلَقَتْ**. (TA in art. دلس )

4: see 1, in two places.

5: see the next paragraph.

7. **دَلَقَ** It (a sword) came forth (S, M, K) from its scabbard (M) without being drawn: (S, M, K:) or became loose, and so came forth, and came forth quickly (TA:) and in like manner, its scabbard became slit, (S,) or it slit its scabbard, (K,) so that it came forth from it. (S, K:) or it fell from its scabbard, and came forth, without being drawn, (Har p. 386; and so **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** (TA, and Har ubi supra) and **دَلَقَ**: (TA:) which also signifies it (a thing) came forth, or issued, from its place of egress quickly: (TA:) and [in like manner] the former verb signifies it (a thing) came forth, or issued, from its place: (A'Obeyd, K:) it (anything) came forth, or issued, or fell out. (S.) You say, **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *He pierced him, and the intestines of his belly came forth.* (S.) And **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *The horses, or horsemen, came forth, or issued, and hastened.* (TA:) and **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *The horses, or horsemen, came forth, or issued, consecutively, or uninterruptedly.* (TA.) — *It (a torrent) came suddenly, or unawares, upon a people, or party:* (S:) or rushed, or became impelled, or poured forth as though impelled, (K, TA.) **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *upon them,* (TA:) as also **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *or came, or advanced.* (M) and [in like manner] **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *He preceded:* (S:) or went before and away. (TA.) You say, **دَلَقَ** **دَلَقَ** **دَلَقَ** **دَلَقَ** *He went before and away from among his companions.* (TA.) — *It was, or became, flabby and prominent; said of a belly:* (TA in the present art.); or accord. to Nageer, said of the belly of a woman, like **دَلَقَ**, meaning it became large and flabby. (TA in art. دلع.) — *It (a door) shut again (نَصَقَ) when opened; would not remain open* (TA.)

10: see 1, in two places.

**دَلَقَ** a Persian word (S, M) arabicized, (S, M, K,) originally **دَلَقَ** (M, K:) [A species of weasel; accord. to some, app. the common weasel;] a certain small beast (دَلَقَ, S, M, K) like the **دَلَقَ** [or sable, (K),] or like the cat, having a long back, [of the coat] of which are made fur garments: some say that it is the [animal called] **دَلَقَ** [q. v.; and this is agreeable with the description of Kzaw, who says that it is "a certain wild animal, an enemy to pigeons,

likened to the cat, which, when it enters a pigeon-house, leaves not in it anything, and abundant in Egypt;" a description altogether applicable to the common weasel, now generally called **دَلَقَ** [عَرَسَ]: some say that it resembles the **دَلَقَ** [or ichneumon]: some, that it is the **دَلَقَ** [ichneumon] (M) in the present art.: accord. to IF, the [common] **دَلَقَ**. (M) in art. (S.) — [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, **دَلَقَ** and **دَلَقَ** and **دَلَقَ** (now generally by the vulgar) **دَلَقَ**; the third being perhaps a contraction of the first, like as **دَلَقَ** is of **دَلَقَ**, or, as also the fourth, of the second, like as **دَلَقَ** and **دَلَقَ** are contractions of **دَلَقَ**; A certain kind of garment; first probably applied to one made of the fur of the animal so called: then applied to a kind of garment formerly worn by the kādēs and other 'ulamā and the khateeb of mosques, (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 267—269,) and by other persons of religious orders: and lastly, to a kind of patched garment worn by many devotees, reputed saints, and darveeshes; also called **دَلَقَ** (q. v.) and **دَلَقَ**. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the **دَلَقَ** quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation]

**دَلَقَ**: see **دَلَقَ** — and see also **دَلَقَ**.

**دَلَقَ**: see **دَلَقَ**, in four places.

**دَلَقَ**: see what next follows, in three places.

**دَلَقَ** A sword that comes forth easily from its scabbard; as also **دَلَقَ** (S, K) and **دَلَقَ** (I'Id, K) and **دَلَقَ** (K:) [which last is strange, and requires consideration; being fem., whereas **دَلَقَ** (a sword) is masc.] all, applied to a sword, signify that comes forth from its scabbard without being drawn; and that which does so is the best of swords. (TA.) [For the pl., see what follows] — **دَلَقَ** **دَلَقَ** (S, K) and **دَلَقَ** (TA,) and **دَلَقَ** **دَلَقَ** (S), [I] horsemen making a sudden attack and engaging in conflict, or horsemen urging their horses, and simply horsemen, or horses,] rushing vehemently: (S, K, TA:) **دَلَقَ** is pl. of **دَلَقَ** and of **دَلَقَ** having the same signification. (TA.) — Also, and **دَلَقَ** **دَلَقَ** (S, K), like **دَلَقَ** and **دَلَقَ** and **دَلَقَ** and **دَلَقَ** as one says **دَلَقَ** **دَلَقَ** and **دَلَقَ** **دَلَقَ** (S), and **دَلَقَ** **دَلَقَ** (TA.) A she-camel having her teeth broken by old age (S, K) so that she spouts out water [after drinking]. (S, TA.) A poet, cited by Yaqqoob, says,

\* شَارِبٌ دَلَقَةٌ لَا سِنَّ لَهَا

\* تَحْمِلُ الْأَعْيَاءَ مِنْ عَيْدٍ إِدَّرَ

[Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth left, carrying burdens from the time of Irem, i. e. Aram the son of Shem the son of Noah:] and **دَلَقَ** **دَلَقَ** occurs in a

trad. as meaning *having the teeth broken so that water falls from her mouth when she drinks*: (TA:) [but] *AZ* says that one applies to the she-camel, after what is termed *نزول*, the epithet *شَارِب*; then, *عَوَزَر*; then, *لَطَلَط*; then, *جَحْمَرِي*; then, *دَلَّعَر*, when *having her teeth (أضراس) fallen out by reason of extreme old age*. (S, TA.) [See also *دلّعمر*.]

*دَلَّعَر*: see *دَلَّعَر*, in two places. — Also *Preceding*; *going before*. (TA.)

*دَلَّعَر*: see *دَلَّعَر*.

### دلّعمر

*دلّعمر* A she-camel (S, K, &c.) whose teeth are consumed by old age; (S;) aged, and having broken teeth; (K;) having her teeth broken by old age, (S and K in art. *دلّعمر*), so that she spits out water [after drinking]; (S in that art.) like *دَلَّعَر* and *دَلَّعَر*: (S and K in that art.) and also written *دلّعمر*: (TA in that art.) or whose teeth are broken, and whose saliva flows: (A, TA in the present art.) or having her teeth (أضراس) fallen out by reason of extreme old age. (S in art. *دلّعمر*) and by some applied to the male he, accord. to J and some others of the learned, is augmentative: or it may be from *دلّعمر*, which means "the breaking of the teeth;" and the L may be augmentative. (TA.) [See also *دَلَّعَر*.] — Also + *An old woman*. (M, K.)

### دلك

1. *دَلَّكَ* (S, Mgh, K.) aor. *دَلَّكَ*, inf. n. *دَلَّكَ*, (S, Mgh.) *He rubbed it, or rubbed it and pressed it*, (M, Mgh, K.) with his hand: (S, M, Mgh, K.) [or he did so well: or he pressed it, or squeezed it, and rubbed it: for] *دَلَّكَ* signifies the act of rubbing, or rubbing and pressing, well: (KL:) or the act of pressing, or squeezing, and rubbing. (Ham p. 798:) [and in like manner, *دَلَّعَر*, inf. n. *دَلَّعَر*, signifies in the present day he rubbed it, or rubbed it and pressed it; and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, he rubbed it, or rubbed it and pressed it, much or well: Golius explains it as signifying he rubbed it much or well on the authority of the KL; but it is not in my copy of that work.] You say, *دَلَّكَ الثَّوبَ*, *He rubbed, or rubbed and pressed, the garment, or piece of cloth, to wash it*. (TA.) And *دَلَّكَ السَّبِيلَ حَتَّى* *I rubbed the ears of corn until their husks rubbed off from their grain*; (TA;) and *دَلَّكَ* [signifies the same]. (K in art. *دَلَّكَ*, &c.) *دَلَّكَ عَيْنَهُ* *He rubbed his eyes*; i. e., a man looking at the setting sun. (Z, TA.) *دَلَّكَ الْمَرْءُ الصِّجِينَ* *[The woman kneaded the dough]*. (TA.) And *دَلَّكَ التَّلَّالَ* *I wiped the sandal with [meaning upon] the ground*. (Mgh) — [Hence, *دَلَّكَ* *الدَّهْرَ* *Time, or fortune, disciplined him well, tried, or proved, him, rendered him expert, or experienced, or firm or sound in judgment, and taught him*.

(K, \* TA.) And *دَلَّكَ السُّنَّارَ* *Journeyings injured him to them; namely, a camel*. (TA.) *He was injured by journeyings, and habituated thereto*: (A, L:) or he was fatigued, or gaded, by journeyings; like *دَلَّكَ* and *دَلَّكَ*. (O, TA.) — [Hence also, *دَلَّكَ الْأَرْضَ* *The produce, or herbage, of the land was eaten, or consumed*. (IAq, TA.) — See also 3. *دَلَّكَ الشَّمْسَ* (S, Mgh, Mgh, K, &c.) aor. *دَلَّكَ*, inf. n. *دَلَّكَ*, (S, Mgh, &c.) *The sun set*; (S, Mgh, Mgh, K, &c.) accord. to Z, because he who looks at it rubs (يُدْلِكُ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, *النُّجُومُ* the stars: (Mgh) or became yellow, (K, TA,) and inclined to setting: (TA;) or declined (K, \* TA.) so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand: (TA:) or declined after midday: (Ibn-ʿOmar, TA:) or it signifies (or signifies also, Mgh) the sun declined from the meridian, or midheaven, (IʿAb, Fr, Zj, Az, S, \* Mgh, \* Mgh, K, &c.) at noon: (IʿAb, Fr, Zj, Az;) and in like manner, *النُّجُومُ* the stars. (Mgh) *Az* says that, in his opinion, the words of the K [xvii. 80] *أَمَرَ أَصْلَاتَهُ لِدُلُوكِ الشَّمْسِ* (TA) mean *Perform thou prayer from the declining of the sun at noon*: so that the command expressed by these words with what follows them includes the five prayers: (Mgh, \* TA:) for by the *دُلُوكِ* are included the first prayer [of noon] and that of the *عَصْر*; and by the *غَسَقِ* of night, the two prayers [of sunset and nightfall] of which each is called *دَلَّكَ*; and by the *فَرَانِ* of the *فَجَرِ*, the prayer of daybreak: if you make the *دُلُوكِ* to be the setting, the command is restricted to three prayers: in the language of the Arabs, *دُلُوكِ* is said to be syn. with *زَوَالِ* and therefore the sun is said to be *دَلَّكَ* when it is declining at noon and when it is setting. (TA.) [Respecting the phrases *دَلَّكَ النَّجْمَ* and *دَلَّكَ النَّجْمَ*, accord. to different readings, occurring at the end of a verse, see *دَلَّكَ*, and see also *دَلَّكَ* in art. *دَلَّكَ*.] It is said in [one of the works entitled] the "Nawādir el-Aḥrāb," that *دَلَّكَ الشَّمْسَ* signifies *The sun became high*; like *دَلَّكَ* and *دَلَّكَ* and *دَلَّكَ*. (TA.)

2: see 1, first sentence. — Accord. to AA, *دَلَّكَ*, inf. n. *دَلَّكَ*, signifies *غَدَاها* *He fed, nourished, or reared, her* (if relating to a woman or female), or them (if relating to irrational creatures). (TA.)

3. *دَلَّكَ* (S, K.) inf. n. *دَلَّكَ*, (TA,) *He delayed, or deferred, with him, or put him off*, (namely, his creditor, S, TA,) *promising him payment time after time*; (S, K, TA;) as also *دَلَّكَ*. (TA.) El-Hasan (El-Baḡree, TA) was asked, *أَيُّدَاكَ الرَّجُلُ أَمَرَاتَهُ* *[May the man delay, or defer, with his wife?]*, meaning, in the matter of the dowry; and he answered, "Yes, if he be in a state of bankruptcy," or "poor." (AʿObayd, S, TA.) And you say likewise, *دَلَّكَ الرَّجُلُ حَقَّهُ* *He deferred, or put off, by repeated promises, giving the man his right, or due*. (TA.) — The

inf n. also signifies *The vying in patience: or, as some say, the importuning, pressing hard, or urging, in demanding the giving, or payment, of a due or debt*. (TA.)

5. *دَلَّكَ* *He rubbed, or rubbed and pressed, his body in washing himself*: (S:) or he rubbed, or rubbed and pressed, himself well in the hot bath. (MA.) And *دَلَّكَ بِهِ* *He rubbed himself over (تَلَّكَ) with it*, i. e., with *دُلُوكِ* [q. v.]. (K, TA.)

8: see 1, third sentence.

*دَلَّكَ* The time of the setting of the sun: or of its declining from the meridian: one says, *أَتَيْتُكَ دَلَّكَ*, meaning *I came to thee in the evening, or afternoon*. (TA.) — Also *A looseness, or lameness, in the knees of a camel*. (Sgh, K.)

*دَلَّكَ* A certain little beast or animal or creeping thing or an insect (دَوَّجَة) (K:) mentioned by IDrā: but he says "I am not certain of it" (TA.)

*دَلَّكَ* A thing with which one rubs himself over, (K, TA,) in washing himself; (TA;) meaning perfume, or some other thing, (S, TA,) of what are termed *عَسَوَات*, such as [meal of] lentils, and hali, or potash, (TA,) with which one is rubbed. (S, TA.) — Also applied to [The depilatory called] *نُورَة* [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And *The foot-stone [or foot-rasp] that is used for rubbing in the hot bath*. (MA.)

*دَلَّكَ* Dust which the wind carries away [as though it were rubbed from the ground]. (S, K.) — A certain food, prepared of butter and dates, [app. kneaded, or mashed, together]. (S, K.) like *دَلَّكَ* [q. v.]: I think [says J] that it is what is called in Persian *چَنَاق خَشْت* [or *چَنَاق خَشْت*]; (S, TA.) accord. to Z, *دَلَّكَ* signifies *مَرَس* [i. e. dates macerated, and mashed with the hand, or moistened, and rubbed and pressed with the fingers till soft, in water or in milk]. (TA.) [See also *دَلَّكَ*.] — *A man (K, TA) rendered firm, or sound, in judgment, by experience*; (TA;) one who has exercised himself diligently in the management of affairs, (K, TA,) and known them: (TA:) pl. *دَلَّكَ*, (K,) which is explained by IAq as signifying intelligent men. (TA.) — A certain plant: (K:) n. un. with *س*. (TA.) — And *The [asp, or] fruit of the [wild] red rose, that comes after it, [i. e. after the flower]*, (K, TA,) becoming red, like wheat, and ripening, (TA,) and becoming sweet, like the fresh ripe date; called in Syria *صُرْبُ الدَّيَكِ*: (K, TA:) n. un. with *س*: (TA:) or [the fruit of] the mountain-rose (الورد الجبلي) [a name now given to the wild rose, or sweet brier], like wheat (بُر) [in the CK (يُسْر) in size and redness, and like the fresh ripe date in sweetness: in El-Yemen it is sent from one to another as a present: (K, TA.)] *Az* says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irāq] so as to form thickets. (TA.)

**دَلَكَة** *What is drawn from the udder before the first يَفَقَة [or milk that collects in the udder between two milkings], (K.) and before the second يَفَقَة collects. (TA.)*

**دَلِيَّة** *i. q. دَلِيْس [which is generally described as Dates mixed with clarified butter and the preparation of dried curd called دَلِيْس, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also دَلِيْك.]*

**دَلَك** *One who rubs, or rubs and presses, the body in the hot bath. (TA.)*

**دَلُوْك** *A case, or an affair, of great magnitude, or gravity, or moment: pl. دَلَايِك. (Ibn-'Abbād, K.) You say, تَرَكْتُهُمْ فِي دَلُوْك [I left them in, or engaged in, a case, or an affair, of great magnitude, &c.]. (TA.) = See also what next follows.*

**الدَّوَالِيْك** *The act of urging, or pressing forward, and striving, (دَلَعَنَ), in gait, or pace, (Ibn-'Abbād, K.) and parting the legs widely [therein]; (Ibn-'Abbād, TA.) as also دَلَايِك. (Ibn-'Abbād, K.) A poet uses the phrase يَمْشِي الدَّوَالِيْك [Walking, or going, with urging, &c.]. (TA.) [See also دَوَالِيْك in art. دَوَل.]*

**مَدْلُك** [so in the TA, but probably it should be مَدْلُكَة, agreeably with analogy.] *Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time. (Fr, TA.)*

**مَدْلُوْك** [Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: — and] *polished. (TA.) — [Hence,] applied to a horse, i. q. مَدْرُوْك; (K, TA.) i. e. † Having no prominence of his حَبِيَّة: (TA.) or so حَبِيَّة: (S:) and [so] مَدْلُوْك الحَرْقُفَة. (TA.) — Applied to a camel, it means دَلَك بِالْأَسْفَارِ (K.) i. e. † Inured by journeyings, and habituated thereto: (A, I:) or fatigued, or jaded, by journeyings: (O, TA.) or having a looseness, or lameness, in his knees. (Sgh, K.) — اَرْضٌ مَدْلُوْكَة + Land [of which the produce, or herbage, is] eaten, or consumed. (IAqr, TA)*

**مَدْلُك** *Any one who delays, defers, or puts off, by repeated promises. (TA.) — One who does not hold himself above a low, or an ignoble, action. (Fr, TA.)*

IF says, in the "Maḳāyis," [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and removal from place to place. (TA.)

#### دلر

**دَلِر**, (M, K.) aor. ٢, (K.) inf. n. دَلِرَ, (M,) *He, or it, was, or became, intensely black, and smooth; (M, K.) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA.) as also دَلَامَر (K:) or the latter, inf. n. دَلَامَرُ, [*

*he, or it, was, or became, black; said of a man and an ass [&c.]. (S.) [Golius erroneously assigns this signification to دَلِر, as on the authority of the S.] And دَلَامَرُ [so in the TA and in my MS. copy of the K, but in the CK دَلَامَرُ] i. q. دَلِرَ [i. e. The night was, or became, black; or intensely dark]; (K:) the ء being a substitute for ا. (TA.) = دَلِمَتْ شَافَهَة, inf. n. دَلِمَ, *His lips were, or became, flaccid and pendulous (K, TA.) [Golius assigns this signification also to دَلِر, but without indicating any authority.] [See also دَلِر below.]**

9: see 1. [Also mistaken by Golius for دَلَامَر.]

11: see 1, in two places.

Q. 4. دَلَامَر: see 1.

**دَلِر** *A certain thing resembling the serpent, found in El-Hijāz: (K:) or resembling what is termed the طَبُوع; not a serpent: (TA:) or it signifies, (TA,) or thus دَلِر, (so in the T accord. to the TT,) the young one of a serpent: and the pl. is دَلَامَر. (T, TA.) Hence the prov., هُوَ أَشَدُّ مِنْ الدَّلِيرِ [He is more distressing than the dālir]: (K:) and one says also, هُوَ أَشَدُّ مِنْ الدَّلِيرِ فِي الشَّقَةِ, meaning [He is more distressing] than flaccidity and pendulousness in the lip. (This, as well as the former saying, being mentioned in the TA, as from the K.)*

**دَلِر** *The elephant; (K:) because of his blackness. (TA.) — See also دَلِر.*

**دَلِيَّة** *Intense blackness, with smoothness; like عَشَّة; in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. عيش.)*

**دَلَامَر** *Blackness. (Sgh, M, K.) — And the same, (K,) or دَلَامَر, (M, accord. to the TT, in two places,) Black: (M, K:) mentioned by Sb. (M.) [See also دَلَامَر.]*

**دَلَامَر**: see what next precedes.

**دَلِير** *The blacks, or negroes. (T, TA.) [But دَلِير is more commonly known as the name of a certain people to be mentioned in what follows.] — The Abyssinians, i. e. blacks, ant: (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or] ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 586.) — † An army; likened to ants in respect of its numerosness: (TA:) or a numerous army. (T.) — † An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — Camels [collectively]. (TA.) — † Enemies: (Isk, T, S, M, K:) and an enemy: pl. دَلِيَانَة, so called because the people named دَلِير are notorious for evil and enmity: (Z, TA:) because the دَلِير are enemies to the Arabs: (M:) they*

*are a certain people, (T, S, M, K,) well known; (M, K:) [inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea:] called by Kr the تُرُك [or Turks]; (M:) but accord. to the opinion commonly held by the genealogists, (TA,) they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam [or Persians] placed in those mountains [whence their posterity inhabit], and who there multiplied: (T, TA:) or دَلِير is a surname of the Benoo-Dabbeh, (S, K,) because of their blackness, (K,) or because they, or the generality of them, are دَلِير [pl. of دَلِر]. (S.) — [Hence, perhaps,] دَلِير also signifies † A calamity, or misfortune. (S, K.) = Also The male of the دُرَاج [i. e. attagin, francolin, heath-cock, or rail]. (Kr, Kr, S, M, K.) — And A species of [the bird called] the قَطَا: or the male thereof [like دَلِير]. (K.) = Also The tree called سَلَامَر, (T, K,) which grows in the mountains. (T)*

**دَلِير**, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black: (S: [see also دَلَامَر.] or intensely black, and smooth: (M, K:) or, as some say, (so in the M, but accord. to the K "and," i. q. اَدَم [q. v.]: (M, K:) or, applied to a man, tall and black; and in like manner applied to a mountain, but as meaning, with smoothness, and not intensely black, in its rock: or, accord. to IAqr, i. q. اَدَغَمَر [q. v.]: (T:) pl. دَلِير, (S, TA,) which is also applied to mules as meaning black. (TA.) — Also A black serpent. (T.) — And i. q. اَرْتَمَج [Black leather, or a black skin or hide]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,*

\* وَتَدَّ هَمَّتْ بِغَارِي فِي لَيْلَةٍ  
\* سَوْدَاءَ خَالِيَةٍ كَطَوْنِ الْأَدِيرِ  
[And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather]. (T.) — [Hence,] by way of comparison, one says لَيْلٌ أَدِير [meaning † Black, or intensely dark, night]. (TA.) — الدَّلِيَّة [fem. of دَلِير] + The thirtieth night (K, TA) of the [lunar] month: because of its blackness. (TA.)

#### دلص

**دَلَمِص**, and **دَلِيص**, and **دَلَمِص**: see art. دلص.

#### دله

**دَلَه**, aor. ٢, (TK,) inf. n. دَلَه (JK, K, TK) and دَلُو, (K, TK,) *He (a man, TK) became bereft of his heart, or mind, or reason, in consequence of anxiety and the like; (JK, K, TK:) as when a man's mind is confounded, or perplexed, so that he cannot see his right course, or (دَلِه) [app. for دَلِيَّة] in consequence of excessive love of a woman, or from some other cause; (TA:) or like as is the woman for her child (دَلِهَة) when she has lost it: (JK:) and دَلِهَة, also, (JK,) inf. n. دَلِهَة, (JK, S;) and*



when an application is made to thee by litigants for the decision of a cause. (Mgh.) — And ادلى بِرَجِيَّةٍ *He sought to bring himself near, to approach, or to gain access, to another, by means of his relationship* (S, K, TA:) and he pleaded, or made intercession, thereby. (TA.) وَقَدْ دَلَوْنَا بِهٖ اِيْكَ referring to El-'Abbás, i. e., accord to the "Ghareebayn," + And we have sought to approach, or to gain access, to Thee by him, app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the دَلُو [or bucket] (M.) One says also, ادلى اِلَى الْبَيْتِ بِالْبُيُوتِ وَنَحْوِهَا *He was united to the dead by sonship, and the like; from the دَلُو* (Mgh.) And اِدْلَى اِلَى فُلَانٍ يَزِيْلُ *Such a one is united with the dead by a male.* (Mgh.) ادلى فیه *He said of him what was evil, or foul.* (M, K.) — And ادلى said of a horse &c., *He put forth his yard, for the purpose of staling or covering;* (M, K;) as also ادلى said of an ass, as is also the former verb. (M) — See also 1, first and second sentences.

5. دَلَتْ *It was let down or lowered; it hung down, or dangled; it was let down;* (T, M, Mgh.) into, and over, a pit or the like; (M;) *it hung* (K) from (من) a tree; (S, K;) *at hung down as a fruit* [from a tree]. (Bq in liii. 8.) [Hence:] دَلَتْ دَلَّتْ عَلَيْنَا مِنْ اَرْضِ كَذَا *[He, or it, came down, or descended, upon us from such a land].* (TA.) And دَلَّتْ دَلَّتْ *He descended upon one with evil, or mischief.* (TA.) — Also *He drew near, or approached:* (K in art. دَلَى) or *he drew near, or approached, [from above, or] after being high.* (IAqr, T) Accord. to Fr, قَدَرْتُ دَلَّتْ [in the K, liii. 8] means قَدَرْتُ دَلَّتْ (T), i. e. *Then he (Gabriel) hung down from the highest region of the sky, and so drew near to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, then he drew near to the Prophet, and he clung to him:* (Bq:) but accord. to Zj, it means *then he drew near, and drew nearer;* and is like the phrase وَقَرْتُ اَنْفَاسِي دَلَّتْ. (T. [See also another explanation in what follows.]) — And *He was, or became, lonely, humble, or submissive; or he lowered, humbled, or abased, himself.* (IAqr, T; and K in art. دَلَى.) — In the saying of a poet,

كَأَنَّ رَاكِبًا غَضَبًا بِرَوْحَةٍ

إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ نَيْلٍ

دَلَّتْ may be quasi-pass. of دَلَى, inf. n. دَلُو, signifying "he drove, or urged on, gently:" or it may be for تَدَلَّتْ: [so that the meaning may be, *As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker: or, when she emboldened herself with him, &c.:*] (M:) [for] تَدَلَّتْ is also syn. with تَدَلَّى (S, K.) and [3] says that: this

is its meaning in the saying in the K [otherwise explained above] تَدَرَّتْ دَلَّتْ: being like يَتَدَلَّى in the K [lxix 33], i. e. يَتَدَلَّى. (S.)

12. رَاعَوْعَلْ *He hastened, made haste, sped, or went quickly;* (S,) [like ادلولي.]

دَلَّى: see what next follows.

دَلُو [A bucket, generally of leather;] a certain thing with which one draws water; (S, TA,) a vessel with which one draws water from a well, (KL;) well known, (T, K,) in Pers. دُل (i. e. دُل, pronounced "dól": (MA.) masc. and fem.; (M;) sometimes masc.; (K;) mostly fem. (M, Mgh.) and thus accord to the more approved usage: (M.) pl. (of pauc., T, S, Mgh.) اَدْلَالُ (T, S, M, Mgh, K,) of the measure اَدْلَالُ [originally اَدْلُو] (S) and (of mult., T, S, Mgh) دَلَوِي (T, S, M, Mgh, K) and دَلِي (S, M, Mgh, K,) which is of the measure فُكُول (S, Mgh) originally, (Mgh.) and دِلِي (T, M, K, omitted in the CK) and دَلِي, omitted here by the author of the K but mentioned by him in art. نَحْو. (TA,) and دَلَى: (K;) [there said to be like دَلَى; but correctly دَلَى:] and دَلَى is syn. with دَلَوِي, and its sing. [or n. un.] is دَلَى: (S, M;) like as that of قَلَا is قَلَا: (M;) [for] دَلَوِي is syn. with دَلَوِي: (T:) or دَلَوِي signifies, (M,) a small دَلُو. (M, K.) [But in the M, in one place, it seems to be stated that, accord. to some, دَلَوِي and دَلَى signify the same, in a pl. sense. for, after the pl. of دَلُو, it is added, وَدَلَى وَدَلَوِي. I think, however, that he who first said this meant thereby that الدَلَوِي and الدَلَوِي signify, respectively, the same as الدَلَوِي and الدَلَوِي. [Hence the saying, اَتَبَعَ الدَلَوِي وَتَابَعَا. see 4 in art. اَتَبَعَ.] As masc., it has for its dim. دَلَوِي: as fem., دَلَوِي. (Mgh.) See also دَلَوِي. — And hence, (M,) الدَلَوِي [The sign of Aquarius;] one of the signs of the Zodiac. (S, M, K.) — And + The hopper of a mill. (Gohus on the authority of Meyd.) — And + A certain mark made with a hot iron upon camels; (S, K;) app. in the form of a دَلُو [properly so called]. (TA.) — And + Calamity, misfortune, or mischief. (S, K.) So in the saying, جَاءَ فُلَانٌ بِالدَّلَوِي [Such a one brought calamity, &c.]. (S.)

دَلَوِي: see the next preceding paragraph. — [Hence,] + A share, or portion: so in the saying of a rájiz,

أَلَيْتَ لَأُعْطِيَ غَلَامًا أَبَدًا

دَلَوِي إِيَّيْ أَحِبِّ الْأَسْوَدَا

meaning [I have sworn, or, emphatically, I swear, I will not give a boy, ever,] his share, or portion, of love, or affection: [perly I love El-Aswad:] El-Aswad was the name of his son. (S, TA.)

دَلَوِي } see دَلَوِي, of which they are dims.  
دَلَوِي }

دَلَى Pulling up, or out, دَلَوِي [or bucket] from

a well: (T:) and occurring in poetry in the sense of دَلَوِي [meaning letting down a دَلَوِي into a well]: (S:) pl. دَلَوِي. (TA.)

دَلَوِي A [water-wheel, or machine for irrigating land, such as is called] مَنَجُون (S, M, K,) that is turned by an ox or a cow: (S:) and [such as is called] نَاعُورَة (K:) or the نَاعُورَة is turned by water: (S:) and a thing made of palm-leaves (M, K) and pieces of wood, with which water is drawn [for irrigating land] by means of ropes, or cords, (M,) [app. held and drawn at one end by a man, and at the other end] tied to a tall palm-trunk. (M, K.) it is a bucket (دَلُو), and the like, with pieces of wood made in the form of a cross, [i. e. with two pieces of wood placed across and so tied together,] the two arms of which are bound to the top [or rim] of the bucket; then one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well; and one irrigates [land] with it [app. by drawing and swinging it up by means of another, or of the same, rope]: the word is of the measure نَاعُورَة in the sense of the measure مَنَعُورَة [because it is pulled up]: the pl. is دَلَوِي: El-Fārūbī deviates from others, by explaining it as meaning مَنَجُون; and J follows him: (Mgh:) [a similar apparatus for irrigating land is used in the northern parts of Egypt, called قُطُوبَة and دَلَوِي: it consists of a bowl-shaped bucket, with four cords attached to its rim: two men, each holding two of the cords, throw up the water by means of it into a trough or trench: accord. to M,] the دَلَوِي is a tall palm-trunk set in the manner of the machine with which rice is beaten [to remove the husk], having at its head a large bowl, with which water is drawn [for irrigating land]. (Mgh.)

Also Land that is irrigated by means of the دَلَوِي [or bucket] or the [machine called] مَنَجُون [mentioned above]. (M, K.) — And the pl., دَلَوِي, Unripe dates hang, and eaten when they become ripe. (T, K.) Hung fruit. (Bq in liii. 8. [But perhaps the شَمَر is there a mistranscription for التَّمَر.] — Also (i. e. the pl.) Black grapes, but not intensely black, (AḤn, M, K,) the bunches of which are the largest of all bunches, appearing like goats hung [upon the vines]: the berries thereof are coarse, breaking in the mouth, and round; and are dried. (AḤn, M.) [See also دَلَوِي, in art. دُول.] — [The sing. also signifies A grape-vine itself: and a shoot of a grape-vine: pl. as above.]

دَلَى

1. دَلَى (IAqr, T, K,) aor. ٤, inf. n. دَلَى, *He was, or became, confounded, or perplexed, and unable to see his right course.* (IAqr, T, K.)

3 and 5, mentioned in this art. in the K: see art. دُول.

دَمَر

1. دَمَر (S, M, Mgh, K, &c.) aor. ٤, (S, M, Mgh,) inf. n. دَمَر, (T, M, Mgh,) *He smeared, or*

*did over*, (S, M, Mgh, K,) a thing, (S, M, K,) or the face, (Mgh,) *with any kind of dye* [or the like]: (S, Mgh:) and a house, or chamber, with [plaster of] gypsum, (T, M, K,) or with mud or clay, (T,) and with [a wash of] quick lime: (TA:) and a ship with tar: (M, K:) and an eye, externally, (Lth, T, K,) or a pained eye, externally, (M,) دَمَار (Lth, T, M, K,) i. e. any medicinal liniment, (Lth, T,) such as aloes, and saffron; (TA:) as also دَمِيَ (Kr, M, K,) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَت, aor. and inf. n. as above, said of a woman, she smeared the parts around her eye with aloes or saffron: (M:) or دَمَتُ الْفَيْنَ she applied a collyrium to the eye; or smeared it with a collyrium. (Mgh.) You say also, دَمَرُ الْغَدَرِ, aor. and inf. n. as above, *He smeared, or did over, the [stone] cooking-pot with blood or spleen, [or with liver, (see دَمِيرَ)] after repairing it*: (Lh, M:) and دَمَتُ it (the [stone] cooking-pot) was smeared, or done over, with blood or spleen [or liver], after it had been repaired: (T:) or was plastered with mud or clay, and with gypsum. (TA.) دَمَرُ الصُّعْقِ, aor. and inf. n. as above, *He smeared over the crack with blood and burnt hair mixed together*; as also دَمَمَهُ. (M) — [Hence] دَمَرُ النَّحْمَرِ, said of a camel &c., † He was, or became, loaded [or overspread] with fat; syn. أَوْقَرُ or أَوْقَرُ. (So accord. to different copies of the S.) And دَمَرُ [alone], inf. n. as above, † He (a camel) had much fat and flesh, so that one could not feel in him the prominence of a bone. (T, TA.) And دَمَرُ وَجْهَهُ حَسَنًا † His face was [flushed], as though it were overspread, with beauty. (M.) — [Hence also,] دَمَرْتُ عَيْنَاً, [so I find it written, but I think it should be دَمَمْتُ] meaning † What did she bring forth? or what has she brought forth? a male or a female? and دَمَمْتُ فَلَانَةً بِغُلَامٍ [the verb (here written without any vowel-sign) being app. دَمَمْتُ, meaning دَمَمْتُ عَيْنَاً, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دَمَار, †] Such a woman brought forth a boy. (TA.) — دَمَرُ الْأَرْضِ (M, K,) aor. and inf. n. as above, (M,) *He made the earth, or ground, even*, (M, K,) as is done after turning it over for sowing. (M.) And دَمَرُ جُودُو, said of the Jerboa, (T, S, M, K,) aor. and inf. n. as above, (T,) *It stopped up the mouth of its hole with its بَيْسَقَةٌ* [or earth which it had extracted]: (T:) or it filled up its hole with earth: (S:) or it covered over its hole and made it even. (M, K.) And دَمَرُ الْحَاةِ *He made the earth, or dust, even over the truffles*. (K.) And دَمَمْتُ النَّيَّ عَلَى النَّيِّ *I covered over the thing; (T, TA;) as also دَمَمْتُ النَّيَّ*: (Ham p 481: [see also R. Q. 1:] and in like manner, دَمَمْتُ عَلَيْهِ الْغَبَرَ دَمَمْتُ عَلَيْهِ الْغَبَرَ *I covered up the grave over him*: and دَمَمْتُ عَلَى النَّيِّ *I buried the thing, making the ground even over it*. (T, TA.) — دَمَمَهُ (K,) or دَمَسَهُ (T, M,) aor. and inf. n. as above, (M,) † He broke his head: (M, K,) or he struck, or beat,

and broke, his head: (T:) or it signifies, accord. to Lh, (M,) or signifies also, (K,) *he struck, or beat, his head*, (M, K,) whether he broke it or not. (M.) And دَمَرُ ظَهْرِهِ, aor. and inf. n. as above, † He struck, or beat, his back with a brick, (M, TA,) and with a staff or stick, or with a stone. a tropical meaning, as is said in the A. (TA.) — دَمَمَرَهُ (Lh, T, M, K,) aor. as above, (Lh, T, M,) and so the inf. n., (M,) † He crushed them (طَحَنَهُ), and destroyed them; (Lh, T, M, K;) as also دَمَمَمَرَهُ, and دَمَمَمَرَهُ عَلَيْهِ. (M, K,) or this last (دَمَمَرَهُ عَلَيْهِ) signifies *He (God) destroyed them and النَّيَّ* دَمَمَمْتُ النَّيَّ *I made the thing to cleave to the ground, and scattered it, or broke it, destroying it*. (S.) دَمَمَمَرَهُ (M, TA,) in the Kur [xci. 14], (TA,) means *And their Lord crushed them (طَحَنَهُ), and destroyed them*: (M, TA:) or made punishment to fall, or come, upon them in common, or universally; expl. by عَلَيْنِهِمْ أَطَقَ الْعَذَابُ (Zj, T, B, Jel, TA:) or made the earth to quake with them: (Fr, T, TA:) or was angry with them: (IAmb, T:) or spoke to them in anger: (TA:) for [the inf. n.] دَمَمَمَهُ signifies the being angry. (M, K:) and the speaking so as to disgust, or agitate, a man: (T, TA:) and دَمَمَرَهُ عَلَيْهِ he spoke to him in anger. (M, K.) You say also, دَمَرُ فَلَانًا, meaning *He (a man, IAar, T) punished such a one fully, or completely*; (IAar, T, K;) as also دَمَمَمَهُ (TA:) [or perhaps دَمَمَمَرَهُ; for Az says, in another place, at the close of this art.] IAar says that دَمَمَرَهُ signifies he punished fully, or completely; or inflicted a full, or complete, punishment. (T.) — دَمَرُ الْحَجَرِ (K,) aor. and inf. n. as above, (TA,) said of a stallion horse, *He leaped the mare*. (K.) — دَمَرُ (M, K,) aor. and inf. n. as above, (M,) also signifies *He hastened*; syn. أَسْعَى [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدْمَرُ, with kasr]. (M, K, TA.) In the CK, [erroneously,] دَمَرُ = أَسْرَعَ (T, Mgh) see pers. دَمَمْتُ, (S, M, Mgh, K,) aor. = (Ks, Lh, T, S, M, Mgh, K) and 2; (S, M, K;) and دَمَمْتُ (M, Mgh, K,) aor. = (AZ, T, Mgh) and دَمَمْتُ (T, M, Mgh, K,) aor. = (T, Mgh) inf. n. (of the last, TA, or of all, M) دَمَامَةٌ (S, M, K;) the last of these verbs mentioned by IKt at the authority of Kh; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Mgh, TA,) except نَبَّطْتُ and شَرَّبْتُ (Mgh, TA) and نَكَّطْتُ, mentioned in the K, and غَزَزْتُ النَّيَّ, mentioned by IKh; (TA:) *He (a man, T, S, Mgh) was, or became, such as is termed دَمِيرٌ* [q. v.]: (Ks, Lh, T, S, Mgh:) or he did evil; syn. أَسَاءَ. (M, K.) [See also 4.]

2: see 1, in two places.

4. دَمَرَهُ *He did what was bad, evil, abominable, or foul*; syn. أَقْبَحَ (Lth, T, K) and أَسَاءَ (Lth, T: [see also 1, last sentence: in the K, also, and in the M, the sec. pers. دَمَمْتُ, is explained as

meaning أَقْبَحَ الْفِعْلُ, which is a pleonasm for أَقْبَحْتُ:]) or he had a child, or offspring, borne to him such as is termed دَمِيرٌ (K, TA) or قَبِيحٌ (so in the CK) in make. (TA.)

R. Q. 1. دَمَمَرَهُ, [inf. n. دَمَمَمَهُ] *He smeared, or did over, a thing much, or exceedingly, or with energy: and he so covered over a thing*. (Ham p. 461. [But the context there indicates that the verb in these two senses should be correctly written دَمَرَهُ]) — See also 1, near the middle of the paragraph, and in five places after that.

دَمَرُ: see دَمَارُ: — and دَامَاءُ. — Also a dial. var. of دَمَرُ [i. e. Blood: see art. دَمَو and دَمَى] (K:) but ignored by Ks. (T, TA.)

دَمَرُ: see دَمِيرُ.

دَمَمَةٌ: see دَامَاءُ. — Also A way, course, mode, or manner, of acting or conduct or the like. (S, K.) — And A certain game. (S, K.)

دَمَمَةٌ The lodging-place, or nightly lodging-place, (مَرْضَخٌ, [for which Golius appears to have read مَرْضِي,] of sheep or goats; (M, K, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دَمَمَةٌ of sheep or goats: (M, TA.) but some read, in this instance, دَمَمَةٌ: and some say that دَمَمَةٌ is originally دَمَمَةٌ. (TA.) — A piece of بَعَرٍ [i. e. camels', sheep's, goats', or similar, dung]: (S, K:) [in the CK, الْبَقَرَةُ is erroneously put for الْبَعَرَةُ:] so called because of its despicableness. (TA.) — A louse; (Mgh, K;) or a small louse: (M, TA:) or (so in the M, but in the Mgh and K "and") an ant; (M, K;) because of its smallness; (TA;) or a small ant. (Mgh) — And hence, app., (M, TA.) † A short and contemptible man. (M, K.) [See also دَمِيرُ.] — And A cat. (K.)

دَمِيرٌ Blood, or biestings, with which the crevices of stone cooking-pots are stopped up (تُسَدُّ) in the TT and CK, (تَسَدُّ). (IAar, M, K, TA.)

دَمَمَةٌ: }  
دَمَامَةٌ: } see دَامَاءُ.

دَمَارٌ (T, S, M, Mgh, K) and دَمَرٌ (M, K) A thing (S, M, Mgh, K) of any kind (S, TA) with which one smears, or does over, (S, M, Mgh, K,) the face [وَجْهًا]. (Mgh:) said by some to be the red pigment with which women redden their faces: (Mgh:) and particularly, [i. e. both these words,] (K,) or the former, (S,) a medicinal liniment with which one smears the forehead of a child (S, K) and the exterior of his eyes: (S:) or the former word, a medicament with which the forehead of a child is smeared, called حَضَضٌ or حَضَضٌ: and as some say, [the pigment called] نَوُورٌ (TA:) and a collyrium, or liniment, that is applied to the eye: (Mgh:) or any medicament with which the exterior of the eye is smeared; (Lth, T;) such as aloes, and saffron: (TA:) and i. g. بَعِيرَتٌ, which is applied to the gums. (T.) بَعِيرَتٌ, said of the feathers of an arrow, means

§, A) entered, and became firm, *قِيَتْ* in a thing: (§, K:) or it became firm and consolidated: (A:) or it entered, and became concealed, in a thing: (A'Obeyd, §, Mghb:) and the first and second, he (a wild animal) entered into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also *دَمَجَ*. (L.) — [Hence,] *دَمَجَ بَعْضُ فِى بَعْضٍ* [It became intricate]; said of darkness. (A, TA.)

— And *دَمَجَ أَمْرُهُمْ* † Their affair, or case, rose, or became, right, just, or sound, and consistent (A, TA.) — And *دَمَجَتِ الْأَرْبَابُ*, (M, K,) aor. *دَمَجَ*, inf. n. as above, (TA.) *The have went quickly, with short steps:* (M, K.) and in like manner *دَمَجَ* is said of a camel. (M.) — See also 4

2: see 1.

3. *دَامَجَ*, (A, L,) inf. n. *دَمَجَ*, (L,) † *He agreed with him, [and he aided him, (see 8,)] عَلَيْهِ* [against him, or respecting it, or to do it] (L, A.) — And † *[He soothed, coaxed, wheedled, or cajoled, him, as though concealing enmity: for its inf. n. *دَمَجَ* is like *دَامَجَ*.] (§)*

4. *ادَمَجَ* *He wrapped a thing in a garment, or piece of cloth.* (§, K.) [Said in the TA to be tropical but for this there is no reason that I can see.] — *He rolled up tightly طَوَّمَارَ* [or scroll]; syn. *شَدَّ إِدْرَاجَهُ*. (A, TA.) — *He twisted it firmly, making it slender.* (TA.) And *ادَمَجَتِ*, said of a female comb and dresser of hair, (A, L,) *She rolled, or made round, (أَدْرَجَتْ), and made smooth, the locks of a woman's hair:* (A:) or she plaited such locks; as also *دَمَجَتْ*, inf. n. *دَمَجَ*. (L.) — † *He, or it, made a horse lean, lank, or light of flesh, or slender, or lank in the belly.* (TA.) *[*ادَمَجَ* [as inf. n. of *ادَمَجَ*, not of *ادَمَجَ*] signifies † The being slender in the waist, or middle. (KL.) [See also 7.] — *ادَمَجَ غُلَامَهُ* † *He disposed his words in a closely-connected order:* (A:) or he made his speech vague. (Mghb.)*

5. *دَمَجَ فِى ثِيَابِهِ* † *He wrapped himself in his clothes, in consequence of his feeling the cold.* (A.)

6. *تَدَامَجُوا* † *They agreed together:* (A:) [they conspired together:] they leagued together, (A,) and aided one another. (§, A, K.) You say, *تَدَامَجُوا عَلَيْهِ* † *They aided one another, (S,) or leagued together, and aided one another, (A, TA.) against him.* (§, A, TA.)

7. *اندَمَجَ*: see 1. — Also, said of a horse, † *He was, or became, lean, lank, or light of flesh, or slender, or lank in the belly.* (A, TA.)

8. *ادَمَجَ*: see 1.

*دَمَجَ* † *A plaited, or braided, lock of hair.* (L, K.)

*دَمِجَ* † *A [friend, or companion, such as is termed] خَدَنَ and an equal. (K.)*

*دَمَجَ* (S, A, K) and *دَمَجَ* (A, K) † *A peace, or reconciliation, that is secret, or concealed: (K, TA) or as though secret, or concealed; from *مَدَامَجَ* [inf. n. of §]: (§) or firmly established: (A, K.) or complete, and firmly established: (Az, §:) or that is not made with any malicious intention. (AA.) And *دَمَجَ* † *A right, or just, affair or case.**

(TA) The saying of a poet, cited by I Aqr,

\* *يُحَاوِلْنَ صَرْمًا أَوْ دَمَاجًا عَلَى الْخَنَى*

[which may app. be correctly rendered *Do they (referring to women) seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune?*] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from *أَدَمَجَ الْكَيْلَ* signifying “he twisted firmly the rope.” (TA.)

*دَمَجَ*: see the next preceding paragraph

*دَمُوجَ* inf. n. of 1. (§, A, K.) — Also *Smoothness; or the being smooth:* in this sense extr., inasmuch as it [is an inf. n. that] has no un-augmented trilateral-radical verb belonging to it. (L.)

*مَدَمَجَ*: see

*دَمَجَ* † *Dark night:* (§, K, TA:) or *night of intricate darkness.* (A.)

*مَدَمَجَ*, applied to a man, † *Well knit together; like a rope firmly twisted; as also *مَدَمَجَ*: and in like manner, *مَدَمَجَاتُ الْخَنَى*, applied to women, † of a frame well knit together; and so *دَمَجَ*, of which ISd found no singular. (L.) And accord. to Lth, *مَدَمَجَ*, applied to the back, and to a limb, or member, means † [Well compacted, or rounded, and smooth:] as though *made round and smooth (أَدْرَجَتْ وَكَلَسَتْ)* as when the female comb and dresser of hair plaits the locks of a woman's hair: (TA:) [or this may be a mistranscription for *مَدَمَجَ*; for it is said that] *مَدَمَجَ* signifies *round and smooth*; syn. *مَدَمَجَ*; (K:) or *مَدَمَجَ مَعَ كَلَّاسَةٍ*: (S:) and, applied to a back, *made smooth.* (L.) — Also † *An arrow that is used in the game called الْحَمِيرَ*. (§, K.) El-Hārith Ibn-Hillizah says,*

\* *أَلْفَيْتَا لِلضَّيْفِ خَبَرَ عِمَارَةٍ*

\* *إِلَّا يَكُنْ لَبَنٌ تَعَطَّفَ الْبَدَمَجَ*

[*Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow*]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (§.)

*مَدَمَجَ*: see the next preceding paragraph.

*مَدَمَاجَةٌ* † *A turban; syn. عِمَامَةٌ*. (AHayth, K;) a rare instance of the addition of *د* to the

measure *مَفْعَال*: or it seems to be an epithet applied to a turban, meaning *firmly wound*. (AHayth.)

*مَدَمَجَ*: see *مَدَمَجَ*. — Also *Round, or rounded;* as an epithet applied to a نَصْلٌ [i. e. the head of an arrow or of a spear &c.] (§)

د م ر

1. *دَمَرٌ*, aor. *دَمَرُ*, (T, M, A, Mgh, &c.) inf. n. *دَمَرٌ* (T, M, MF, TA) and *دَمَارَةٌ* (MF, TA) and *دَمُور* (MF), or *دَمَارٌ* is a simple subst., (Mgh,) and *دَمُور* is an inf. n. of *دَمَرٌ* in a trans. sense, (TA.) *It* (a people, T, M, A, or a thing, Mgh) *perished.* (T, M, A, Mgh, TA:) or *perished utterly* (TA.) — See also 2. — *دَمَرٌ عَلَيْهِمُ*

(§, M, A, K,) aor. *دَمَرُ*, (S, M,) inf. n. *دَمُورٌ* (S, M, A, K) and *دَمَرٌ*, (M,) *He intruded upon them; went, or came, in to them without permission:* (§, M, A, K) or *intruded upon them in an evil manner* (K) It is said in a trad., *مَنْ سَبَقَ طَرَفَهُ اسْتَذَانَهُ فَقَدْ دَمَرَ إِذَا دَخَلَ* (S, TA.) And it is said, *دَمَرَ الدُّورَ* [meaning, desired to enter them,] beware of entering without permission. (A.)

2. *دَمَرٌ*, (S, Mgh,) and *دَمَرُهُمُ*, (T, M, A,) and *دَمَرُهُمُ*, (T, S, Mgh, Mgh,) and *دَمَرُهُمُ*, (M, A,) inf. n. *دَمَرٌ*. (T, S, M, K;) and *دَمَرُهُمُ*, (M, TA,) inf. n. *دَمُور*. (K, TA,) and, accord. to the K, *دَمَارَةٌ* [which is omitted in the CK] and *دَمَارَةٌ*, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of *دَمَرٌ* in the intrans. sense explained above; (MF, TA:) *He (God, M, TA) destroyed, (S, M, Mgh, Mgh, K,) or destroyed utterly, (A, TA,) him, or it, or them.* (§, M, A, Mgh, Mgh, TA.) And *دَمَرَ السَّيْلَ الْبَكَانَ* *The torrent destroyed the place.* (TA from a trad.) — *دَمَرٌ*, (TK,) inf. n. as above, (§, K,) *He (a sportsman) fumigated his قَفْزَةً [or lurking-place] with fur, or soft hair, [of camels,] in order that the wild animals might not perceive his smell.* (§, K.) [See also the act. part. n., below.]

3. *دَامَرَ اللَّيْلَ* † *He passed the night sleepless:* (A:) or he endured, or braved, the difficulty, or trouble, of the night, and passed it sleepless. (K.)

*دَمِيرٌ*: see *دَامِيرٌ*, in two places.

*دَمَارَةٌ* † *A ewe, or she-goat, having little milk.* (K.) — And *One short in make.* (TA.) — Applied to a woman, and to others, [i. e. applied also to a company of people, *جَمَاعَةٌ*, (TK,)] *Went to intrude upon others; to go, or come, in to them without permission.* (K, TA.)

*دَمَارٌ*, (S, A, Mgh,) a simple subst., (Mgh,) and *دَمُورٌ* (MF, TA) and *دَمُورٌ*, (MF, [but see 1,]) *Perdition:* (§, A, Mgh, &c.) or *utter perdition.* (TA.) You say, *جَلَّ بِهَرِ الدَّمَارِ* *Perdition* [or

utter perdition] befall them. (A.) And رَأَيْتَ مَا رَأَيْتَهُ مِنْ خَسَارَتِهِ وَدَمَارَتِهِ [What sarcest thou of his error and his perdition and his state of destruction?]. (T.)

دُمُورُ : see the next preceding paragraph.

دَمَارَةٌ : see دَمَارٌ, in two places.

دُمَارِي : see تَدْمَرِي.

دَامِرٌ A man in a state of perdition, in whom is no good. (M.) And رَجُلٌ حَاسِرٌ دَامِرٌ (Yaqkoob, T, M, A) and خَسِرٌ وَدَمِرٌ (Lh, T, M) [A man erring and perishing]: Lh says that دَمِرٌ in the latter phrase is an imitative sequent to خَسِرٌ but [Isid. says,] I think that خَسِرٌ is a verbal epithet, and دَمِرٌ a possessive epithet (M) [See also art. خَسِر.]

دَدْمَرِي : see دَامِرِي.

دَهْمَرِي A sharp and pertinacious man. (K.) [And so دَهْمَرِي, q. v.]

تَدْمَرِي, applied to a man, Ignoble, or mean. (M.) — دَمْرِي (T, S, M) and تَدْمَرِي and دَمْرِي (M) A jerboa that is small and short: (S:) or of vile make, (T, M,) with broken nails, (M,) and tough flesh: (T, TA) or the kind called the مَاعِزُ of jerboas, (T, M,) short and small, without nails to its legs, and not quickly overtaken: it is smaller than the شُعَارِي (M:) this latter is the فُأَنُ thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) — Hence, (TA,) أَذُنٌ تَدْمَرِيَةٌ A small ear. (K.) = Any one. so in the saying, مَا مِى الدَّارِ تَدْمَرِي (Fr, T, K\*) دَامِرِي (K) and دَمْرِي (A, TA) [There is not in the house any one]; like تَامِرِي &c. (TA.) One says also of a beautiful woman, مَا رَأَيْتُ تَدْمَرِيًا أَحْسَنَ مِنْهَا [I have not seen] any one [more beautiful than she]. (TA.) — دَمْرِيَةٌ an appellation of Certain dogs, not such as are called سَكُوفِيَةٌ nor such as are called كُزْبِيَةٌ. (M.)

مَدْمَرِي A sportsman who fumigates his فُتْرَةٌ [or lurking-place] with fur, or soft hair, (M, A,) of camels, (M,) in order that the wild animals may not perceive his smell. (M, A.) — And hence, or because he rushes upon the game unperceived, and [as it were] without permission, † A skilful, or skilled, sportsman. (A.)

## دمع

دَمَعٌ masc. of دَمْعَةٌ (S, Mgh, K.), inf. n. دَمَعٌ (S, Mgh) and دَمَعَانٌ (TA); and دَمَعَتٌ (AO, S, Mgh, K.) aor. ‐, (Mgh, K.) inf. n. دَمَعٌ (AO, S, Mgh, TA; [in one copy of the S, دَمَعٌ, which is a mistake;]) or only دَمَعَتٌ, with fet-h to دَمَعٌ; (AZ, Ks;) The eye shed

tears. (S, Mgh, K.) — دَمَعُ الْحَرْجِ † The wound flowed [with blood] (TA.) And دَمَعَتِ السَّجَّةُ † The wound on the head flowed with blood; its blood ran. (Mgh.) — دَمَعَتِ السَّقْنَةُ † The bowl flowed [or overflowed] with its grease, or gravy (TA.) And دَمَعٌ also signifies † The flowing from the strainer of the dyer (TA.) — Abou-'Adnán says, I asked El-'Okeylee respecting this verse:

وَالشَّمْسُ تَدْمَعُ عَيْنَاهَا وَمَخْرَجُهَا  
وَهَنَ يَخْرُجْنَ مِنْ بَيْدٍ إِلَى بَيْدٍ

[app. meaning † And the sun was shedding its fierce rays and its gossamer when they were going forth from deserts to deserts]: and he said, I think [that the poet means] it was the طَبَرَةُ [or midday of summer when the heat was vehement], when what is called الشَّمْسُ [and شَخَاطٌ] which latter is here the more appropriate term,] was flowing [in the air]: and El-Ghuanawee says, when the beasts thirst, their eyes shed tears, and their nostrils flow. (TA.) = See also 4.

2. تَدْمِيعٌ Vehement flowing of tears from the eye (KL.)

4. دَمْعَةٌ (IAqr, inf. n. دَمَعٌ (K), † He filled it, [app. so as to make it overflow,] (IAqr, K), namely a bowl, (IAqr,) or a vessel; (K:) as also دَمَعَةٌ [if this be not a mistranscription for the former]. (TA)

5. دَمَعٌ [He shed tears, or wept]. (Occurring in a version of the Gospel of St. John, xi. 35 but perhaps post-classical.)

10. هُوَ يَسْذِمِعُ [app. He draws forth tears]. (TA.)

دَمْعٌ Tears; the water, or fluid, of the eye; (S, Mgh, K;) whether from grief or joy: (K:) originally an inf. n.: (Mgh:) [but having a pl., both of mult and of pauc.: for] the pl. [of mult.] is دُمُوعٌ (K) and [of pauc.] دَمْعٌ (TA:) and دَمْعَةٌ [is the n. un., signifying] a single drop thereof; [i. e. a tear:] (S, K:) if from joy, it is cool; or if from grief, hot. (TA.) — دَمْعٌ دَاوُودُ [David's tears;] a certain well known medicine: (Sgh, K:) [perhaps the fruits of a species of cress, namely cotia lachryma, now called أَيُوبُ and Job's tears, which are hard and stony, and are said to be strengthening and diuretic.] — بَكَتْ دَمْعًا دَاوُودُ [The sky wept, and the tears of the clouds flowed]. (TA.) — شَرِبَ دَمْعًا † [He drank the tear of the vine]; i. e., wine. (A, TA.) — دَمْعُ الْجَفَةِ † [The tears, meaning] the grease, or gravy, of the bowl. (TA.)

[دَمْعٌ masc. of] دَمْعَةٌ A woman quick to shed tears: (S, K:) or quick to weep, abounding with tears; (L:) as also دَمِيعٌ, without ‐; (Lh, L:) of which latter, which is applied also to a man, the pl. is دَمْعَاءُ, applied to men, and دَمْعِي, ap-

plied to men and to women, and دَمَائِحُ, applied to women. (L.) [See also دَمُوعٌ.]

دَمْعٌ A mark made with a hot iron in the part where the tears run, (El-Ahmar, S, K, TA,) of a camel; (El-Ahmar;) said by Abou-'Alee, in the "Teshkireh," to be a small line. (TA.)

دَمْعَةٌ : see دَمْعٌ, in two places.

قَدَحٌ دَمْعَانٌ † A bowl that is full so as to overflow (L, K, TA) from its sides. (L, TA.)

دَمْعٌ Water of the eye arising from disease or old age; not tears: (S:) or, as some say, the traces of tears upon the face: thus in the handwriting of Abou-Zukereyya, in the margin of a copy of the S. (TA.) — دَمْعُ الْكَزْمَرِ (S, A,) or دَمْعُ الْكَزْمَرِ, like دَمْعُ الْكَزْمَرِ, and thus written by Sgh, with teshdeed, (TA.) † What flows from the grape-vine in the days of the [season called] دَمِيعٌ (S, A, K, TA.)

دَمْعٌ A mark made with a hot iron upon the face of the eye (Sgh) [app. a mistake for دَمِيعٌ] meaning upon the place of the vein at the edge of the nose, commencing from the inner angle of the eye, running down to the nostril, (K, TA,) so says Isid, (TA,) or to the nostrils: (CK:) sometimes there are two such marks. (TA.)

دَمْعٌ عَيْنٌ An eye that sheds many tears: or quick to shed tears: and دَمْعَةٌ دَمْعَةٌ [has the former signification]. (TA.) [See also دَمِيعٌ.] — دَمْعٌ دَمْعٌ † Earth, or soil, from which water exudes: (TA:) and دَمْعٌ دَمْعٌ, and دَمْعٌ دَمْعٌ, or soil, that exudes moisture; (K:) or that seems as though it exuded moisture, or almost did so. (TA.)

دَمِيعٌ : see دَمِيعٌ.

دَمْعٌ and its fem., with ‐: see دَمُوعٌ, in two places. — دَمْعٌ دَمْعٌ † A day in which is [fine rain such as is called] دَمْعٌ (K, TA.)

دَمْعٌ : see دَمِيعٌ.

عَيْنٌ دَمْعٌ [act. part. n. of دَمَعٌ]. You say, عَيْنٌ دَمْعَةٌ An eye shedding tears; an eye of which the tears are flowing: (Mgh:) pl. دَمْعَاءُ (TA.) — دَمْعَةٌ دَمْعَةٌ † A wound on the head from which blood flows (A, IAh, Mgh, TA) in small quantity, (A, TA,) or in drops, (IAh, TA,) like tears; (IAh, Mgh, TA:) ranking after that termed دَامِيَةٌ (S, Mgh, K:) A'Obeid says, (S,) the دَامِيَةٌ is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دَامِعَةٌ, with the unpunctuated ‐ (S:) yet the author of the K says, in art. دَمِيعٌ, [as on the authority of A'Obeid,] that the دَامِعَةٌ is before the دَامِيَةٌ; and charges J with error in saying the contrary. (TA.) [See also دَمِيعٌ.] — شَجَّةٌ دَمْعَةٌ † A bowl flowing [or overflowing] with its grease, or gravy. (TA.) — دَمْعٌ دَمْعٌ : see دَمِيعٌ.

دَمْعٌ The channel of the tears; or part where



the tears run: (TA:) or the place where the tears collect in the sides of the eye. pl. مَدَامِغٌ, which comprises the inner and the outer angles of the eyes: (Az, TA:) or the pl. signifies the inner angles, (الباقى) which are the extremities of the eye [or eyes]. (S.) — The pl. also signifies † Waters which drop, or drip, from the side of a mountain. (Abou-ʿAdnān) And it may also signify Flowings of tears. (Ham p. 551.)

مَدْمُوعٌ A camel marked with the mark called دَمْعٌ. (K.)

## دمغ

1. دَمَغَ, (S, Mgh, Msh, K.) aor. ʿ (IDrd, Msh, K.) and ʿ, (IDrd, K.) inf. n. دَمَّغٌ (S, Msh.) He broke his head so that the wound reached the دِمَاجُ [or brain]: (S, K:) or he broke the bone of his دِمَاجُ: (Msh.) or he struck it, namely, a person's head, so that the stroke reached to the دِمَاجُ: (Mgh.) and he struck his دِمَاجُ, (K, TA,) and broke the interior of the skull, near the دِمَاجُ. (TA.) And دَمَغَتِ الشَّيْءَ The sun pained his دِمَاجُ. (IDrd, K.) — Also, inf. n. as above, † He overcame, or subdued, and abased, him, or it: like as the truth does falsehood, and hence دَمَّغَهُ in the Kur [xxi. 18], meaning † so that it may overcome it, or prevail over it, and abash it, or, accord. to Az, so that it may do away with it, in such a manner as to render it despicable, or ignominious. (TA.) And دَمَّغَهُ signifies † He overcame him, or prevailed over him, much, so as to subdue him, or abase him. (TA.) — [Hence, app.] دَمَّغَتِ الْأَرْضُ † [The produce of] the land was eaten. (Iqpr, TA.) — And دَمَّغَهُ بِمُطْفِئَةِ الرَّضْفِ † He slaughtered for them a lean sheep or goat: (K.) so says Lh, except that he does not explain the verb, which is thus explained by Ibn-ʿAbbād and Z: (TA:) or, as some say, a fat sheep or goat. (K.) — دَمَّغَتْ [the verb written in the L and TA without tashdeed, so that it is app. دَمَّغَتْ, but it may be دَمَّغَتْ] She (a woman) made, or put, a دَامِغَةٌ [q. v.] to her حَوْبَةٌ [or stuffed thing whereon she rode upon her camel]. (ISH, L, TA.)

2. دَمَّغَ, inf. n. نَدَمَّغَ, † He made a ثَوْبَةٌ [or mess of crumbled, or broken, bread,] soft with grease, or gravy. (Ibn-ʿAbbād, A, K.) — See also 1, in two places.

الدِّمَاجُ a word of which the signification is well known: (S, Msh;) [The brain:] the marrow of the head: (K:) or the stuffing of the head: (TA:) or [app. a mistake for “and” (what is termed)] أَمْرُ الرَّأْسِ or أَمْرُ الْبَهِارِ [in one copy of the K “and”] أَمْرُ الدِّمَاجِ is a thin skin, like a pouch, in which it is contained. (K.) [these three terms, أَمْرُ الْبَهِارِ and أَمْرُ الرَّأْسِ and أَمْرُ الدِّمَاجِ, appear all to signify the meninges; (see أَمْرُ) but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations of الدِّمَاجِ:] the pl.

[of pauc.] is أَدِمَغَةٌ (S, Msh, K.) and [of mult.] دَمَّغٌ. (TA.)

دَمَّغَ and دَمَّغُوهُ Having his head broken so that the wound reaches the دِمَاجُ [or brain]. (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دَمَّغَى (IDrd, TA.) — Also, both words, † Stupid, foolish; or unsound, or dull, or deficient, in intellect: † دَمَّغٌ is incorrectly used by the vulgar in this sense; (K, TA:) as though meaning overcome, so as to be subdued, or abased, by the devil: it is said in the “Námoos” that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

دِمَاجٌ A wound in the head, reaching the دِمَاجُ [or brain]; (S, Mgh, Msh, K.) with which there is no living: (Msh:) it is the last [in degree] of [the wounds termed] شُجَاعٌ [pl. of شَجَّةٌ], these being ten, as follows: [1] قَابِرَةٌ, also called حَارِصَةٌ (S, K, TA) and حَرَصَةٌ, or, as some think, the حَارِصَةُ is different from the قَابِرَةُ: (TA:) [2] سَبْكَاتِي [5] مَتَلَحَّجَةٌ [4] دَامِيَةٌ [3] بَاضِعَةٌ [6] أَمَةٌ [9] مَتَلَقَةٌ [8] هَاشِيَةٌ [7] مُوَضَّعَةٌ (S, K, TA,) also termed مَأْمُومَةٌ: (TA:) [10] دَامِيَةٌ: (S, K, TA) and A. ʿObayd adds دَامِيَةٌ, with the unpunctuated ع, after دَامِيَةٌ: (S;) or, accord. to F, who pronounces J to have erred in saying thus, before دَامِيَةٌ: but J is right in this case. (TA.) [See شَجَّةٌ دَامِيَةٌ, voce دَامِعٌ. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn with some that are mentioned above. See also شَجَّةٌ. — Also A spadax (طَلْعَةٌ) that comes forth from amid the broken portions of the tree, [or heart of the palm-tree], long and hard, and, if left, mays the palm-tree; (S, K, TA:) wherefore, when its existence is known, it is detached. (TA.) — And An iron above the مَوْخَرَةٌ [or hinder part] of the [camel's saddle called] زَحْلٌ (Aq, K;) also called غَاشِيَةٌ: (TA.) or an iron with which the back of the زَحْلٌ is fastened: (JK:) the pl. is دَرَامِغٌ: ISH says that the دَرَامِغُ are above the middle of the heads, or upper extremities, of the [curved pieces of wood called] أَشْنَدٌ [pl. of جَنْوٌ]; and sometimes they are of wood, firmly bound; and i. q. خَذَارِيفُ, pl. of خَذَرَفٌ [q. v.]: [but] Az says that when the دَامِغَةُ is of iron, it is placed across, or athwart, above the two extremities of the جَنْوَانِ, and nailed with two nails, the خَذَارِيفُ being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected. (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — And A piece of wood placed across between two poles, upon which is hung the skin for water or milk. (JK, Ibn-ʿAbbād, K.)

دَمَّغَ Ouz that wounds so as to reach the دِمَاجُ

[or brain]; and that breaks the head or the like. (Ibn-ʿAbbād, K.) And حَمَرٌ دَامُوعَةٌ A stone that does so much, or vehemently. the ʿ denoting intensiveness of signification. (Ibn-ʿAbbād, K.)

دَمَّغَ } دَمَّغَ  
دَمَّغُوهُ }

## دمل

1. دَمَلُ الْأَرْضِ (T, S, M, Mgh, Msh, K.) aor. ʿ, (T, M, Msh,) inf. n. دَمَلٌ and دَمَلَانٌ (M, K.) He put the land into a right, or proper, state: (M, K.) or he did so with دَمَلٌ (S, M, Mgh, Msh, K, TA.) 1. v., [he manured it with] سَرْبِينَ (S) or سَرْبِينَ (M, Msh, K.) or سَادٌ (Mgh;) or ʿ دَمَلَهَا has this latter signification; (M;) and ʿ دَمَلَهَا (T in art. دبل.) — And [hence,] دَمَلُ الشَّيْءِ (S in art. دبل. and Msh,) aor. ʿ, inf. n. دَمَلٌ (Msh,) + He put the thing into a right, or proper, state; prepared it, or improved it, (S in art. دبل. and Msh;) as also دَمَلَهُ. (S in that art.) دَمَلُ بَيْنِ الْقَوْمِ (S, M, K, TA.) aor. ʿ, (M,) inf. n. دَمَلٌ (TA,) † He made peace, effected a reconciliation, or adjusted a difference, between the people; (S, M, K, TA:) as also دَمَلَهُ. (Ibn-ʿAbbād, K.) — دَمَلُ الْجُرْحِ (T, M, K, TA.) aor. ʿ, (M,) † It (a remedy) healed the wound: (T, M, K, TA.) [and ʿ دَمَلَهُ has a similar meaning; for] دَمَلٌ signifies the healing a wound; and causing it to skin over. (KL.) = دَمَلٌ: see 7.

3. دَمَلَهُ (T, M, K.) inf. n. مُدَامَلَةٌ (S,) † He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; (T, M, K;) in order to effect a reconciliation between himself and him: (T, M, TA.) مُدَامَلَةٌ is similar to دَامَلَةٌ. (S.) Abu-l-Hasan says,

\* شَبَّتَ مِنَ الْإِخْوَانِ مَنْ لَسْتُ زَائِلًا  
\* أَدَامِلُهُ دَمَلٌ ۖ السِّقَاءُ السِّخْرَقُ

[+ I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents]: (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And ʿone says, دَامِلُ الْقَوْمِ, (so in a copy of the S,) أَدَمَلُ الْقَوْمَ, (so in two other copies of the S [but only the former agrees with the context,]) meaning إِطْوِئُهُ عَلَى مَا فِيهِمْ [i. e. † Treat thou the people with gentleness, notwithstanding what fault, or the like, there may be in them: see a phrase similar to this explanation voce بَيْتَلُ]. (S, TA.)

4: see 1, in two places: — and see also 3.

5 دَمَلَتِ الْأَرْضُ The land was, or became, put into a right, or proper, state, with دَمَلٌ i. e. سَرْبِينَ (M, K.)

8. تَدَامَلُوا † They made peace, or became reconciled, one with another. (M, K, TA.)

7. اِنْدَمَلُ † It (a wound, T, S, M, Mgh, Msh)

healed; or became in a healing state; (M, K;) as also دَمَلٌ (M, K,) aor ٤: (K:) or became healed, (Mgh,) or nearly healed, (T, S, Mgh,) as also دَمَلٌ, originally اِدْمَلٌ (AA, TA,) and in a healthy state: (T, Mgh:) from اِدْمَلُ the (Mgh:) or gradually recovered. (Mgh.) And † He became nearly recovered from (من) his disease, (T, M,) and from a wound, (T,) and from his pain. (M)

8. اِدْمَلٌ: see 7.

Q. Q. 1. دَمَلٌ بَيْنَ الْقَوَارِ: see 1.

دَمَلٌ Gentle treatment. (M, K.) See also 3.

دَمَلٌ: see دَمَلٌ.

دَمَلٌ (S) or سِرْقِين (S, Mgh, K) and the like; (T;) [used for manuring land;] as also دَمَلٌ: (M in art. دَمَلٌ) or compost of dung and ashes, or of dust, or earth, and dung (Mgh:) and camels' or simular dung, and dust, or earth, trodden by the beasts. (M, K) — [Hence,] † A means [of kindling] of war; like as دَمَلٌ [signifying dung] is a means of kindling of fire (S, TA.) — Rotten dates (Aḡ, T, S.) or rotten, black, old dates: (M, K:) [in the CK, التَّمَرُ is erroneously put for التَّمَرُ:] [and] such are called دَمَلٌ (M.) — Refuse that the sea rejects, (Lth, T, M, K,) consisting of dead creatures therein, (Lth, T,) and the like, ('Eyn, TT) such as [the shells, or shell-fish, called] أَصْدَافٌ and صَدَفٌ, (Lth, T, TA,) or صَدَفٌ and صَفَافٌ (M,) and تَبَاجٌ. (Lth, T, M, TA.) [The last word is erroneously written in one place, in the TT, تَبَاجٌ; and in another place, in the same, (سَبَاحٌ).] — An unsoundness, or infection, in the spaw of the palm-tree, (M, Mgh, K,) so that it becomes black, (M, K,) before it attains to maturity, (M, Mgh, K,) or before it is fecundated. (Idrd.) also termed دَمَانٌ [q. v.,] (Mgh, TA,) from dmn meaning سِرْقِين (Mgh.)

دَمَلٌ (T, S, M, Mgh, K) and دَمَلٌ (S, M, K) A kind of purulent pustule, or imposthume; (T, S.) i. q. خَرَجٌ; (M, K;) well known: (Mgh:) [said to be] an appellation applied as omminating good, (M, O,) like مَفَارَةٌ applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Mgh:) by Aḡ said to be used in Arabic: (T:) [app of Pers. origin:] in Pers. دَمَلٌ, and دَمَلٌ: (MA:) [now vulgarly pronounced دَمَلٌ and دَمَلٌ: and applied to any pimple or pustule, and to a boil. see جَبْنٌ:] the pl. (of دَمَلٌ, T, S) and دَمَلِيَّةٌ (T, S, M, K,) which is anomalous, (M,) or دَمَلِيَّةٌ [agreeably with analogy]. (Mgh.)

دَمَلٌ One who manures land with دَمَلٌ, i. e. سِرْقِين. (M.)

دَمَلِيَّةٌ The دَمَلِيَّةٌ [q. v.] of the jerboa. (Ibn-'Abbād, TA.) [See also دَمَلِيَّةٌ.]

### دملج

Q. 1. دَمَلَجٌ (JM, TA,) inf. n. دَمَلَجَةٌ and

دَمَلَجٌ (K, TA,) He made, or wrought, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) evenly or equably, or justly or properly, (K, JM, TA,) and well. (JM, TA.) [And He made a thing round and smooth; like دَمَلَقَهُ: see the pass, part n., below.] It is said in a trad., دَمَلَجَ اللَّهُ لَوُؤْلُوهُ [God has made his pearls round and smooth]. (TA.) Accord. to Lh, دَمَلَجَ جَسْمَهُ signifies His body was, or became, rounded, or compacted, (طَوَى) so that his, or its, flesh was firm, or hard. (TA.)

دَمَلَجٌ and دَمَلَجٌ: see the next paragraph, in three places.

دَمَلَجٌ (S, Mgh, K) and دَمَلَجٌ (S, K) and دَمَلَجٌ (K) An armlet; a bracelet for the arm; syn. مَعْضَدٌ; (S, Mgh, K;) i. e. the ornament thus called: (Mgh, TA:) pl. of the first دَمَلَجٌ; (S;) [and of the second and third دَمَلَجٌ.] You say, دَمَلَجَ عَلَى أَلْقَى عَلِيٍّ دَمَلَجِيَّةً [He put (lit. cast) upon me his armlets]. (S.) — Also the first and † second A smooth stone. (TA.) — And [the pl.] دَمَلَجٌ Hard lands: (K:) so in the L and the Tokmilch. (TA.)

دَمَلَجٌ i. q. مَدْرَجٌ مُدَمَجٌ [Round, as though rolled like a scroll, and smooth]: (S, K;) and a stone, and a solid hoof, smooth and round; as also دَمَلَجٌ and دَمَلَجٌ. (S in art. دَمَلَجٌ.) A rājiz says, (S, TA,) namely, El-'Ajjāj, (so in a copy of the S.)

\* كَانَتْ مِنْهَا الْقَصَبُ الْمُدَمَلَجَا \*  
\* سَوَوْا مِنَ الْبُرْدِيِّ مَا تَوَجَّجَا \*

[app. describing a certain animal, or animals, and meaning As though her, or their, round and smooth leg-bones were stalks of the papyrus, not crooked]. (S, TA.)

### دملص

دَمَلَصٌ and دَمَلِصٌ and دَمَالِصٌ: see art. دَلَصٌ.

### دملق

Q. 1. دَمَلَقَهُ He made it smooth and even: [or smooth and round:] like دَمَلَجَهُ [and] دَمَلَقَهُ. (TA.) And دَمَلَقَ It was made smooth and round: or smooth like the hand, and, accord. to some, hard. (TA.)

دَمَلَقٌ and دَمَلَقٌ: see دَمَلَقٌ.

دَمَلَقٌ: see دَمَلَقٌ, in two places. — Also A sort of truffle, (Aḡn, TA,) smaller than the دَمَلَقُ, (JK, Aḡn, K, TA,) the shortest thereof (Aḡn, TA) found in sands and meadows; (JK, Aḡn, K, TA;) it is good, (Aḡn, TA,) and seldom becomes black (JK, Aḡn, TA) while fresh; (JK;) and it is the sort of which the head is like a مَلَقَةٌ [q. v.]: (Aḡn, TA:) pl. دَمَالِقٌ. (JK.)

دَمَالِقٌ: see دَمَلَقٌ. — Also An old man bald

in the fore part of his head. (TA.) And دَمَالِقٌ الثَّرَائِسِ Having the head shaven. (En-Nagr, K.) — Also, applied to a woman's vulva, Wide, (Ibn-'Abbād, K,) and, some add, large. (TA.)

دَمَلَقٌ, applied to a stone, (JK, S, K,) and to a solid hoof, like دَمَلَجٌ (S,) and دَمَلَقٌ (JK, K) and دَمَلَقٌ (K) and دَمَلَقٌ (JK, TA) and دَمَلَقٌ (JK, K.) Smooth and round: (S, K:) or very round: (JK:) or, accord. to Abou-Kheyr, دَمَلَقٌ signifies a stone smooth like the hand, and, some add, hard: the pl. [of دَمَالِقٌ and دَمَلِقٌ and دَمَلَقٌ] is دَمَالِقٌ [that of دَمَلَقٌ] is دَمَالِقٌ. (TA.)

### دملك

Q. 1. دَمَلَكَهُ He made it smooth and round: (S:) or smooth and even: like دَمَلَقَهُ. (TA in art. دَمَلَقٌ.)

Q. 2. دَمَلَكَتْ It was, or became, smooth and round: (S, TA:) [or smooth and even: see above.] Said of a girl's breast, It became round and prominent. (Lth, K.) one should not say دَمَلَكَتْ. (Lth, TA.)

دَمَلُوكٌ: see what follows.

دَمَلُوكٌ Smooth and round; applied to a solid hoof; like دَمَلَقٌ and دَمَلَجٌ; and as applied to an iron head of an arrow or of a spear &c.: (S) and so دَمَلُوكٌ applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] round: (S:) and the former, smooth and even; or made smooth and even; syn. مَسْحَقٌ [in the CK مَسْحَقٌ; applied to a stone, and to an arrow: (M, K:) and i. q. مَقْتُولٌ مَقْصُوبٌ [app. as meaning compact, or firm, in make; as though twisted]. (K.)

### دمن

1. دَمَنَ الْأَرْضَ (S, K,) aor. ٤, (TK,) inf. n. دَمَنٌ (TA,) i. q. دَمَلَهَا; (S, K;) i. e. He put the land into a right or proper state, prepared it, or improved it, [or manured it,] with دَمَانٌ, i. e. dung such as is termed سِرْقِين. (TA.) — دَمَنٌ (S, M, K,) aor. ٤, (K,) inf. n. دَمَنٌ (KL,) † He bore rancour, malevolence, malice, or spite, (S, M, K, TA,) of long continuance, (M, K, TA,) دَمَنَتْ قُلُوبُهُمْ against him: (S, M, TA:) and دَمَنَتْ عَلَيْهِمْ Their hearts bore rancour, malevolence, malice, or spite, (S, TA,) of long continuance. (TA.) [Perhaps from دَمَنَتْ النُّخْلَةُ said in the TK to signify The palm-tree became rotten and black: see دَمَانٌ, below.] — The inf. n. دَمَنٌ also signifies The being lasting, continual, or permanent. (KL.) [And دَمَنٌ app. signifies It was, or became, of long continuance: see a usage of its part n. مَدَمْنٌ voce دَمَنٌ.]

2. دَمَنَتِ الْبَاشَةُ الْبَكَانَ (M, K,) inf. n. دَمْنٌ (K,) The catle dunged (M, K\*) and staled (M) in, or upon, the place. (M, K.) And دَمَنَتِ الشَّاءُ The sheep, or goats, dunged in the water.

(S, TA.) **الْمَوْضِعُ** (S), or **دَمَنَ الْقَوْمَ الدَّارَ** (S, TA.) **الْمَوْضِعُ** (M), *The people, or party, blackened [by the dung of their cattle, or by their cooking,] (S, M.) the house, or abode, (S), or the place. (M.)* — **دَمَنَ كَلَانَ فَنَاءَ فَلَانٍ** (T), or **بَابُهُ** (K), *† Such a one came, and kept, or claved, to the court, or yard, of such a one, (T, TA,\*) or [simply] kept, or claved, to his door. (K.)* [Freitag assigns this signification (which he renders “*semper stetit ad alicujus portam*”) to **أَدَمَنَ** followed by an accus. case, as on the authority of the K.] — **وَدَمَنَ** (K, M, K), inf. n. as above, (K), *He granted him, or conceded to him, indulgence, or facilitation. (K, M, K.)*

**أَدَمَنَ** (T, S, M, Mgh, K), inf. n. **أَدَمَنَ** (Mgh), *He did it continually, or perpetually. (S, K): he kept, or claved, to it (T, M, Mgh, TA.) without desisting from it, or without quitting it, (M,) constantly, perseveringly, or assiduously, (Mgh,) or inseparably; (TA:) namely, drinking, (T,) and wine, (T, M,) &c. (M.)*

[5. **دَمَنَ** app. signifies *It* (water, or a place,) *had dung of sheep or goats, or of camels, fallen into it, or upon it: see its part. n. دَمْنٌ*, below.]

[7: see 1, last sentence.]

**دَمْنٌ**: see **دَمَانٌ**.

**دَمْنٌ** (Dung, such as is called) **سَرْجِين** (T, M, K), or **سَرْجِين** (Mgh), *that has become compacted, (T, M, Mgh, K,) and formed a cake upon the ground: (T:) and camels', sheep's, goats', or similar, dung; syn. بَجَرٌ: (S, M, K:) also, (T,) or **دَمْنَةٌ**, of which the former word is the pl. [or rather coll. gen. n.], (TA,) [dung of the kind called] **بَجَرٌ**, and mud, or clay, that have become mixed together, at a watering-trough or tank, (T, TA,) and compacted, or caked: (T.) and remains of water in a watering-trough or tank. (TA.) See also **دَمْنَةٌ**, in three places. — **أَرَادَ مَالٍ فَلَانٍ دَمْنٌ مَالٍ** (S, TA), and means *† Such a one is a manager, or tender, of cattle, or camels &c., (K, TA,) who keeps to them inseparably. (TA.)**

**دَمْنَةٌ**: see the next preceding paragraph. Also *A trace, (M,) or traces, (K,) of a house or an abode: (M, K:\*) and the traces of men (in a place where they have sojourned); and a place which they have blackened; (S, M, Mgh, K, TA:) where they have left marks of the dung of cattle; a patch of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged: (TA:) [a black, or dark, patch of compacted dung and urine of cattle:] a place near to a house or an abode: (M, K:) a place in which [dung such as is called] **سَرْجِين** has become compacted, or caked: (M, TA:) and a piece of **زَيْل** [i. e. **سَرْجِين**]: (TA:) pl. **دَمْنٌ** (S, M, K) and **دَمْنٌ** (M, Mgh, K), or [rather] the latter is a [coll.] gen. n.: (M:) [accord. to Az.] **دَمْنٌ** signifies *what men have blackened [where they have sojourned, consisting] of the traces of بَجَرٌ*; and is a gen. n., and*

also pl. of **دَمْنَةٌ**. (T) It is said in a trad., **إِبَاطُغْرُ وَخَصْرَةُ الدَّمْنِ**, meaning *† Avoid ye the beautiful woman that is of bad origin: she is thus likened to the herbage that grows in the دَمْنِ*; that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M) [See also **أَشْرَبُ**: and see **عَشَبَ الدَّارِ**, in art. **عَشَبَ**.] — Also **رَانْكَوْرُ**, *malevolence, malice, or spite, (T, S, M, Mgh, K, TA,) of long continuance († **سَمْدَمٌ** M, or **قَدِيرٌ** K, and **تَابَتْ** TA) in the bosom: it is said that it is not thus termed unless of long continuance: (M, TA:) pl. **دَمْنٌ** (T, K) and [coll. gen. n.] **دَمْنٌ**. (Mgh, K.)*

**دَمَانٌ** [Dung such as is called] **سَرْجِين** (M) or **سَرْجِين** (K, TA) *with which land is manured, (TA:) [as also **دَمَالٌ** and **دَمَالٌ**]. — And **أَشْبَسَ** (M, K). — Also, (Aḡ, Sh, T, S, M, I, Aḡ, K,) or **دَمَانٌ**, with **دَامَانٌ**, like other words signifiant of diseases and the like, as in the “*Ghareeb*” of El-Khattābee, or, accord. to the “*Towshah*,” both of these, and **دَمَانٌ** (TA), and **دَمْنٌ** (M, K), and **دَمَانٌ** (Ibn-Abi-Zinād, T, Iḡṡ, K), *Rottenness and blackness of a palm-tree: (M, K:) or the state of a palm-tree* **أَنْسَقَتْ** as Aḡ says, (T, S, [and the like is said in the M, **إِذَا أَنْسَقَتْ**]) but Sh says, correctly, **إِذَا أَنْسَقَتْ** [when it splits], (T,) in consequence of rottenness and blackness: (T, S, M:) or, accord. to I, Aḡ, corruptness and rottenness of fruits (الشمر) [perhaps a mistranscription for **الشمر** i. e. **الشمر**] before their coming to maturity, as also **دَمَانٌ** (TA:) or **دَمَانٌ** and **دَمَانٌ** both signify *an unsoundness, or infection, in the spadix of the palm-tree, (Mgh and TA in art. **دَمَلٌ**) so that it becomes black, (TA ib.), before it attains to maturity, (Mgh and TA ib.), or before it is fecundated. (TA ib.)* — Also **دَمَانٌ** (M, K), or in this sense it is correctly **دَمَانٌ** (TA.) *One who manures land with [the dung called] **سَرْجِين**. (M, K, TA.)* [Golius adds the signification of “*Tormentum, supplicium*,” as from the KL, in my copy of which the only explanation given is “*عفوتى كه بدرفت خرم رسد*” a rottenness that infects a palm-tree.” he seems to have found in his copy of that work **عفوتى**, either alone, or followed by some words imperfectly written.]*

**دَمَانٌ** and **دَمَانٌ**: see the next preceding paragraph.

**دَمَانٌ**: see **دَمَانٌ**.

**دَمُونٌ** *Bad, foul, or unseemly. (K.)*

**دَمْنِي** The [hole called] **دَامَنَةٌ** of a *jerboa*: (K:) because of its continuance therein. (TA.)

**أَدَمَانٌ** *A certain tree of the [hand called] **جَنَبَةٌ**. (K.)* [Golius read **الْجَنَبَةُ** i. e. “of Paradise,” from **الْجَنَبَةُ**.] — Also, accord. to the K, *A certain canker, disease, or bane, of palm-trees: but this is **أَدَمَانٌ**. (TA.)*

**أَدَمَانٌ**: see what next precedes, and **دَمَانٌ**.

**هَذَا مَدْمِينِ** [thus in the TA: app. either **مَدْمِينِ**, and if so meaning *This is their place of continuance, or مَدْمِينِ*, meaning *the place where their cattle dung and stale*].

**رَجُلٌ مُدْمِنٌ خَمِرٍ** (S), or **مُدْمِنٌ خَمِرٍ** (T), *A man who is a continual drinker of wine; (S;) an incessant drinker of wine: (T, TA:) likened in a trad. to an idolater. (TA.)*

**مُدْمِنٌ** A place in which, or upon which, cattle have dunged and staled. (K, TA.) And water into which the dung of sheep or goats, or of camels, has fallen. (S.)

**مُدْمِنٌ**: see **دَمْنَةٌ**, last sentence.

(دمى أو دمو)

1. **دَمِي** (T, S, M, MA, Mgh, K), [hold by some to be originally **دَمُو**, like **رَمِي** (S, K), which is from **الرَّضْوَانُ**, bang thus [with **ى**] because of the kasrah, (S), [but most hold the last radical to be **ى**, and **دَمِي**, (TA as from the Mgh, [but not in my copy of the latter work,]) aor. **دَمَى**, inf. n. **دَمَا** or **دَمَى** (T, S, M, MA, Mgh, K) and **دَمِي** (S, MA, [but in the Mgh it seems to be indicated that it is **دَمِي**,]) said of a thing, (S), or of a wound, (Mgh), and **دَمِيَتْ** said of the arm or hand, (T.) *It bled, blood issued from it: (Mab:) [and] at was, or became, bloody, i. e., smeared, or defiled, with blood. (MA.)*

2. **دَمِيَتْ** (S, M, K), inf. n. **دَمِيَتْ** (S), *† I made him to bleed, (S, M, K,) i. e. [I made him to bleed,] I struck him, or smote him, so that blood issued from him: (S) [and I made him bloody; for] **دَمَاهُ** signifies [also] he smeared him, or defiled him, or made him to be smeared or defiled, with blood. (MA.) Hence the prov., **وَلَدِكَ مَنْ دَمَى**, **عَقِيْبِكَ** (M, TA.) *Thy son is he who made thy two heels to be smeared with blood, (TA in art. **وَلَدٌ**); i. e., whom thou thyself broughtest forth; (K and TA in that art.) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) — **دَمَى الْبَاشَةِ** + **It** (pasture, or herbage,) *fattened the cattle so as to make them like what are termed **دَمَى** [pl. of **دَمِيَتْ**]. (M.)* — **دَمِيَتْ لَهُ**, inf. n. as above, *† I made a way easy to him. (K, TA.)* — **† I made, or brought, [a thing] near to him. (K.)** You say, *near to him [some object of desire in such and such] cases. (Th, M.)* — **† I appeared to him. (K.)** One says, **خُذْ مَا دَمَى لَكَ** + **Take thou what has appeared to thee. (Th, M.)****

4: see 2.

10. **استَدَمَى** *He (a man) stooped his head, blood dropping from it; (M;) as also **اسْتَدَامَر**, formed by transposition from **استَدَمَى**. (K, TA in art. **دَوْرٌ**) — **استَدَمَى غَرِيْبَهُ** + **He acted gently with his debtor; as also **اسْتَدَامَرَهُ**. (Fr, M and K in art. **دَوْرٌ**) judged [by Isd] to be formed by transposition from the latter. (M in that art.)*** —



the *buzzing* (صَوْتٌ, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.) — And [hence:] *He* (a man) *spoke in a low, gentle, or soft, tone, so that his speech was not understood*; (A'Obeyd, K, TA;) [as also دَنْتٌ for; دَنْتَةٌ [inf. n. of the former] (A'Obeyd, T, S, M, K) and دَنْيَنَ [inf. n. of دَنْتٌ] and دَنْيَنَ (M, K) signify the *speaking in a low, gentle, or soft, tone*, (A'Obeyd, T, S,) or *in the manner termed هَيْمَةً*, (M, K,) so that the *speech is not understood*: (A'Obeyd, T, S, M:) or دَنْتَةٌ signifies [merely] the *speaking in a low, or faint, tone*: (M:) accord. to IATH, it is a little above what is termed هَيْمَةً. (TA.) A poet says,

نُذْنِدُنْ مِثْلَ دَنْتَةِ الدَّيَابِ

[We buzz in our speech like the buzzing of the fly]. (Sh, T.) And it is said in a trad., نُذْنِدُنْ (Sh, T.) and دَنْتَةٌ (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, "What dost thou say in the تَسْبِيحُ?" [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, "I ask of God Paradise, and seek protection of Him from the fire [of Hell]; but as to thy دَنْتَةٌ and the دَنْتَةُ of Mo'addh, I do not approve it:" and the Prophet said, دَنْتَةٌ نُذْنِدُنْ (M, JM,\*) i. e. [We speak with a low, or faint, voice] about those two things, namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and on account of them: (JM:) accord. to some, it is from دَنْتٌ حَوْلَ الْبَاءِ *He went round about the water*: [hence it may mean we utter our prayer respecting them with a low, or faint, sound, as though we were buzzing round about them like flies; seeking to enter the one, and to keep outside the other:] Aq says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عَنْهُمْ نُذْنِدُنْ [From a consideration of them we utter our prayer with a low, or faint, voice;] i. e. our دَنْتَةٌ arises from them; and is because of them: and hence, (JM,) دَنْتٌ means also *He* (a man, JM) *went to and fro in one place*. (JM, TA.)

دَنْتٌ A vine-jar: (MA:) a [jar of the kind called] حَبٌّ: (S:) or [a jar] in form like a حَبٌّ: (Mghb:) or a large رَافُودٌ [or earthen jar, smeared inside with pitch, long in the lower part], (M, K,) in form like the حَبٌّ, (M,) but taller; (M;) in the K, or taller than the حَبٌّ; uniform in make, [tapering to the bottom,] having at the lower end what resembles the فُؤَسُ [or tapering top] of a helmet: (M:) or smaller than the حَبٌّ, having a pointed lower extremity, [so I render عَصَصٌ, (agreeably with the TK,) regarding it as a dial. var., or perhaps a mistranscription, of عَصَصٌ, which properly signifies the "as cooyigis,"] (M, K,) so that (M) it will not sit [upright] without one's digging a hole for it: (M, K:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult] دَنْاتٌ (T, S, M, Mghb)

[and دَنْتَةٌ and (of pauc) اَدْنَتْ, as appears from the following saying of IAqr, quoted by Az:] one says دَنْتٌ and اَدْنَتْ and دَنْتَةٌ. (T.) [See an ex. in a verse of El-Aqshah cited voce رَافُودٌ.]

دَنْتٌ A bending, or curving, in the back [so that it resembles a دَنْ: see [أَدْنُ]: (M, K) and a nearness [to the ground] in the neck and breast, (M, K,) and a stooping, (M,) and lowness, therein, (M, K,) by original natural constitution it is in a man, (M,) and in a horse or the like, and any quadruped: (M, K) or shortness, and lowness, or depression, of the neck: (R, TA) or, in a house, shortness of the fore legs: or, accord. to Aq, in any quadruped, nearness of the breast to the ground, which is one of the worst of faults: (S:) or, accord. to AZ, in a camel, a leaning forward, with shortness of the fore legs: and, accord. to AHayth, in a horse or similar beast, shortness of the fore legs, and a consequent nearness of the neck to the ground. (T.)

دَنْتٌ A certain insect resembling an ant: (K:) so called because of its shortness. (TA.)

دَنْتَةٌ The [kind of cap called] قَلَسُو, of a Kádée; likened to a دَنْ: (K:) a دَنْتَةٌ worn by Kádées, as though so called in relation to the دَنْ, because high and round: (Har p. 109.) accord. to Esh-Sheresheeh, originally دَنْتَةٌ; a دَنْتَةٌ pointed at the extremity, [in my original the word is erroneously put for الكَرْفُ] worn by Kádées and great men: not a genuine Arabic word, but of the dial. of El-'Irāk. (TA.)

دَنْتٌ syn. with دَنْتَةٌ: see R. Q. 1, in two places. — Also Herbage (S, M, K) and trees, (M, K,) or dry herbage, (Aq, T,) become black, (Aq, T, S, K,) or wasted and black, (M,) by reason of oldness: (Aq, T, S) or what is broken in pieces of [the species of barley-grass called] نَهْبِي, when it has become black and old: or the stems (أَصُولُ) of old and wasted trees: (M.) accord. to Lth, the stems (أَصُولُ) of trees: but the right explanation is that given above on the authority of Aq. (T.)

دَنْتَانٌ The ذُلُولُ [or lower parts, that are next the ground,] of garments. (K.)

أَدْنٌ One whose back resembles the دَنْ: (IAqr, T:) [i. e.] having a bending, or curving, in the back; (S, M, K;) applied to a man; (S;) hump-backed: (Fr, TA in art. عَجَر) and having the neck and breast near [to the ground], (M, K,) and stooping, (M,) and low, (M, K,) by original natural constitution: applied to a man, (M,) and to a horse or the like, and any quadruped: (M, K:) or, applied to a horse, short in the fore legs: (S:) or, applied to a camel, leaning forward, with shortness of the fore legs: (AZ, T:) or, applied to a horse or the like, short in the fore legs, and consequently having his neck near to the ground: (AHayth, T:) Aq said that no أَدْنٌ ever outstripped except that of the Benoo-Yarboog: (M:) fem. دَنْتَةٌ. [See also دَنْتٌ.] — Also, applied to a house, or chamber, or tent, (نَهْبِي, [for which Golius appears to have read

لَوَمٌ, or depressed, [app. in its roof.] (S, K.)

دَنَا

دَنَا, aor. دَنَى; and دَنَى, aor. دَنَى; inf. n. دَنْوَةٌ, (AZ, Lh, T, S, M, Mghb, K,) of the former verb, and of the latter also, (AZ, Lh, T, M,) and دَنْوَةٌ, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دَنْوَةٌ; (S, K;) *He* (a man) *was, or became, low, ignoble, or mean, in his actions; and cared not for what he did, nor for what was said to him*: (ISK and T in explanation of the former verb, and S in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lh, T, M, K,) *he was, or became, bad, corrupt, or foul, in respect of the belly and the genital member* [i. e. in respect of appetite for food and for sexual enjoyment], not caring for what he did, nor for what was said to him: (AZ, Lh, T, M, K:) and the former verb, (S,) or each, (M, K,) [accord. to some,] *he was, or became, such as is termed دَنْوَةٌ*, i. e. خَسِيسٌ [app. as meaning contemptible]; (S, M, K,) like دَنَا, aor. دَنَى, inf. n. دَنْوَةٌ; (Mghb;) and destitute of good: (S:) but some make a distinction between the verbs with ء and the verb without ء, saying that the meaning "he was, or became, خَسِيسٌ" is that of دَنَا, without ء; (T, Mghb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lh; (T;) or signify *he was, or became, low, ignoble, or mean*: (Mghb:) or these two verbs also signify, (K,) or signify as some say, (M,) *he was one in whom was little or no good; contemned or contemptible, mean, pitiful, or of no weight or worth* (M, K.) — دَنْيٌ (M, K,) aor. دَنَى, (K,) inf. n. دَنْأٌ, (S, M,) *He was, or became, hump-backed*. (S, M, K.)\*

4. دَنَا *He committed an action such as is termed دَنْيٌ*. (M, K.)\*

5. دَنَاتٌ *He, or it, incited him to دَنْوَةٌ* [i. e. low, ignoble, or mean, conduct; &c.: see دَنَا and دَنْوَةٌ, of which دَنْوَةٌ is an inf. n.]. (K.)

دَانِيٌ (AZ, Lh, T, S, M, Mghb, K) and دَانِيٌ (Lh, T, S, M, K,) applied to a man, *Low, ignoble, or mean, in his actions; not caring for what he does, nor for what is said to him*: (S:) or bad, corrupt, or foul, in respect of the belly and the genital member [i. e. in respect of appetite for food and for sexual enjoyment]; not caring for what he does, nor for what is said to him: (AZ, Lh, T, M, K:) and [accord. to some,] i. g. خَسِيسٌ [app. as meaning contemptible]; (S, M, K;) like دَنْيٌ, without ء; (Mghb;) and destitute of good: (S:) but some make a distinction between دَانِيٌ and دَنْيٌ; saying that the latter means خَسِيسٌ; (T, Mghb;) and the former, as explained by AZ and Lh; and this is the truth; (T;) or that دَانِيٌ means لَئِيمٌ [i. e. low, ignoble, or mean, as contr. of كَرِيمٌ]: (Mghb:) دَانِيٌ is also applied to an action: (M, K.)\* [see 4:1] and signifies likewise, (K,) or as some say, and so دَانِيٌ (M,) one in whom is little or no good;















chamber: and the anterior apartment of a large tent or pavilion: accord. to the MA, a large tent: accord. to some copies of the K, i. q. جَيْتَةٌ: accord. to some, خَيْتَةٌ, which reading is preferred by the author of the TK, who explains دهليز, from the "Burhān," as meaning "absurd words." accord. to some, خَيْتَةٌ, which I think the right reading, meaning a bowed, or curved, structure. Golius seems to have found another reading in the K, namely, دَهَائِيزُ [د. حَيْتَةٌ]. (S, Mgh, K.) — [Hence,] اَسَاءُ الدَّهَائِيزِ + *Foundlings*, (K, TA,) whose fathers are unknown. (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]

## دهم

1. دَهْمَبَرٌ (S, Mgh) and دَهْمَبَرٌ (Mgh), aor. ٢, (S, Mgh), inf. n. دَهْمَرٌ, (TA.) It (an event, S, Mgh) came upon them, or happened to them, suddenly, unexpectedly, without their being aware of it, or without any previous cause; surprised them; took them by surprise, or unawares (Mgh) : دَهْمَكٌ and دَهْمَكٌ, aor. ٢, it (anything) came upon thee so as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee. (Th, K.) And دَهْمَبَرُ السَّيْلِ [The horseman came upon them suddenly, &c.]: and AO says that دَهْمَبَرٌ is a dual. var. thereof. (S.) See also دَهْمَرٌ, below.

2. دَهْمَتِ النَّارُ الْقَذْرُ, inf. n. دَهْمَرٌ, The fire blackened the cooking-pot. (Ish, K.)

4. اِدْهَمَهُ It (an action done to him, Th, TA.) displeased, grieved, or vexed, him, (Th, K.) and angered him. (Th, TA.)

5. اِدْهَمَ is said by Golius, as on the authority of the K, to be syn. with لَدَامَ (meaning لَدِمَ); but app. on no other ground than that of his finding it there said that اِدْهَمَ is syn. with اِدْهَمَ. [The latter is said by Golius, as on the authority of the K, to be syn. with لَدَامَ (meaning لَدِمَ); but app. on no other ground than that of his finding it there said that اِدْهَمَ is syn. with اِدْهَمَ.]

9. اِدْهَمَ, inf. n. اِدْهَمَارٌ, He (a horse) became black. (S, K.) i. e. black. (S, K, TA.) And اِدْهَمَ, inf. n. اِدْهَمَارٌ, It (a thing) was, or became, black. (S, K.) [Hence,] اِدْهَمَارُ الزَّرْعِ The seed-produce [became of a dark green colour, or] was overspread with blackness, by reason of abundance of moisture, or irrigation. (JK, TA.) And in like manner, اِدْهَمَتِ الْوُضْعَةُ The meadow became of a dark green colour, &c. (JK.) And اِدْهَمَتِ الْخَضِرَةُ The greenness became intense [so as to appear blackish, or so as to appear black when viewed from a distance]. (TA.)

11. اِدْهَمَ: see the next preceding paragraph, in four places.

دَهْمَرٌ A malicious, or mischievous, or grievous, act, by which one takes others unawares, or by surprise. (TA from a trad.) — Also, (S, TA.),

or دَهْمَرٌ, (JK, and so in one place in the TA,) A numerous company: (Lth, JK, TA.) or a multitude: pl. دَهْمَرٌ. (S) A rājiz says,

جَنَّا بِدَهْمَرٍ يَدَهْمِرُ الدَّهْمَا  
مَجْرَ كَأَنَّ قُوَّةَ السَّحْمَا

[We came with a numerous company that would overwhelm the other numerous companies, a great army, as though the stars were above it]. (S, TA.) [See also دَهْمَا, voce دَهْمَرٌ.] And one says, اَيُّ دَهْمَرٍ اَللَّهُ هُوَ, and مَا اَدْرَى اَيُّ الدَّهْمَرِ هُوَ (JK, K, TA,) اَيُّ دَهْمَرٍ اَللَّهُ هُوَ, (so in the CK and in my MS. copy of the K,) i. e. I know not what one of the creation, or of mankind, he is, and what one of the creatures of God he is. (K, TA.)

دَهْمَرٌ: see the next preceding paragraph, in three places. — Also pl. اَدْهَمَرٌ [q. v.]. (TA.)

دَهْمَةٌ Blackness. (JK, S, Mgh, K.) and a deep ash-colour [without any tinge of white: see دَهْمَرٌ]. (Ish, TA.) — Also A brown ewe (نَحْلَةٌ حَبْرَاءُ): [see also دَهْمَةٌ, voce دَهْمَرٌ:] and sing. of دَهْمَرٌ signifying a certain sort [or breed] of sheep or goats. (JK.) [But I do not find either of these two significations in any other lexicon.]

الدَّهْمَانُ The night: opposed to the meaning "the day" (L in art. وَضَعُ). [Hence,] نَتَى دَهْمَانُ The prayer of nightfall: opposed to دَهْمَانُ بَكْرُ meaning "the prayer of morning" (L and K in that art: but in the CK and in a MS. copy of the K, instead of دَهْمَانُ we find دَهْمَانُ.)

دَهَامَةٌ: see دَهْمَرٌ: — and see دَهَامِيَّةٌ.

الدَّهْمِيَّةُ Calamity, or misfortune; (JK, S, K;) as also اَمْرٌ الدَّهْمِيَّةُ (S, K;) and اَمْرٌ الدَّهْمِيَّةُ (JK, S), dim. of الدَّهْمَةِ [fem. of دَهْمَرٌ], so called because of its darkness: (S, TA:) or الدَّهْمِيَّةُ signifies black, dark, trial or conflict and faction or sedition or the like; and the dim. form is used to denote enhancement: (Sh, TA:) and الدَّهْمِيَّةُ signifies black, dark, calamity or misfortune. (TA.) calamity, or misfortune, is termed الدَّهْمِيَّةُ because of its darkness: (TA:) or, originally, (S) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbān Edh-Dhuhle, who was slain, with his brothers, and their heads were put upon her, (S, K, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbān: (TA:) whence the saying, اَنْتَلَّ مِنْ حِمْلِ الدَّهْمِيَّةِ [Heavier than the burden of Ed-Duheyim]: (S:) and اَسْأَمَرُ مِنَ الدَّهْمِيَّةِ [More unlucky than Ed-Duheyim]: (S, K, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheyim; and hence the name became proverbial as applied to any calamity or misfortune. (TA.) — دَهْمَرٌ also signifies Foolish, or stupid. (K.)

اِبِلٌ دَهَامِيَّةٌ Certain camels: so called in relation

to الدَّهَامَرُ, the name of a certain stallion-camel. (TA.)

الدَّهْمَرُ. الدَّهْمِيَّةُ. اَدْهَمَرٌ Black; (JK, S, Mgh, Mgh, K;) as also دَهْمَرٌ (K:) the former is applied in this sense to a horse, (S, Mgh, Mgh, TA,) and to a camel, &c.: (TA.) or, applied to a camel, of a deep ash-colour without any tinge of white; (Ag, S, Mgh, K;) when of a deeper hue, so as to be very black, he is termed جَوْنٌ: (S:) or, as some say, applied to a camel, like اَصْفَرٌ, [in this case meaning black with some intermixture of yellow,] but less black: (TA:) fem. دَهْمَاءٌ; which, when applied to a sheep (S, M, Mgh, K) or goat, (S, Mgh,) means of a pure or an unmixed brown colour (خَالِصَةٌ) (S, M, Mgh, K:) pl. دَهْمَرٌ. (TA.) The Arabs say, مَلُوكُ الْخَيْلِ دَهْمَاءٌ [The kings of horses are the black thereof]. (TA.) اَدْهَمَرُ يَهْمَرُ A black horse in which is no intermixture of colours. (TA.) And اَتَتْكَ مَا حَصَّتِ الدَّهْمَاءُ [I will not come to thee as long as she (among the camels) that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one; meaning, ever]. (Lth, TA.) And حَدِيْقَةُ دَهْمَاءٍ Black ashes. (TA.) — دَهْمَاءَةٌ and مُدْهَمَاءَةٌ † [A walled garden] green inclining to black. (K.) Hence, (K,) مُدْهَمَاءَتَانِ (S, K,) in the Kur [lv. 64], (S, TA.) [Two gardens (جَنَّاتٍ) of which the greenness inclines to blackness; for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or black by reason of intense greenness arising from abundant moisture, or irrigation; and everything that is green (أَخْضَرٌ) the Arabs term اَسْوَدَ (S, TA.) — رَيْحٌ اَدْهَمٌ [A place of alighting or abode] recently occupied by the tribe; [because blackened by their fires &c.]: pl. اَرْبَعٌ دَهْمَرٌ. (TA.) And اَتْرُ اَدْهَمَرٌ A new, or recent, mark, trace, or vestige: (Ag, K;) and اَقْبَرٌ means one that is "old, becoming effaced": (Ag, TA:) and the former means also old, becoming effaced; (K;) as some explain it; (TA:) thus having two contr. significations. (K.) And وَطْأَةٌ دَهْمَاءٌ A new, or recent, footstep, or footprint: and عَمْرِيَّةٌ means "becoming effaced": or the former means one that is becoming effaced, because it has become obscure to him who seeks it; (JK;) or an old footstep, or footprint: and عَمْرِيَّةٌ means one that is "new, or recent." (S.) [See also اَعْبَرٌ.] — الدَّهْمَاءُ also signifies † The cooking-pot: (JK, S, A, K;) or the black cooking-pot: (Ish, TA:) and the old cooking-pot. (K.) [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of الدَّهْمَاءُ الْقَدِيْمَةُ (in the CK القَدِيْمَةُ الدَّهْمَاءُ), we should read, (الْقَذْرُ الْقَدِيْمَةُ) the قَذْرُ وَلَوْطَةُ الدَّهْمَاءُ الْقَدِيْمَةُ, explained above. Accord. to Golius, on the authority of a gloss in the KL, اَبُو الدَّهْمَرِ signifies The great cooking-pot in which a whole sheep is cooked at once.] — And The twenty-ninth night of the [lunar] month: (JK, K:) because of its blackness. (TA.) And



or a place of sands: (JK:) or a place all sand: (TA:) [or a desert of reddish sand. Hence:] with the article ال, *A certain place* [or desert tract] belonging to Temem, in Nejd, (S, K, TA,) extending to the distance of three days' journey, in which is no water; (TA:) as also الدهى (S, K); this latter occurring in poetry. (TA) [The same appellation is also applied to The great desert of which the central part lies towards the S E of Nejd.] — Also *A certain red herb*, (K,) having broad leaves, used for tanning. (TA)

[دهية *An oily quality.*]

دهان *A red hide.* (S, K. [See also دهن]) Hence, in the Kur [lv 37], كَانَتْ وَرْدَةً كَالْدِهَانِ, (L in that art.) like the red hide (S, B, J, l) or like the hide that is of a pure red colour. (TA:) or like that [oil] with which one anoints; see دهن: or it is pl. of دهن: (Bd.) [thus] it means, accord. to Abou-Is-hak [Z], and shall become [red, &c., and] of various colours, by reason of the very great terror, like diverse oils: or, accord. to Er-Raghib, like the dregs of oil, or of olive-oil; for this is another signification of الدهان. (TA.) — Also *A slippery place.* (JK, K) And *A smooth road.* or lony and smooth. (TA.)

مدھون [Anointed with oil, &c.; i. q. مدهون] and مدهونة. You say لَحِيَّةٌ دِهْنٌ (K) and دِهْنَةٌ (TA) and دِهَانٌ (K) [the last, properly, a possessive epithet,] meaning مدهون [i. e. A beard anointed with oil, &c.]. (K, TA.) — And *A hide intensely red.* (JK. [See also دهان.]) — Also, applied to a she-camel, (JK, S, K,) † Having little milk: (S, K;) or having very little milk; (JK;) not yielding a drop of milk (JK, TA) when her dug is squeezed: (JK:) accord. to Er-Raghib, having the meaning of an act. part. n., i. e. that yields as much as that with which one may anoint himself: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دِهْن. (TA.) — And, applied to a stallion, † That does not impregnate at all: as though because of the paucity of his seminal fluid. (TA.) — And Weak; applied to a man, and to a thing: one says, أَتَيْتُ بِأَمْرٍ دِهْنٍ [Thou didst, or saidst, or thou hast done, or said, a weak thing]: and Ibn-Hiraweh says,

\* يَنْتَزِعُوا نِزَارَتَ بَنَى تَجِيرٍ  
\* لَعْدٌ خَلَّوَا بَنَى غَلَا دِهْنًا

[In order that they might wrest the inheritance of the sons of Temem, verily they have opined of us a weak opining]. (TA.)

دهان *A seller of oil:* (MA, TA:) and a *maker of oil.* (MA.) [In the present day, it is applied to *A painter of houses* &c.]

دهين: see دهن.

Bk. I.

دهن *A camel affected with the vertigo termed دهن.* (JK.)

مدھن, with damm, (S, M, K, &c.) only, (S,) to the م and ه, (Mab, TA,) extr. [in form], (Fr, TA,) for by rule it should be مدھن (Mgh,) or it was مدھن originally, (Lth, TA,) The *utensil (اللة) for دهن* [or oil, &c.]; (K, TA:) i. e. (TA) the thing [or pot or vase] in which دهن is put; (T, M, K, TA:) a flash, or phial, (قارورة), for دهن: (S, K.) [and مدھنة, occurring in this art. and in art. وقب in the TA, signifies the same:] pl. مدهان. (S.) — And † *A place*, (M, K, TA,) or a small hollow or cavity, as a mountain, (S, TA,) in which water remains and collects, or collects and stagnates (S, M, K, TA.) or any place excavated by a torrent: (K:) or water issuing in stone. (TA.)

مدھن [act. part. n. of 4, q v.] — أَصْبَحَا الْحَدِيثَ أَتَنْتَرِ مَدُهُونِ, in the Kur [lvi. 80], means *Do ye then reject this announcement? or disbelieve &c.?* (TA:) or hold in light, or little, or mean, estimation, (B, J, l,) and reject, &c.? (J, l.)

مدھنة *A place where oil is made, an oil-mill.* (MA.)

مدھن: see مدهن.

قَوْمٌ مَدُهُونُونَ † *A people, or company of men, upon whom are [visible] the traces of ease and plenty, welfare, or well-being.* (S, K, TA.)

مدھون. see دهن. — اَرْتَسَ مَدُهُونَةً † *Land moistened slightly, or a little, by rain:* (S, TA:) or having its surface moistened by rain. (TA.)

مدھان: see دهن.

#### دهى ودهو

1. دهى, aor. يدهى (JK, K) inf. n. دهيّ (JK, K) and دها, (JK, TA,) aor. as above, inf. n. دهيّ (JK); دها, (JK, TA,) aor. يدهو (JK), or يدهى [or يدهى] (TA,) inf. n. دها (JK, TA) and دهاة (JK); and دهو, aor. يدهو (JK), [inf. n. app. دهاة:] He possessed cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; and excellence of judgment; (K, TA;) he was, or became, such as is termed داه and دهيّ and دها. (JK.) [See دها, below.] — دهوته (JK, TA,) inf. n. دهو (TA); and دهيته (JK), third pers. دها, inf. n. دهيّ (TA); I treated him with cunning, &c. (JK,\*) and TA in explanation of the former. [Both signify also I outwitted, deceived, deluded, beguiled, or circumvented, him.]

دهيت means I was turned, or kept, from a thing, or an affair, by deceit, or guile. (JK, TA.) — Also دها, inf. n. دهيّ, He attributed, or imputed, to him cunning, &c.; expl. by تَبَيَّنَ إِلَى الدَّاهِ [an inverted phrase]: or he attributed, or imputed, to him a vice, or fault, or the like; blamed him, censured him, found fault with him,

or detracted from his reputation: or he smote him with a داهية, i. e. great, formidable, grievous, or distressing, thing or event or accident or action; and دها signifies the same: (K:) thus in the K, with teshdeed but in the M and Tekmilsh it is said that دهيته and دهوته signify I attributed, or imputed, to him cunning (الدَّهَاءُ); without mention of تدهية [inf. n. of دهيّ]. (TA.) — You say also دها الأمر, aor. يدهى, The thing, or event, befell him: (M, K:) and دهاة داهية [a calamity befell him]. (S.) And مَا دَهَاكَ What befell, or hath befallen, thee? (S.)

2: see above.

3. داهاه, (inf. n. مدهاة, M in art. ارب, and K in art. ورب, &c.) He strove, or endeavoured, to outwit, deceive, delude, beguile, or circumvent, him; syn. اَرْتَسَ (S in art. ارب) and اَرْتَسَ (K in art. ورب) and تَنَكَّرَ. (TA in art. نكر.) — And داهى بداهية, inf. n. as above, He smote people with a calamity. (TA.)

4. اداه He found him to be such as is termed داه [i. e. cunning, &c.] (IDrd, TA,) or داهية [which signifies the same in an intensive sense]. (JK.) — اداهى preceded by مَا is also used as a verb of wonder. A poet says,

\* أَبَا خَالِدٍ مَا كَانَ أَذْقَى مَصِيْبَةً  
\* أَصَابَتْ مَدْعَا يَوْمَ أَصْبَحْتَ ثَاوِيَا

Abou-Khâlid, how great was the calamity that befell Ma'add on the day when thou didst [or wast slain]! (Hum p. 440.)

5. تدهى [He acted cunningly:] he did as do the دهاة [or cunning, &c., pl. of داه]. (ISd, K.)

6. دهاى [He affected, or pretended, to possess دها; i. e., to be cunning, &c.]. (IAr, K in art. خزر. see 1 and 2 in that art.)

دِه: see داه, in two places. — اِلْدِهْ دِهْ فَلَا دِهْ: see art. د.

دهو: see دها.

دهي: see دها. — Also *A large [bucket such as is called] غَرْب*. (AA, TA.)

دهواة: see the next paragraph.

دهية: see داهية. — It is also used as a corroborative: (ISk, S;) you say داهية دهيّة (ISk, JK, S, Mgh) and دهاة دهوّة (ISk, JK, S, Mgh, K) and دهوية دهيّة (JK, K,) meaning *A severe, grievous, or distressing, calamity or misfortune*: (JK:) or a very severe or grievous or distressing [calamity]. (K.)

دهوية: see what next precedes.

دهاء (in which the ه is converted from ي, not from و, S) and دهيّ (JK, S, K) and دهو (JK, TA) [are all inf. ns., and] are syn., (JK, S, K, TA,) signifying *Cunning*; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (TA in art. واحد.) i. q. رَابٍ (K,) and تَنَكَّرَ (S, K) and excellence of judgment. (S, K.)



*disordered, distempered, sick, or ill; or having a disease, disorder, &c.* (Lth, Sh, T, S, M, K:) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA,) or it is [originally دَوِيٌّ] of the measure *فَعِلَ* and the fem. is دَوَاةٌ (Lth, T, M, TA,) which is also mentioned in the A as applied to a woman, as well as دَوَا; (TA;) and the dual is ذَوَانٍ; and the pl. اَدْوَا: (Lth, Sh, S, T, TA:) and دَوِيٌّ signifies the same; (S, K;) fem. with ه: and so دَوِيَّةٌ; [as though originally دَوِيٌّ or دَوِيَّةٌ, of the measure *فَعِلَ* like سَبَدٌ and حَبَدٌ; fem. with ه: (K:) or, accord. to the O, دَوِيَّةٌ, of the measure *فَعِلَ*, applied to a man; and دَوِيَّةٌ, of the measure *فَعِلَ*, applied to a woman: or, accord. to the T, دَوِيَّةٌ, of the measure *فَعِلَ*, applied to a man; and دَوِيَّةٌ, of the measure *فَعِلَ*, applied to a woman. (TA.)] The saying, in a trad., وَلَا تَيْمِنَنَّ أَنَّهُ مَا بَاعَكَ دَاوُءُ means [And otherwise, his oath shall be, that he did not sell to thee] a girl having a disease, or vice, or the like: and similar to this is the saying, رَدَّ الدَّاءُ بِدَايِهِ That which had a vice, or the like, was returned because of the vice, &c., thereof. (Mgh.)

دَاوُءُ :  
دَوِيَّةٌ :  
اَدْوَا :  
مَدِيَّةٌ :  
} see the next preceding paragraph.

## دَوَج

1. دَوَجَ (IAqr, K,) aor. يَدْوِجُ (IAqr, K,) inf. n. دَوِجٌ, *He* (a man, IAqr) *served, or did service.* (IAqr, K)

دَوَاجٌ [as pl. of دَوَاجٍ, agreeably with analogy.] *The followers of an army.* (K.) — Also *A small want: (K:) or a want [absolutely]; i. q. حَاجَةٌ, as some say: (TA:) or it is an imitative sequent to حَاجَةٌ. (K, and S in art. دَج. [See دَاجٍ in that art.]) It is said in a trad., مَا تَرَكْتُ مِنْ دَوَاجٍ حَاجَةٌ وَلَا دَوَاجٍ حَاجَةٌ [I left not a want nor a small want: or a want of any kind: or] this means I left not any act of disobedience to which I was enticed. (TA voce حَاجَةٌ.)*

## دَوَح

1. دَوَحَتِ الشَّجَرَةُ (K,) aor. يَدْوَحُ (TA;) and دَوَحَتْ (A, TA;) *The tree became great.* (A, K.) — دَوَحَ بَطْنُهُ (K,) and دَوَحَ (A, K,) and دَوَحَ (TA,) or يَدْوَحُ (so in a copy of the A,) *His belly became swollen, or inflated, (A,) or big, (K,) and hung down, (A, K,) by reason of fatness or disease: (A, TA:) and so دَوَحَا and دَوَحِي.* (TA.) And رَزَزَهُ دَوَحَ [Their navels became swollen, and hung down]. (TA.)

2. دَوَحَ, inf. n. يَدْوِجُ, *He dispersed, or scattered his property; (L, K;) as also دَوَحَ. (L.)* — See also 1.

4: and 5: and 7: see 1.

دَاخَ *Variegated, decorated, or embellished, work, [or gengans], which one waves about to children, and with which one soothes, pacifies, or quiets, them: (S, K.)* [a coll. gen. n.: n. un. with ه, meaning a piece of such work, or a gengam:] whence, (K,) one says, دَاخَتْ دَاخَةٌ [The world is a gengam, or gaudy toy] (S, K.) [And hence,] دَاخَةٌ [as a proper name] means † *The world, or present state of existence: so said Abou-Hamzeh the Shoofee, in explanation of the saying,*

\* نُوَلَّا حُبِّي دَاخَةً \* لَكَانَ الْبُؤْسُ لِي رَاخَةً \*

[Were it not for my loving the world, death would be to me ease:] and AA. confirmed this. (T, TA.) — And *A kind of variegated, or figured, cloth or garment.* (A, K.) [In this sense also it is a coll. gen. n.: n. un. with ه.] You say, فَلَنْ يَبْسُ الدَّاحَ Such a one wears variegated, or figured, garments. (A, TA.) And جَاءَ وَعَلَيْهِ دَاخَةٌ [He came having upon him a variegated, or figured, garment]. (A, TA.) — *A bracelet consisting of several distinct portions like the strands of a rope, twisted together.* (K.) — *Lines, or streaks, upon a bull &c.* (K.) — *The species of perfume called خَلْقُوق.* (K.)

دَوُجٌ: see دَوُحَةٌ. — Also *A very large tent of [goats'] hair.* (IAqr, TA. [See also دَوُحَةٌ])

دَاخَةٌ: see دَاخَ, in four places.

دَوُحَةٌ *A great tree, (S, A, Mgh, K,) with spreading branches, (TA,) of whatever kind it be: (S, Mgh:) pl. دَوُحٌ (S, Mgh, K,) [or rather this is the coll. gen. n. of the n. un. دَوُحَةٌ] like as تَمَرٌ is of تَمَرَةٌ; (Mgh;) and اَدْوَا is pl. of دَوُجَ (TA:) and شَجَرَةٌ دَاخَةٌ signifies the same; (A, K;) and the pl. is دَوَائِجُ (A, K;) or دَوَائِجُ signifies *great trees*, one of which is called دَوُحَةٌ, and its sing., though it be not used, seems to be دَوُحَةٌ. (AHn, TA.) One says, فَلَنْ يَكُنَّ دَوُحَةٌ [Such a one is of a great generous stock]. (A, TA.) — Also *A great [tent of the kind called] مِظْلَةٌ.* (TA. [See also دَوُحٌ])*

دَوَاحٌ *Very tall: so in a trad. in which it is said, كَثُرَ مِنْ عَدِّي دَوَاحٍ فِي الْجَنَّةِ [How many a very tall palm-tree is there in Paradise]. (TA.)*

دَوُحَةٌ: see شَجَرَةٌ دَاخَةٌ.

دَوَاحٌ *A prominent, round belly. or a wide belly, low by reason of fatness.* (TA.)

## دَوَح

1. دَوَحَ (S, A, L, K,) aor. يَدْوِجُ (S,) inf. n. دَوِجٌ (L,) *He* (a man, S, A) *was, or became, submissive, or abject, (S, L, K,) and lowly, or humble.* (A, L.) — [Also + *It* (a man's head) *was, or became, giddy, or vertiginous: used in*

this sense in the present day, and probably in ancient times: see 2.] — As a trans. verb: see 2

2. دَوِجَ (S, K,) inf. n. يَدْوِجُ (TA,) *He subdued a country, and obtained dominion over its inhabitants; as also دَوَحَ (S, K,) aor. and inf. n. as above; (TA;) and دَوِجَ (K,) inf. n. يَدْوِجُ: (TA:) and he subdued, or subjugated, a people. (L.) And, (S, A, K,) as also دَوِجَ (A, S,) and دَوَحَ (L,) *He rendered* [a man, S, L, or people, A] *submissive, or abject, (S, A, L, K,) and lowly, or humble: (A:) and in like manner a camel. (L.) — It* *tried a land much: (A:) or he traversed a country until he knew it and became acquainted with its roads. (L.) — It* *(heat) weakened a man. (A, TA.) — It* *(pain) made a man's head giddy, or vertiginous. (L.)**

4: see 2.

دَاخَ *A dark night.* (K.)

## دود

1. دَاوَدَ (S, M, Mgh, K,) like دَاوَدَ (Mgh,) [sec. pers. دَوْدَتُ] aor. يَدَاوِدُ (S, M, Mgh, K;) and دَاوَدَ, like دَاوَدَ, [sec. pers. دَوْدَتُ] aor. يَدَوْدُ (Mgh;) inf. n. دَوْدُ (M, L, K;) [in my copy of the Mgh دَاوَدَ, which, I doubt not, is a mistranscription:] and دَاوَدَ (T, S, M, A, Mgh, K,) inf. n. دَوْدَةٌ (Mgh;) and دَوْدُ (T, S, M, A, Mgh, K,) inf. n. يَدَوْدُ (Mgh;) and دَوْدَ (M, L, and so in some copies of the K; [see its part. n. دَوْدُ, voce دَاوَدَ, below:] in other copies of the K دَوْدَ [which is app. a mistranscription:] It (corn, or food, طَعَامٌ) *had in it دَوْدُ* (M, A, L, Mgh, K) or سُبُوسُ (S, L) [i. e. worms, grubs, or maggots]; and *became eaten thereby. (L.)* [أَعْرَضَ عَلَيْكَ الْخَرَجُ أَنْ لَا تَرِيدَ وَلَا تَدِيدَ] *I conjure thee, O moulid, that thou increase not nor breed worms,* [is a form of conjuration used by the Arabs. (A.)

2. دَوْدُ: see above. — Also *He played with the دَوْدَةَ* i. e. اُرْجُوحَةُ [or seesaw]. (K.)

4. اِدَادَ: see 1, in two places.

دَوْدُ a word of well-known signification, [Worms, grubs, maggots, and the like; including molluscs, as a coll. gen. n.: and, as a simple gen. n., the worm, grub, maggot, &c.] pl. of دَوْدَةٌ [or rather, as already said, and as is implied in several of the lexicons, دَوْدُ is a coll. gen. n.; therefore دَوْدَةٌ is the n. un. thereof]: and the pl. of دَوْدُ is دَوْدَانٌ (T, S, L, Mgh. [In the K, دَوْدَانٌ is said to be pl. of دَوْدَةٌ: and in the L, as from the T, دَوْدَانٌ is said to be another pl. of دَوْدُ: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دَوْدَانٌ, “and دَوْدَانٌ is a tribe of Benoo-Asad.”]) J says that the dim. is دَوْدِيَّةٌ, and that by rule it should be دَوْدِيَّةٌ: but this is a mistake [unless it be meant that دَوْدِيَّةٌ is the regular dim. of دَوْدَةٌ]: it is regularly دَوْدِيَّةٌ, like سَبَدِيَّةٌ and قَبِيَّةٌ are







long-skirted garments of the kind called مَلَاة. (S.) likening a herd of [wild] cows to damsls thus occupied and attired, alluding to the length of their tails. (TA.) الدَّوَارُ and الدَّوَارُ also signify *The Knaabeh*. (Kr, M, K.) And دَوَارٌ (Th, M, [not دَوَارَةٌ, as is implied in the K.]) *A circling tract (مُسْتَدَارٌ) of sand, around which go the wild animals*: (Th, M, K.) a poet says,

بَدَوَارٍ يَبِي ذِي عَرَارٍ وَحَلَبٍ

[In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called 'arār and hullab] (Th, M.)

دَوَارٌ: see دَارٌ and دَارَةٌ, of each of which it is the dim.

دَارَةٌ: see دِيرٌ.

دِيرٌ: see دَارَةٌ, in two places: — and see also دَائِرَةٌ.

دَوَارٌ [Turning round, circling, or revolving,] applied to the firmament, or celestial orb. (A.) — Applied likewise to time, or fortune, (M, K.) as also دَوَارٌ (S, M, A, K.) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like كُرْبِي (M.) tho ي being a corroborative: (Mgh voce وَحْبِي) thus in the saying,

وَالدَّهْرُ يَلَانَسَانِ دَوَارِي

(S, M, \* A, \* K.) occurring in a poem of El-'Ajjaj, (S.) and دَوَارٌ (M, K.) i. e. *And-time, or fortune, turns man about from one state, or condition, to another*: (S, M, \* A, \* K.) or *turns him about much*. (Mgh in art. وَحْش.) — See also دَوَارٌ, in two places.

دَوَارٌ: see دَوَارٌ, in three places.

دَوَارٌ (S, M, A, K.) originally دَوَارٌ, of the measure دَوَارٌ (S), دَوَارِي (S, M, K.) and دَوَارٌ (M, K.) in which a و is changed into ي, (M.) and دَوَارِي (Mgh) being originally دَوَارِي (M). There is not in the house any one: (S, M, K.) the broken pl. of دَوَارٌ and دَوَارِي being unchanged because of its distance from the end of the word. (M.) ISd says, in the غَيْبِ, that Yaqqob has erred in asserting دَوَارٌ to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) — See also دَوَارِي.

دَوَارٌ: see the next preceding paragraph.

دَوَارَةٌ: see دَارَةٌ, in two places. — and see also دَوَارٌ, in two places: — and دَائِرَةٌ. — Also [or perhaps دَوَارٌ] The pieces of wood which the water turns so as to make the mill turn with their turning. (Mgh.) — And A pair of compasses. (T, K, \* TA.)

دَوَارَةٌ and دَوَارٌ, of the head, *A round part or portion*. (M, K.) — And of the belly, *What*

minds, or what has, or assumes, a coiled, or circular, form, (مَا تَحْوِي) [so in the M and L, in the K. which is evidently a mistake,] of the guts, or intestines, of a sheep or goat. (M, L, K.) — Accord to IAgar, (T,) دَوَارَةٌ and دَوَارَةٌ are applied to Anything [round] that does not move nor turn round. and دَوَارَةٌ and دَوَارَةٌ to a thing that moves and turns round. (T, K, TA.) — See also دَوَارَةٌ.

دَوَارِي: see دَوَارٌ, in two places.

دَائِرَةٌ, in which the ة is added for the purpose of transferring the word from the category of epithets to that of substs, and as a sign of the fem. gender, (Ináyeh,) The circuit, compass, ambit, or circumference, of a thing; (T, K, TA.) as in the phrases دَائِرَةُ الدَّائِرَةِ or what surrounds, the solid hoof, (TA.) or the circuit of hair around the solid hoof, (T,) and دَائِرَةُ الْوَجْهِ the circuit of the face, or the parts around the face; (TA;) and دَائِرَةٌ signifies the same: (K:) pl. of the former دَوَائِرُ; and of the latter دَارَاتٌ. (TA.) [Hence one says, هَذَا أَوْسَعُ دَائِرَةٍ مِنْ ذَاكَ, meaning + This is wider in compass, or more comprehensive, than that. See also 10, third sentence.] — A ring: (M, K:) or the like thereof; a circle: and a round thing: as also دَارَةٌ; pl. as above. (T.) See an ex. voce دَائِرَةٌ. — The circular, or spiral, curl of hair upon the crown of a man's head: (T, M, K:) or the place of the ذُّوَابَةِ. (IAgar, M, K.) Hence the prov., مَا أَفْتَحَرْتُ لَهُ دَائِرَتِي [The circular, or spiral, curl of hair upon the crown of my head did not stand erect on account of him]: said of him who threatens thee with a thing but does not harm thee. (M.) — [What is called, in a horse, A feather; or portion of the hair naturally curled or frizzled, in a spiral manner or otherwise]: pl. دَوَائِرُ. (T, S, Mgh) In a horse are eighteen دَوَائِرُ, (AO, T, S,) which are distinguished by different names, as الْهَقَّةُ and الْقَالِحُ الْخَلَّاءُ وَالْقَاسُ وَالْقَالِحُ [&c.]. (AO, T.) — The round thing [or depression] (T) that is beneath the nose, (T, K,) which is likewise called نُونَةٌ; (T;) as also دَوَارَةٌ (T, K) and دَوَارَةٌ (T.) [But the دَائِرَةُ in the middle of the upper lip is The small protuberance termed جُحْرَةٌ, q. v.] — A turn of fortune: (AO:) and especially an evil accident; a misfortune; a calamity; (A, \* TA.) as also دَوَارَةٌ (TA): defeat; rout: (S, K.) slaughter: death: (TA.) pl. as above. (A, Mgh, &c.) You say, دَارَتْ عَلَيْهِمُ الدَّوَارُ Calamities befell them. (M.) And hence, دَائِرَةُ السُّوءِ [and السُّوءِ, in the Kur ix. 99 and xlviii. 6.] (S, Mgh) Calamity which befalls and destroys. (Mgh. [See also art. سَوَاءٌ.]) — Also A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn. (TA.)

دَوَارَةٌ: see دَوَارٌ, in two places. — and see also دَوَارٌ, in two places: — and دَائِرَةٌ. — Also [or perhaps دَوَارٌ] The pieces of wood which the water turns so as to make the mill turn with their turning. (Mgh.) — And A pair of compasses. (T, K, \* TA.)

دَوَارَةٌ and دَوَارٌ, of the head, *A round part or portion*. (M, K.) — And of the belly, *What*

as a proper subst., (T,) The axis of the firmament,

or celestial orb, [&c.] (T, A.) — [And hence, + The point upon which a question, or the like, turns. Pl. مَدَارَاتٌ.]

دَوَارٌ: see دَوَارٌ: — and see what next follows.

دَوَارٌ به وَهُوَ مَدَوَّرٌ به [He is affected by a vertigo, or giddiness in the head: see 4]. (A.)

مَدَارَةٌ A shun made round, and sowed, (S, K,) in the form of a bucket, (S,) with which one draws water. (S, K.) A rájiz says,

لَا يَسْتَقِي فِي التَّرَجِ الْمَصْفُوفِ

إِلَّا مَدَارَاتُ الْغُرُوبِ الْجُوفِ

[Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of shun, of ample capacity]: i. e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that مدارات should be مَدَارَةٌ, from المَدَارَةُ and reading يُسْتَقِي فِيهَا; holding it to be for the بَعْدُ الدَّارَةُ; and reading يُسْتَقِي فِيهَا. (S, TA.) — Also A garment of the kind called rájiz figured (K, TA) with sundry circles: pl. مَدَارَاتُ. (TA.)

مَدَوَّرَةٌ, thus preserving its original form, (K,) not having the و changed into ل, (TA,) [in the CK, erroneously, مَدَوَّرَةٌ] She-camels which the pastor goes round about and milks. (K.)

مَدَوَّرٌ [Made round, meaning both circular and spherical; rounded; and simply round. the former word is the more common: of the latter, see an ex. in a verse cited voce يَكْبُ: and see also مُسْتَدِيرٌ].

مُسْتَدَارٌ [a noun of place and of time from مُسْتَدَارٌ agreeably with a general rule]: see دَوَارٌ.

مُسْتَدِيرٌ [Having, or assuming, a round, or circular, form; round, or circular: see also مُدَوَّرٌ. You say قَبْرٌ مُسْتَدِيرٌ مُسْتَدِيرٌ [A round, or full, shining moon]. (A.) [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.]

## دوس

دَوَسٌ, aor. يَدْوِسُ. (S, M, Mgh,) inf. n. دَوَسٌ. (S, M, A, Mgh, K) and دَوَسٌ (M, A, K) and دَوَسٌ (A, K.) *He trod, trod upon, or trampled upon*, (M, A, Mgh, Mgh, K.) a thing, (S, M, Mgh,) or the ground, (Mgh,) vehemently, (Mgh,) with the foot. (S, Mgh, Mgh, K.) You say, دَوَسُوا بِأَقْدَامِهِمْ [They trod, or trampled, upon him, or it, with their feet]. (A.) And الْخَيْلُ تَدْوِسُ الْقَتْلَى بِالْخَوَارِ [The horses trample upon the slain with the hoofs]. (A.) — دَوَسٌ (S, A,) or الدَّوَسُ (Mgh,) or الدَّوَسُ (M, A, Mgh,) aor. يَدْوِسُ. (S, Mgh,) inf. n. دَوَسٌ. (S, A, Mgh,) and دَوَسٌ and دَوَسٌ, but some say that دَوَسٌ is not of the language of the Arabs, and some say that it is tropical, as though from دَوَسٌ in the

senses explained above, (Mgh.) or the professors of practical religion use it in the place of دِيَانَة by a kind of license, relying upon the understanding of the hearer or reader, or do so erroneously, (Mgh.) *He trod, or he thrashed*, (M, Mgh, Mgh,) *the wheat*, (Mgh, Mgh,) or *grain*, (M,) either by the feet of beasts, or by repeatedly *driving over it the مِدْوَس* [q. v. infra] until it became تَبِن [or cut straw]; (Mgh.) as also دَاوَسَهُ (M.) You say, *دَوَسَ الحَصِيد* [They trod, or trampled, upon him, or it, with the treading of reaped corn]. (A.) دَوَسَهُ (IAsr, TA,) inf. n. دَوَسٌ, (IAsr, A, K,) *He abased him*, (IAsr, A, K,) تَرَلَّ الْعَدُوَّ يَتَرَلَّى فَرَان — *The enemy [came upon and] slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them*. (TA.) دَاوَسَهُ (A, TA,) inf. n. دَوَسٌ, (A, K,) † *Inuit eam*; *sail*, *feminam*: (A.) *vohementer inuit eam*: (A, K:) [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to be tropical:]; *concedit et vohementer inuit eam*. (TA.) دَوَسَهُ (S, M, A, Mgh,) inf. n. دَوَسٌ, (Mgh,) or دَوَسًا (A, Mgh,) † *He polished it*; namely, a sword, (S, M, A, Mgh, Mgh, K,) and the like, (K,) or some other thing. (Mgh.) — Hence, دَوَسٌ also signifies † *The framing, and dressing up, of deceit, guile, or circumvention*: (A, A, TA:) [agreeably with which explanation the verb, دَوَسَ, is probably used, though not mentioned in the A nor in the TA.] or simply, the act of *deceiving, beguiling, circumventing, and practising artifice*. (TA.) You say, *أَخَذَنِي فِي الدَّوَسِ* [I was set about the framing, and dressing up, of deceit, guile, or circumvention: (A.)] or *me set about deceiving, &c.* (TA.)

4: see دَرَسَ الطَّعَامَ in the paragraph above.

7. انداس It (wheat [or grain]) was, or became, trodden, or thrashed. (S, \*TA.) [See 1.]

دِيس: see the next paragraph.

دَوَسَ The lion (K, TA) that tramples upon his prey. (TA.) — A courageous man; (K;) and any one that tramples upon his opponents, or adversaries: (TA:) and [in like manner] دَوَسٌ, originally دَوَسٌ, a courageous and strong man, that tramples upon every one who fights with him to fight: pl. of the latter, دَوَسَةٌ. (AZ, TA.) — † Every one skilful (K, TA) in his art; because he abases (يُدَوِسُ) every one who contends with him. (TA.)

دَاوَسَ [act. part. n. of دَوَسَ; Treading, &c.] — دَاوَسَةٌ [the fem.] (A) and [its pl.] دَوَاوَسَ (M, A, TA) The bull, or cows, that tread, or thrash, wheat, or grain. (M, A, TA.) — أَتَنَّبَهُ الْحَيْلُ دَوَاوَسَ The horses, or horses with their riders, came to them following one another. (S, K.) — Also i. q. أَنْزَلَ [A place in which wheat or grain is trodden out; like مَعَاوَسَةٌ: or reaped wheat collected together; or wheat collected together in

the place where it is trodden out]; (K;) so accord. to Hishām: or, as some say, he that treads, or thrashes, wheat, and bruises it, in order that the grain may come forth from it. (TA.) — دَوَسٌ [pl. of دَاوَسَ], like as بَزَلٌ is pl. of بَزَلَ; † *Polishers of swords or the like*; syn. صَفَلَةٌ. (IAsr, K, TA.) [In the CK, and in a MS copy of the K, صَفَلَةٌ, which is evidently a mistake.]

مَدَاوَسَ (K,) but by rule it should be مَدَاوَسَ (Mgh,) and so, accord. to En-Nawawee, it is also written, as though meaning “an instrument for treading,” (MF,) originally مَدْوَسٌ, (TA in art مَدَسَ) A certain thing that is worn on the foot (Mgh, K) by a man; (Mgh,) [a shoe, or sandal, or a pair of shoes or sandals, of any kind; accord. to present usage: or, accord. to Golius, a kind of high-heeled shoe or sandal, generally used by peasants, and fastened with things or with a button or the like] pl. مَدَاوِسَةٌ [which is a pl. of pauc., and the only pl. mentioned]. (Mgh.)

مَدْوَسٌ The thing [or machine, a kind of drag], with which wheat is thrashed, (S, M, Mgh, L, K,) by its being drawn over it (Mgh, L) repeatedly; called also جَرَحٌ (Mgh) [and جَرَحٌ q. v.]; and so مَدْوَسٌ. (K.) — † A polishing-instrument; (S, K;) an instrument with which swords &c. are polished; (Mgh;) a piece of wood upon which is a مَسْحَقٌ [or polishing-stone], with which the sword is polished: (M.) pl. مَدَاوِسُ. (S.)

طَرِيقٌ مَدْوَسٌ [A trodden road. or] a road much trodden; (TA;) as also مَدْوَسٌ. (A, TA.)

مَدْوَسٌ: see what next precedes.

مَعَاوَسَةٌ A place in which wheat [or grain] is trodden, or thrashed. (S, K.) [See also دَاوَسَ.]

مِدْوَاوَسٌ: see مَدْوَسٌ.

## دوك

1. دَوَكْتُ (T, M, Mgh,) first pers. دَوَكْتُ, (S, K,) aor. يَدْوِكُ (T, Mgh,) inf. n. دَوَكٌ; (T, M, Mgh, K;) and دَاوَكُهُ (M, TA,) inf. n. دَاوَكَةٌ; (TA;) *He mimed it*; (M, K;) generally meaning medicine, and perfume: (M:) and (K) he moistened it, (S, Mgh, K,) namely, medicine, &c., (S,) with water &c., (S, Mgh,) or with water and the like: (K:) دَاوَكُهُ فِي الْمَاءِ [he steeped it in water], namely, perfume, &c.: (T:) and دَاوَكُهُ, aor. يَدْوِكُهُ, inf. n. دَوَكٌ, is a dial. var. thereof: (Mgh:) وَقَادَهُ, aor. يَقْدُوهُ signifies the same. (A, TA.) [Also, app., *He bruised, brayed, or pounded, it, or powdered, or pulverized, it*; namely, musk: see مَدْوَفٌ, below.]

4: see the preceding paragraph.

دَوَاوَسٌ Incubus, or nightmare; syn. كَابُوسٌ. (Ibn-‘Abbād, K.)

دَاوَكْتُ act. part. n. of 1. (T, TA.) — And, applied to musk, † *g. مَدْوَفٌ*, q. v. (TA.)

مَدْوَفٌ (T, S, M, Mgh, K) and مَدْوُوفٌ (S, M, Mgh, K,) the latter of the dial. of Temseem, (M,) and [said to be] the only instance of the kind, (S, Mgh, K,) i. e., of a pass. part. n. of a trilateral radical verb with a medial و, (S, Mgh, TA,) except مَدْوُوفٌ (S, Mgh, K) as a variation of مَدْوُوفٌ (S, Mgh,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Mgh,) and مَدْوُوفٌ and مَدْوُوفٌ are the usual forms, (S, TA.) مَدْوُوفٌ (M, Mgh) or moistened or bruised, brayed, or pounded; or powdered, or pulverized: (S, K:) applied to perfume, (T,) or to musk. (S, M, K:) as also دَاوَكْتُ. (TA.)

## دوك

1. دَاوَكُ, aor. يَدْوِكُ, inf. n. دَوَكٌ and مَدَاوَكُ, *He bruised, brayed, or pounded, it*; (S, K;) and did so finely, or pulverized it; (TA;) namely, perfume, (S, TA,) &c. (TA.) Also, inf. n. دَوَكٌ, *He bruised it, and ground it, like as does a camel a thing with his breast [when lying upon the ground]*. (Z, TA.) — And دَاوَكًا (AA, K,) aor. يَدْوِكُ, inf. n. دَوَكٌ (AA,) *He compressed her*; namely, a woman; (AA, K;) and so بَاوَكًا. (AA.) And *He leaped her*; namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.) — And دَاوَكُ (IDrd, K,) aor. as above, inf. n. دَوَكٌ (IDrd,) *He plunged him [a man] in water or dust*. (IDrd, K.) — And i. q. أَسْرَهُ. [He made him captive; &c.]. (TA.) — دَاوَكُ الْقَوْمَ The people, or party, fell into a state of confusion (K, TA) in respect of their cause, or affair, and went round about [in perplexity]. (TA.) يَاتُ الْقَوْمَ يَدْوِكُونُ (S,) or دَوَكٌ, occurring in a trad., (TA,) inf. n. دَوَكٌ, (S, TA,) means The people passed the night in confusion, and in going round about [in perplexity]: (S:) or in a state of confusion, and commotion, or disturbance, and disagreement. (TA.) — And The people, or party, became diseased, or sick. (Abu-r-Rabee‘ El-Bekrāwee, Abou-Turāb, K.)

6. دَاوَكُوا They straitened one another (S, K) in war, or battle, (S,) or in evil, or mischief, (S, K,) and in contention, or altercation. (K.)

دَوَكٌ A species of mother-of-pearl-shell, or oyster-shell. (IDrd, TA.)

دَوَكٌ: see مَدَاوَكُ.

دَوَكَةٌ and دَوَكَةٌ Evil, or mischief; and contention, or altercation; (S, K, TA;) and a confused state of affairs: pl. of the former دَوَاوَكٌ (S, TA,) and of the latter دَوَاوَكٌ. (TA.) One says, *وَقَعُوا فِي دَوَكَةٍ* [They fell into evil, &c.]. (S, K.) And Ru-beh says,

فَرَمًا نَجَبَتْ مِنْ يَدَيْكَ الدَّوَكُ

[And seldom, or often, I escaped from those evils, &c.] (TA.)

دَوْخُ; and its pl. دَوَاقٍ. see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Abou-Turab, TA.)

مَدَاكٌ i. q. صَلَاةٌ (K), i. e., (TA.) *A stone upon which perfume is bruised, brayed, or pounded*; (S, TA); as also دَوَاقٌ (TA) and مَدَوَكٌ (K); or this last signifies a stone with which perfume is bruised, brayed, or pounded: (S, TA.) F's making this word and the first to signify the same requires consideration. (TA.)

مَدَوَكٌ: see the next preceding paragraph.

## دول

دَالَتِ الْأَيَّامُ. (TA.) You say, دَارَ. q. دَالٌ. (S, Msh, K), aor. تَدُولُ. (Msh), inf. n. دَوْلٌ. (KL), meaning دَارَتْ [i. e.] *The days came round [in their turns]*. (KL.) — دَوْلٌ also signifies *The changing of time, or fortune, from one state, or condition, to another*; (K); and so دَوْلَةٌ. (TA.) [Hence,] one says, دَالَتْ لَهُ الدَّوْلَةُ [The turn of fortune was, or became, in his favour, or] *good fortune came to him*. and دَالَتْ عَلَيْهِ الدَّوْلَةُ [The turn of fortune was, or became, against him; or] *good fortune departed from him*. (MA.) — [Golius assigns to دال, with دَوْلَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are "Oblivit alter alterum in ballo:" and "superior evasit." There are many inf. ns. that have no corresponding verbs.] — دَالٌ, aor. يَدُولُ. (T, K), inf. n. دَوْلٌ and دَالَةٌ. (K), or دَوْلَةٌ. (T.) *He became notorious [either in a bad or in a good sense]*; expl. by صَارَ شَهْرَةً. (Aqr, T, K), i. e. مَشْهُورًا. (TK) دَالِ الدَّوْلَةِ. دَالِ الدَّوْلَةِ. (TK) *The garment, or piece of cloth, was, or became, old, and worn out*. (AZ, S.) [Hence,] يَدُولُ دَوْلَهُ [His love, or affection, was beginning to become, or at the point of becoming, worn out. (AZ, S, TA.)] — See also 7.

2. دَوْلَ He wrote a. (TA)

3. دَاوَلَ [مَدَاوَلَةٌ. (TA)] *He made to come round [by turns, or to be by turns]*: hence the saying in the Kur [iii. 134], وَلَيْكُمُ الْأَيَّامُ دَوَالٍ [And those days, we make them to come round [by turns] to men: (S, K, TA): or this means, we dispense them by turns to men; (Bd, Jel): to these one time, and to these another; (Bd): or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّيْءَ بَيْنَهُمْ [I dispensed the thing among them by turns, and they had, or received, or took, it by turns]. (Bd) on the passage of the Kur quoted above. دَاوَلَةٌ also signifies *The giving a turn of fortune, or good fortune*. (KL) [See what next follows.]

4. دَاوَلَهُ (M, K), inf. n. دَاوَلَةٌ. (T, TA), [signifying *He gave him a turn of good fortune, or a turn to prevail over another in war, &c.*]; is

from الدَّوْلَةُ. (T, M, K, TA. [See what next precedes.]) Hence, [in the CK from الدَّوْلَةُ] the saying, أَدَاكَ اللَّهُ مِنْ عَدُوِّكَ [God gave us, or may God give us, a turn to prevail over our enemy]. (S, K.) And أَدَاكَ اللَّهُ مِنْ عَدُوِّكَ [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Ham p. 547.) And أَدَاكَ اللَّهُ رَيْدًا مِنْ عَمِيرِهِ [God gave to Zeyd a turn to have the superiority over 'Amr]; i. e. God took away the turn of good fortune, or the good fortune, (الدولة) from 'Amr, and gave it to Zeyd. (Har p. 118.) Hence, also, (TA.) El-Hajjaj said, إِنَّ الْأَرْضَ سَتَدَالُ مِنَّا كَمَا أُدْتُ مِنَّا [Forily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA.) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] دَاوَلَةٌ signifies عَابَةٌ [or Victory]. (S, K) or [rather, as some say, it signifies نَصْرَةٌ [i. e. aid against an enemy]: (Har ubi supra) you say, أَدَاكَ اللَّهُ أَدْلَى عَلَى كَلْبٍ *O God, aid me against such a one*. (S, and Har ubi supra. [In the former, وَأَصْرَبِي عَلَيْهِ, as an explicative adjunct: in the latter, أَيْ نَصْرَتِي عَلَيْهِ.]

6. تَدَاوَلُوا They took it, or had it, by turns.

(S, Msh, K. See 3.) You say, تَدَاوَلْنَا الْأَمْرَ *We took [or did] the affair by turns*. (M.) And تَدَاوَلْنَا الْعَمَلَ وَالْأَمْرَ بَيْنَا *We did the work, and the thing, or affair, by turns, among us*. (T.) And تَدَاوَلُوا الْبَاطِلَ *They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like*; syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلْنَاهُ الْأَيْدِي *The hands took it by turns*. (S) And تَدَاوَلَتِ الرِّيحُ زَمْرًا *The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west*. (Az, TA in art. عور.) And, of a thing, you say, يَدَاوُلُ (T) or يَدَاوُلُ بِهِ (S) [meaning *It is taken, or done, by turns*]. And تَدَوَّلَتِ الْأَرْضُ بِالرَّقِي *The land was pastured on by turns*. (S and K in art. رطب.) يَدَاوُلُ also signifies *They made frequent use of it; i. e., used it time after time, or turn after turn*; namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's "Chrest. Arabe," sec. ed., p. 141 of the Arabic text.] And تَدَاوَلَتِ الْأَشْيَاءُ *The things alternated; or succeeded one another by turns, one taking the place of another*: (L in art. نسخ:) and [in like manner] الْأَزْمَنَةُ [the times]. (Msh and K in that art.) [See also 8 in art. دلو.]

7. اِنْدَالَ الْقَوْمُ *The people, or party, removed, or shifted, from one place to another*. (S.) اِنْدَالَ مَا فِي بَطْنِهِ *What was in his belly*, (M, K), of intestines or peritoneum, (M.) came forth, (M, K), in consequence of its being pierced. (M.) — And اِنْدَالَ *It (the belly) became wide,*

and near, or approaching, to the ground. (M, K.) Also (K) *It (the belly) was, or became, flaccid, flabby, or pendulous*; (S, O, K); and so اِنْدَالَ. (K.) — And *It (a thing) dangled, or moved to and fro*; and hung. (M, K)

دَالٌ *One of the letters of the alphabet, (د) the place of utterance of which is near to that of ت masc. and fem.; so that you say دَالٌ حَسَنٌ and دَالٌ قَبِيحٌ [a beautiful d]. the pl. is أَدْوَالٌ if masc., and دَوَالٌ if fem; the latter the more common*. (TA.) — Also *A fat woman*. (Kh, TA.) — See also دَالَةٌ.

دَوْلٌ an inf. n. of دَالٌ in senses explained above. (K, KL.) — Also دَوَّ دَوَّ [A bucket]: (K:) [un arabized word from the Pers. دَوول: or] formed from دَوَّ by transposition. (TA.)

دَوْلٌ, as an epithet applied to بَيْلٌ [or arrows] ا. q. مَتَدَاوِلٌ. (Aqr, M, K) So in the saying,

يَلُودُ بِالْحَدِيدِ مِنَ الْبَيْلِ الدَّوَلِ

[app. relating to a wild animal, and meaning *He seeks, or takes, refuge in the copious rain from the arrows reversed in turns by one after another of this herd*]. (Aqr, M.) — See also دَوْلَةٌ.

دَالَةٌ i. q. سَبْرَةٌ [Notions, &c.] pl. [or rather coll. gen n] دَوَالٌ. (Aqr, T, K) — [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَةٌ *A turn, mutation, change, or vicissitude, of time, or fortune, (K, TA.) from an unfortunate and evil, to a good and happy, state or condition*; (TA); [i. e.,] *relating to good*; as دَوْبَةٌ, on the contrary, relates to evil: (Aq, T and M in art. ربر:) [therefore meaning a turn of good fortune; a favourable turn of fortune: or] *good fortune [absolutely]*: (KL:) *a happy state or condition, that betides a man*: (MF:) [also] *a turn which comes to one or which one takes [in an absolute sense]*; syn. تَوَلَّى. (K in art. نوب:) and [particularly] *a turn [عُقْبَةٌ] [to share] in wealth, and [to prevail] in war*; as also دَوْلَةٌ. ('Esd' Ibn-'Omar, T, S, M, K) or each is a subst. [in an absolute sense, app. as meaning a turn of taking, or having, a thing,] from تَدَاوَلُوا signifying "they took, or had, the thing by turns." (Msh.) or دَوْلَةٌ is in wealth; and دَوْلَةٌ is in war; (Abou-'Amr Ibn-El-'Ala, T, S, M, Msh, K); this latter being when one of two armies defeats the other and then is defeated; (Fr, T); or when one party is given a turn to prevail (تَغَال) over the other: one says, كَانَتْ الدَّوْلَةُ فِي الْحَرْبِ قَدْ جَعَلَتْ *The turn to prevail against them in war was ours*: (S:) *the turn to prevail against these returned*; as though meaning *the reverse*: so says Fr: but دَوْلَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord to Zj, (T), or A'Obeyd, (so in two copies of the S), دَوْلَةٌ signifies a thing that is taken by turns; and دَوْلَةٌ, the act [of taking by turns]; (T, S); and a transition from one state, or condition, to another: (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ النَّاسُ دَوْلَةً بَيْنَهُمْ, meaning [The

(or spoil, &c.,) became] a thing taken by turns among them. (S) and the saying, in the Kur [lix.7.] كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَعْيُنِ مَتَمَرٌ means *That it may not be a thing taken by turns [among the rich of you]:* (T) or دَوْلَةٌ relates to the present life or world; and دَوْلَةٌ, to that which is to come. (M, K.) and it is said that the former of these two words signifies *prevalence, predominance, mastery, or victory;* and the latter, *the transition of wealth, blessing, or good, from one people, or party, to another* (TA:) the pl (of دَوْلَةٌ, S, Mgh) is دَوْلٌ (S, M, Mgh, K.) like as قَصْعٌ is pl. of قَصْعَةٌ (Mgh,) and (of دَوْلَةٌ, T, S, Mgh) دَوْلٌ (T, S, M, Mgh, K) and دَوْلَاتٌ (S, TA,) and دَوْلٌ (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دَوْلَةٌ. (M.) — [In post-classical works, it signifies also *a dynasty: and a state, an empire, or a monarchy*] — Also The حَوْصَلَةُ [or stomach of a bird; its triple stomach: or only its first stomach; the crop, or craw:] because of its اِبْدَالٍ [or fluctuity]. (Ibn-'Abbād, K.) And The فَائِضَةُ [which may here mean the same as the حَوْصَلَةُ, for this is one of the meanings assigned to it, and this explanation of دَوْلَةٌ is not given by Ibn-'Abbād: or it may here mean the intestines, of a bird, into which the food passes from the stomach: or the gizzard]. (K) — And The شَقِيقَةُ [or faucial bag of the he-camel]. (Ibn-'Abbād, K.) — And *A thing like a مَزَادَةٌ [or leathern water-bag] with a narrow mouth.* (Ibn-'Abbād, K.) — And *The side of the belly.* (K.) [But] accord. to Ibn-'Abbād, أَكْثَرُ دَوْلَةٍ يَبْلُغُهُ means *How large is his navel!* (TA.)

دَوْلَةٌ: see the next preceding paragraph, in nine places: — and see also what next follows, in two places.

دَوْلَةٌ (T, S, K) and دَوْلَةٌ (Ibn-'Abbād, TA) [and دَوْلَةٌ, as appears from what follows]; as also دَوْلَةٌ (T, S) [and دَوْلَةٌ and دَوْلَةٌ: A calamity, or misfortune. (T, Ibn-'Abbād, S, K.) pl. دَوْلَاتٌ (S) and دَوْلَاتٌ (Ibn-'Abbād, TA.)

You say, جَاءَ بِدَوْلَاتِهِ (S) [and بِدَوْلَاتِهِ] and بِدَوْلَاتِهِ (Ibn-'Abbād, TA) and بِدَوْلَاتِهِ (Abou-Mähk, K.) *He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes:* (Ibn-'Abbād, S, K.)\*

جَاءَ بِدَوْلَاتِهِ } دَوْلَةٌ: see  
جَاءَ بِدَوْلَاتِهِ }

دَوْلٌ A plant that is a year old, (S, M, K,) and dry. (M, K.) or two years old, (AZ, K,) and worthless: (AZ, TA:) or especially what is dry of the [plants called] نَصِي and سَبُط. (M, K, TA:) or any plant broken and black. (TA.)

دَوْلِيّ A sort of grapes of *Et-Táfif*, (M, K,) black inclining to redness. (M.) [See also دَوْلِيّ, in art. دَوْل.]

دَوْلَاتٌ i. q. مَدَاوَلَةٌ, [in the CK, erroneously, used in an imperative sense [with its Bk. I.]

verb and the objective complement thereof understood before it, and thus meaning دَوَّلَ الْفَعْلَ دَوَّلًا Make thou the action to come round, or to be, by turns]: (M, K.) or it may be rendered as meaning that the thing happened in this manner [i. e. the action being made to come round, or to be, by turns]: (Sb, M.) or it means دَوَّلَ الْفَعْلَ دَوَّلًا [i. e. a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. let the action be done by turns: or the action being done by turns]: (S, O, K: [in the PS, دَوَّلًا بَعْدَ تَدَاوُلٍ, which better explains the two manners in which it is said to be used]) I Aar says that it is an invariable expression, like جَارَيْكَ and هَذَا ذِكُّكَ; and is from the phrase تَدَاوَلُوا الْأَمْرَ نَسْبَهُ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Ben-I-Has-hās says,

إِذَا سَقَى بَرْدَ سَقَى بِالْبَرْدِ مِثْلَهُ  
دَوَّلَايَكَ حَتَّى لَيْسَ لِلْبَرْدِ لَاقِبٌ

[When a bird (a kind of garment) is rent, the like thereof is rent with the bird, the action being done by turns, so that there is no wearer of the bird; it having been rent so as to fall off]: (S.) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA.) [This verse is related with several variations. see another reading of it voce هَذَا ذِكُّكَ, in art. هَذ; with another explanation of it.] — Ibn-Buzurg says, (T,) sometimes the article ال is prefixed to it, so that one says الدَّوَّلَايَكَ (T,) meaning *One's walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, (T,) or one's urging, or pressing forward, and striving, (T) رَانَ يَتَحَفَّرُ [in the CK, erroneously, يَتَحَفَّرُ] in his gait, or puce, (K,) when he moves about his shoulder-joints, and parts his legs widely, in walking (T, K, TA.) In the copies of the K, حال [or جَاك] is erroneously put for رَانَ, the reading in the T, TA. [The author of the TK follows the reading رَانَ, and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَّوَّلَايَكَ, mentioned in art. دَوْل.] A poet uses the phrase الدَّوَّلَايَكَ بِمِثْلِي as meaning *Walking, or going, in the manner explained above:* (Ibn-Buzurg, T and TA in the present art:) or الدَّوَّلَايَكَ (TA in art. دَوْل.)*

دَوَّلٌ as meaning *Dangling, or moving to and fro; and hanging;* is said by Sber to be of the measure مَنْفَعْلٌ from اَلْدَوَّلَى, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

دَوَّلٌ: see دَوْلٌ. — الْكَلَامُ الْبَدُوْلُ signifies, in modern Arabic, *The language commonly used.*

# دولاب

دَوْلَب: see art. دَوْلَابٌ

## دوم

دَوَمٌ, aor. يَدُوْمُ and يَدَامُ; (S, M, Mgh, K;) the sec. pers. of the pret. when the aor. is دَوَمٌ being *دَمَت*, and when the aor. is *دَامَ* being *دَمَت*; (M;) and accord. to Kr, (M,) you say also دَمَتُ, aor. دَوَمُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like *مَت* having for its aor. *تَوَت*, and *فَصَل* of which the aor. is *يَفْصَلُ*, and *حَصَرَ* of which the aor. is *يَحْصُرُ*, and said by Abou-Bekr to be a compound of the pret. of which the aor. is *تَدَامَرُ* with the aor. of which the pret. is *دَمَت*; (M;) inf. n. دَوَمٌ and دَوَامٌ [which is the most common form] and دَوِيْمَةٌ [originally *قِدْوِمَةٌ*, like *قِدْوِمَةٌ* originally *قِدْوِمَةٌ*, &c.]; (S, M, Mgh, K;) i. q. تَبَتٌ [as meaning *It* (a thing, S, M, Mgh) *continued, lasted, endured, or remained*]: (Mgh, TK:) and it became *extended, or prolonged*; syn. اَمْتَدَّ (TK:) and [it continued, lasted, endured, or remained, long:] its time was, or became, long (TA) and i. q. يَبِيْقُ [as syn. with تَبَتٌ (explained above) and as meaning *it continued, lasted, or existed, incessantly, always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting*]. (Mgh in art. نَبِيْقُ) and اِسْتَدَامَ signifies the same *دَامَ* [in all of these senses]. (TA:) [but Mfr says, اِسْتَدَامَ السَّفَرُ [The journey continued, or continued long.] is not of established authority. (Mgh.) [Hence, دَامَ مَلِكُهُ May his dominion be of long continuance.] And دَامَ عَلَى الْأَمْرِ (MA:) and دَاوَمَ عَلَيْهِ, [and دَاوَمَ عَلَيْهِ] as is shown by a usage of the act. part. n. in art. دَمَن in the S, &c.,] (S, MA.) inf. n. مَدَاوَمَةٌ (S); *He kept continually, or constantly, to the thing, or affair.* (S, MA.) دَامَ مَا دَامَ means *Continuance*; because مَا is a conjunct noun to دَامَ; and it is not used otherwise thus adverbially, like as inf. n. are used adverbially: you say, لَا أَجْلِسُ مَا دَمْتُ قَائِمًا, [I will not sit during the continuance of thy standing]; (S, TA;) [or as long as thou standest; or while thou standest; for] مَا denotes time; and قَرُمًا دَامَ زَيْدٌ قَائِمًا means *Stand thou during the period of Zayd's standing.* (Ibn-Kaysán, TA.) [And دَامَ عَلَى الدَّوَامِ means *Continually, or constantly; like دَامَ*.] — Said of rain, it means *It fell, or descended, consecutively, continuously, or constantly.* (Mgh.) Some say, (M,) دَامَتِ السَّحَابُ, aor. دَوِمَ, inf. n. دَوِيْمٌ, (M, K,) which, if correct, should be included in art. دَمِيْمٌ, (M,) meaning *The sky rained continually;* us also دَوِمَتْ, and دَوِيْمَتْ (M, K,) in which last the *و* is changed into *ي* as it is in دَوِيْمَةٌ, (M,) and اِدَامَتْ (K:) or *rained such rain as is termed دَوِيْمَةٌ*; (M in art. دَمِيْمٌ) and so دَوِيْمٌ, inf. n. دَوِيْمَةٌ (S in art. دَوَمٌ and اِدَامَتْ. (Z, TA) [See also below] I Aar cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.) or Ibn-Sabel, (TA in art. سَبَل, in which, also, the verse is cited,) in praise of a horse, as is said in "the Book of Plants" of Ed-Deenāware, and in

"the Book of Horses" of Ibn-El-Kalbee, not, as J asserts it to be, in praise of a munificent man, (T.A.)

هُوَ الْخَوَادُّ بْنُ الْخَوَادِّ بْنِ سَبَلٍ  
إِنْ دَجَّوْا جَادَوْا وَلَئِنْ جَادَوْا وَبَلَّ  
[He is the fleet, the son of the fleet, the son of Sabel (a famous mare): if they are unremitting in their running, (the masc. pl. being here used, though relating to horses, in like manner as it is used in the Kur xli. 20.) he is fleet; and if they are fleet, he is vehement in his running]: or, as some relate it, *إن دَجَّوْا*, [It should be observed that the three verbs in this verse, and the word *سَبَل*, also relate to rain.] — *It* (a thing, T) *was*, or *became*, *stall*, or *motionless*; said of water (T, S, \* Msh, K, \* TA) left in a pool by a torrent, and of the boiling of a cooking-pot; (Msh) and said, in this sense, of the sea (M) and it *stopped*, or *stood still*. (T, TA.) — *It* *was*, or *became*, *stalled*, or *fatigued*: (T, TA.) [app. because he who is so stops to rest.] — *It* (a thing) *went round*, *revolved*, or *circled*: (T, TA.) [app. because that which does so keeps near to one place] *دَوَّانٌ* [an inf. n. of *دَامَ*, like as *حَوَّانٌ* of *حَامَ*] signifies *The circling of a bird* (K, TA) *around water*. (TA.) [But in my MS. copy of the K, and in the CK, in the place of *الدَّوَّانِ* I find *الدَّوَّامَةُ*. See also 2.] [Hence,] *دَجَّيْهِ* *He was taken*, or *affected*, *with a vertigo*, or *griddiness in the head*; as also *بِ* *أُدْبِيرِهِ* (M, TA.) and *أُسْتَدِيرُهُ* [app., in like manner, followed by *بِ*]. (Z, TA.) — *دَامَتِ الدَّلْوُ* (K) inf. n. *دَوَّرَ* (TA.) + *The bucket became full*: (K) in this meaning, regard is had to the stagnant water [in the bucket]. (TA.)

2. *دَوَّمتِ السَّيَّاتُ*, and *دَجَّمتِ* and *دَجَّمو* said of horses: see 1, in the latter half of the paragraph, in three places. — *دَوَّمتِ الْكَلْبُ* *The dogs went far*: (Alch, IAqr, M, K.) or *continued their course*. (IAqr, M.) Dhu-r-Rummah says, (describing a wild bull, T, TA.)

حَتَّى إِذَا دَوَّمتِ فِي الْأَرْضِ رَاجِعَةً  
خَبِرَ وَنَوَّ شَاءَ نَجَى نَفْسُهُ الْهَبَّ

[Until, when they went far in the land, pride returned to him: but, had he pleased, flight had saved his blood: J, however, assigns to the verb in this instance another signification, as will be seen below]. (M, TA.) — *دَوَّمتِ* said of a bird, (T, M, K.) inf. n. *دَوَّوْ*. (T, S.) *It circled* (Lth, T, S, M, K, TA) *in the sky*, (Lth, T, M, K.) as also *دَوَّوْ* (KL), [or *دَوَّوْ* (see *دَوَّوْ*)] *to rise high towards the sky*; (S.) as also *دَوَّوْ* (M, K.) or *circled in the sky*, (M,) or *flew*, (T, \* K.) *without moving its wings*; (T, M, K.) like the kite and the aquiline vulture: (T, TA.) or *put itself into a state of commotion in its flying*. (TA.) [See also 1, near the end of the paragraph.] Dhu-r-Rummah makes *الدَّوَّوْ* to be on the earth, or ground, in the verse cited above in this paragraph; [as though the meaning were, *Until, when they went round* &c.:] As disallows this, and asserts that one says only *الدَّوَّوْ* *إِلى الْأَرْضِ* *دَوَّوْ*,

بِالسَّيَّاتِ and *دَوَّوْ* *فِي السَّيَّاتِ*; but some affirm that *الدَّوَّوْ* *فِي الْأَرْضِ* is correct; and say that hence is derived *الدَّوَّامَةُ*, meaning "the round thing [or top] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string:" though others say that this is so called from the phrase *دَوَّمتِ الْقَدْرُ* [explained below], because, by reason of the quickness of its revolving, or spinning, it seems as though it were at rest. and *الدَّوَّوْ* is like *دَوَّوْ*: some, however, say that *الدَّوَّوْ* signifies *the dog's going far in flight*. (S.) AHeyth says that, accord. to As, *الدَّوَّوْ* is only the act of a bird in the sky: (T, TA.) AAF says that, accord to some, *الدَّوَّوْ* is in the sky, and *الدَّوَّوْ* is on the earth, or ground; but accord. to others, the reverse is the case; and this, he says, is the truth in his opinion. (M, TA.) [See also *دَوَّوْ* in art *دَوَّوْ*.] — You say also, *دَوَّمتِ*, *دَوَّمتِ الشَّمْسُ فِي السَّيَّاتِ* (M, K.) or *دَوَّمتِ الشَّمْسُ فِي كَيْدِ السَّيَّاتِ* (S.) i. e. *The sun spun in the sky, or in the middle of the sky; meaning, was as though it were spinning*; (T, M, K.) or *was as though it were motionless* [&c.]: (T, S.) and hence is [said to be] derived the word *دَوَّامَةُ* applied to the boy's revolving, or spinning, thing. (T) Dhu-r-Rummah says, (describing the [insect locust]) *جَنْدَبٌ* [generally said to be a species of locust,] TA in art. *رَمَضَ* (رمض).

مُعَرَّوْرًا رَمَضَ الرِّضَاضَ يَرْقُضُهُ  
وَالشَّمْسُ حَبْرَى لَهَا فِي الْجَوِّ تَدَوَّوْرٌ

(T, \* S, TA) i. e. *Venturing upon the [vehement] heat of the pebbles, [meaning the vehemently-hot pebbles,] striking them with its foot, for so the verb does, (TA.) + when the sun is [apparently] stationary in the summer midday, [as though perplexed in its course,] as though having a spinning [in the region between heaven and earth]: (T, TA.) or as though it were motionless. (S.) — And one says, *دَوَّمتِ عَيْنُهُ*, [i. e.] *the black of his eye revolved as though it were in the whirl of a spindle*. (IAqr, M, K.) — [This is also trans.] You say, *دَوَّمتِ الدَّوَّامَةُ* (M, K.) inf. n. *دَوَّوْ*. (TA.) + *He made the dawa [or top] to revolve, or spin* [so as to seem to be at rest, as has been shown above]: (M, K.) or *he played with the dawa*. (TA.) — And *دَوَّمتِ الْخَبْرَ شَارِبًا* *The wine intoxicated its drinker so as to make him turn round about*. (As, S, TA.) — And *دَوَّمتِ الْخَبْرَ دَوَّامًا* *They wound the turbans around their heads*. (TA.) — And *دَوَّمتِ الرِّقَّةَ* *He put much grease into the broth so that it swam round upon it*. (M, K.) — *الدَّوَّوْ* [or app. *دَوَّوْ* (اللسان) also signifies *The mumbling the tongue, and rolling it about in the mouth, in order that the saliva may not dry up*: so says Fr. (S, TA.) — [Hence, app., as the context seems to indicate,] Dhu-r-Rummah says, describing a camel braying in his *شَيْقُشَةٍ* [or facial bag],*

دَوَّمتِ فِيهَا رَهْ وَارَعْدًا

[as though meaning *He made his braying to roll, or rumble, in it, and threatened*]. (Fr, S, TA.) — And *دَوَّمتِ* signifies *He moistened a thing*. (S, M, K.) Ibn-Ahmar says,

وَدَّ يَدَوِّمُ رَيْقَ الطَّامِعِ الْأَمَلِ

(S, M;) i. e. + [And hope sometimes, or often,] *moistens the saliva [of the eager]* (S) he is praising En-Noamán Ibn-Besheer, and means that his hope moistens his saliva in his mouth by making his eulogy to continue. (IB) — *He mired, or moistened, or steeped*, (دَافَ) *salmon*, (Lth, T, S, M, K, TA.) and *stirred it round in doing so* (Lth, T, TA.) *he dissolved salmon in water, and stirred it round therein*. (A, TA.) — *دَوَّمتِ الْقَدْرَ*, *دَوَّمتِ* and *دَوَّمتِ* (S, M, K.) *He stilled the boiling of the cooking-pot by means of some [cold] water*: (S) or *he sprinkled cold water upon [the contents of] the cooking-pot to still its boiling*: (M, K.) or the former, (K.) or both, (M,) *he allayed the boiling of the cooking-pot by means of something*, (M, K.) and *stilled it*: (M.) and the latter signifies *he left the cooking-pot upon the أَنَابِي* [or three stones that supported it], after it had been emptied, (Lth, M, K.) *not putting it down nor kindling a fire beneath it*. (Lth, M.)

3. *دَوَّمتِ الْأَمْرَ*, and *دَوَّمتِ الْأَمْرَ*: see 1. — See also 10.

4. *دَوَّمتِ* (inf. n. *دَوَّامَةُ*, TA.) trans. of *دَامَ* (S, M, \* Msh, K, \* T) i. e. + *g. جَعَلَهُ دَائِمًا* [He made it to continue, last, endure, or remain: to be extended, or prolonged: to continue, last, endure, or remain, long: and to continue, last, or exist, incessantly, always, endlessly, or for ever: to be permanent, perpetual, or everlasting]: (TK:) *he did it continually, or perpetually*. (MA, KL.) [Accord. to Golius, followed in this case by Freytag, *دَوَّمتِ* signifies *Perennitate donavit*, a signification app. given by Golius as on the authority of the KL; but not in my copy of that work.] — *دَوَّمتِ الدَّلْوُ* *He filled the bucket*. (K, TA.) — *دَوَّمتِ الدَّلْوُ* also signifies *تَغْيِيرُ السَّيْرِ عَلَى الْإِبْهَامِ* [i. e. *The tying the sonorifice quality of the arrow by turning it round upon the thumb*: or, as explained in this art. in the TK, *the making the arrow to produce a sharp sound upon the thumb*: or rather this or the former is the meaning of *السَّيْرِ*; for, as is said in the TK, *دَوَّمتِ الدَّلْوُ* signifies *الإِبْهَامُ* (i. e. *نَقْرُهُ*)]. (T, K.) — *دَوَّمتِ السَّيَّاتُ*: see 1, in the latter half of the paragraph, in two places. — *دَوَّمتِ*: see 1, last sentence but one

5: see 2: — and see also 10.

8: see 2: — and see also 4.

10. *دَوَّمتِ*: see 1. — And see also 2. — And *دَوَّمتِ*: see 1, last sentence but one. — As a trans. v., (T,) *دَوَّمتِ* (Sh, T, TA.) as also *دَوَّمتِ* (K, [or this may perhaps be used only without an objective complement expressed,]) and *دَوَّمتِ* (T,) or *دَوَّمتِ* (Sh, TA.) You say, *دَوَّمتِ* + *أَرْجُوهُ* [I look thou for, expect, await, wait for, or watch for, such a

thing.] (T.) [When no objective complement is expressed, it seems to mean + *He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation*; app. from the same verb as syn. with *دَمَّرَ*; and thus, like one who hovers about a thing: see *حَوَّرَ*; and see also *اِسْتَدَامَهُ* † *He acted with moderation, gently, deliberately, or leisurely, in it*; (S, M, K, TA.); namely, an affair, or a case: (S.) or he sought, desired, asked, or demanded, *its continuance, or long continuance, or endless continuance*. and so *دَامَهُ* (M, K, TA.) in both of these senses: (K, TA.) or he asked him to render a thing continual &c.: (Mgh, Mṣb, TA.) and also + *he acted gently and deliberately in it*; namely, an affair, or a case: (Mṣb.) and + *he acted gently with him*; (Fr, T in art. *دَمَّرَ*, M, Mṣb, K;) i. e., another person, (Mṣb,) or his creditor; as also *اِسْتَدَامَهُ* (Fr, T, M, K,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Mṣb,) namely, Kays Ibn-Zubeyr, (S.)

\* فَلَا تَحْجَلْ بِأَمْرِكَ وَاسْتَدِمَّهُ  
فَمَا صَلَّى عَصَاكَ كَسْتَدِيرُهَا

(T, S, Mṣb,) i. e. + [Therefore haste not in *thine affair*, but act with moderation, gently, deliberately, or leisurely, therein]; for no one has striated *thy staff* by turning it round over the fire, (T,) meaning, no one has managed *thine affair* soundly, like one who acts with moderation, &c. (T, Mṣb.) And another says, (S,) namely, Mejnoon, (TA.)

وَأَرَى عَلَى ثِيَابِي لَرَارٍ وَارِسِي  
عَلَى ذَاكَ فَيَبِأُ بَيْتًا اسْتَدِيرُهَا

meaning + [And verily I am blaming Leylā; and verily, notwithstanding that,] I look for her aiding me by good conduct [in the matter that is between us]. (S.) You say also, *اَسْتَدِيرُكَ*, *I seek, or desire, or ask, of God the continuance, or long continuance, or endless continuance, of thy favour, or the like*. (Mgh, TA.)\* And *اَسْتَدِيرُ اللهَ* *I ask God to continue, or continue long, &c., thy might, or power, &c.* (Mṣb.) The phrase *اِسْتَدَامَ لَيْسَ الثَّوْبِ*, meaning [He continued long the weaving of the garment, or] he did not hasten to pull off the garment, may be from the saying *عَاقِبَةُ الْأَمْرِ*, meaning *I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case*. (Mṣb.) = Also *He* (a man) *stooped his head, blood dropping from it*: formed by transposition from *اِسْتَدِمِي*. (Kr, TA.)

دَامَرٌ for دَامَرٌ: see the latter word.

دَوْمَرٌ an inf. n. of 1 [q. v.] (S, M, Mṣb, K.) — [Hence,] *مَا زَالَتْ السَّمَاءُ دَوْمَرًا* *The sky ceased not to rain [in the manner of the rain termed دَوْمَرَة], and so دَوْمَرًا دَوْمَرًا*; (M, K; [in the CK, erroneously, دَوْمَرًا دَوْمَرًا] in which the *و* is interchangeable with the *و*; (M;) mentioned by AHn,

on the authority of Fr. (TA.) — See also دَامَرٌ, in two places = Also [The *cucifera Thebaica*, (Delile, "Flora Egypt. Illustr.," no. 941;) or *Theban Palm*; so called because abundant in the Thebais; a species of fan-palm; by some called the *gingerbread-tree*, because its fruit resembles gingerbread: accord. to Forskål, (under the heading of "Flora Arabie Felus," in his "Flora Egypt. Arab.," p. cxxvi,) *Borassus flabelliformis*; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the *tree of the مُغَل*; (S, M, Mṣb, K;) a well-known kind of tree, of which the fruit is [called] the *مُغَل* (TA.) n. un. with *ة*. AHn says that the دَوْمَرَة [is a tree that] becomes thick and tall, and has [leaves of the kind termed] *خُوص*, like the *حوص* of the date-palm, and racemes like the racemes of a date-palm (M, TA.) Accord. to Abou-Zayd Al-Aarābee, (AHn, M,) The *نَق* [which properly signifies the fruit of the *سِدْر*, but here app. means, as it does in the present day, the tree called *سِدْر*, a species of lote-tree, called by Linn. *rhamnus synna Christi*, and by Forskål *rhamnus nabecus*] is also thus called, (AHn, M, K,) by some of the Arabs: accord. to Omārah, great [trees of the kind termed] *سِدْر*: (AHn, M;) and, (M, K,) accord. to Iqar, (M,) *big trees of any kind*. (M, K.) [See also دَوْمَرَة, below.]

مَا زَالَتْ السَّمَاءُ دَوْمَرًا دَوْمَرًا  
see دَوْمَرَة.

دَوْمَرَة: see دَوْمَرَة.

دَوْمَرَة n. un. of دَوْمَر. (M, TA.) [Also, app., as in the present day, and as appears from what follows, *A single fruit of the tree called دَوْمَرَة*.] — And + *A testicle*; (K;) as being likened to the fruit of the دَوْمَر. (TA.) — [Gulias also explains it, as on the authority of the K, as meaning "Blivosa mulier;" and Freytag, as meaning "mulier vinum vendens;" both are wrong. It is mentioned in the K as the name of a woman who sold wine.]

دَوْمَرَة *A lasting, or continuous, and still rain*: (Ag, M, and TA voce *ضَرْب*, q. v.) or *rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period*: (AZ, S in art. *دَمَّرَ*;) or *rain that continues some days*: (Mṣb;) or *rain that continues long and is still, without thunder and lightning*: (K, TA.) or *rain that continues five days, or six, (M, K,) or seven, (K,) or a day and a night, (T in art. *دَمَّرَ*, M, K,) or more; (T, TA;) or the least whereof is a third of a day or of a night; and the most thereof, of any period*: (K, TA.) pl. دَوْمَرَات, (S, M, K,) the *و* being changed [into *ي*] in the pl. because it is changed in the sing. (M,) and دَوْمَرَات (Abu-l-Omeythil, T, K,) and [coll. gen. n.] دَوْمَرَات (Sh, T, TA.) [See also دَامَرٌ.] — Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Aishah, (M,) *كَانَ عَمَلُهُ دَوْمَرًا* (S, M, Mṣb) + *His work was incessant [but moderate, or not excessive]*; (Mṣb; referring to Mohammad; (T, S, M, Mṣb;) on her being asked if he preferred some days to others: (T) she likened it to the rain termed دَوْمَرَة in respect of continuance and moderation. (T, M) And it is related of Hudhayfah that he said, mentioning فِتْن [i. e. trials, or probations, or conflicts and factions, &c.], *إِنَّمَا لَا تَجِيئُكَ دَوْمَرًا دَوْمَرًا*, meaning + [Verily they are coming to you] filling the earth, or land, [and] with continuance. (T.)

دَوْمَرَة (in the CK [erroneously] دَامَرَة) *The sea, or a great river; syn. بَحْر*; (M, K;) because of the continuance of its water. (M.) originally دَوْمَرَة, or دَوْمَرَة; if the latter, the change of the *و* into *ي* is anomalous. (TA.)

الدَوْمَرَة. see 1, near the end of the paragraph. دَوْمَرَة and دَوْمَرَة, held by Abou-Alee to be from الدَوْمَرَة, and therefore to belong to the present art: (TA:) see art. دَوْمَر. — The latter is also an inf. n. of دَامَر [q. v.] (S, M, Mṣb, K.)

دَوْمَرٌ 1 *A vertigo, or giddiness in the head; i. q. دَوَار*. (S, M, K, TA.) [In the CK, دَوْمَرَة is erroneously put for دَوْمَر.] You say, *دَوْمَرٌ دَوْمَرٌ* [A vertigo took him, or attacked him]. (S.) And *لِي دَوْمَرٌ* [I have a vertigo]. (Ag, TA.)

دَوْمَر: see what next follows.

دَوْمَرَة + *The فَلَكََة [or round thing, i. e. top], which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string*: (S, M, K.) the derivation of the word has been explained above: see 2, in two places. (T, S.) pl. [or rather coll. gen. n.] دَوْمَرَات. (M, K.) — دَوْمَرَة دَوْمَرَة + *The whirlpool of the sea; so in the present day; the middle of the sea, upon which the waves circle* (دَوْمَرَة [i. e. دَوْمَرَة]). (TA.)

دَامَرٌ [Continuing, lasting, enduring, or remaining: being extended or prolonged: (see 1, first sentence)] continuing, lasting, enduring, or remaining, long: (TA.) [and continuing, lasting, or existing, incessantly, always, endlessly, or forever; permanent, perpetual, or everlasting: (see, again, 1, first sentence)] and دَامَرٌ signifies the same as دَامَرٌ, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M.) and دَامَرٌ, also, (M, K,) [of the measure دَوْمَرَة, originally دَوْمَرَة, like دَوْمَرَة, (M,) signifies the same as دَامَرٌ [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K.) Lakeet Ibn-Zurarah says,

\* شَتَانٌ هَذَا وَالْعَيْنَانِ وَالنَّوْمِ  
وَالنَّهْرُ الْبَارِدُ وَالْبَقْلُ الدَّوْمَرُ

[Different, or widely different, are this and embracing and sleeping and the cool drinking-place and the continual shade]. (IB, TA.) And the Jews are related, in a trad. of 'Aishah, to have said [to the Muslims], *عَلَيْكُمْ السَّامُ الدَّامَرُ*, meaning *the death everlasting death come upon you*; saying *السَّامُ* in the place of *السَّامِ*, and suppressing the *ي* [or rather the hamzeh] because of [their desire to assimilate the







دِيَوَانُ *Of, or belonging to, a ديوان*. (TA.)

دِيَوَانٌ *dim. of ديوان, q. v. (M, Mgh.)*

دَوِيٌّ is used by IJ in the phrase ذِيكَ أَقَلُّ الْأَمْرَيْنِ وَادْوِيَّاهُ [That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them:] but [Isd says that] this is strange, because [he held that], like أَحْكَمٌ, it has no verb belonging to it (M.)

## دوى

1. دَوِيٌّ (S, M, Mgh, K.) aor. يَدْوِي (Mgh.)

inf. n. دَوِيٌّ, *He was, or became, diseased, disordered, distempered, sick, or ill.* (S, M, Mgh, K.) and *he was, or became, affected with consumption, or ulceration of the lungs.* (M) — [Hence,] دَوِيٌّ دَوِيٌّ + *His bosom was, or became, affected with rancour, malevolence, malice, or spite.* (S.)

2. دَوِيٌّ (T, S, M, K.) inf. n. دَوِيَّةٌ (T, S, K.) *He, or it, made a sound; or what is termed دوى; (T, M); [i. e., a confused and continued sound; such as the rustling, or murmuring, of the wind; and the rustling of a bird; and the humming, or buzzing, of bees; and the rumbling of thunder, or the distant sound of rain and of thunder:]* accord. to some, particularly said of thunder [its meaning it made a rumbling sound]; (M); or it (a cloud) thundered: (KL); and he (a stallion-camel) brayed so as to make a [rumbling] sound such as is termed دوى to be heard. (T, S, K.) — [Also,] said of a bird, *It circled in the air without moving its wings:* (Mgh); or, accord. to Ag, one says of a dog, دَوِيٌّ فِي الْأَرْضِ [he went round upon the ground]; like as one says of a bird, دَوِيٌّ فِي السَّمَاءِ, meaning “it circled in its flight, rising;” he says that الدَّوِيَّةُ is not upon the ground, not الدَّوِيَّةُ in the sky; and he finds fault with the first of the verses of Dhu-r-Rumhah cited in the second paragraph of art. دور: but some say that the two verbs are dial. vars., both meaning *he went round about.* (S. [See also دور, in two places.]) — See also 2 in art. دَوِيٌّ. — Also, (T, S, M, K.) inf. n. as above, (S, K.) said of milk, (T, S, M, K.) and the like, (K.) and of broth, (T, S, M.) *It was, or became, overspread with the thin skin termed دَوِيَّة.* (T, S, M, K.) And, said of water, *It was, or became, overspread with what was raised and scattered by the wind, (M, K.) resembling what is termed دَوِيَّة.* (M.) — And [hence,] دَوِيَّتِ الْأَرْضُ + *The land became overspread with various herbage; as though it were the دَوِيَّةُ of milk.* (T.) — دَوِيَّتَهُ (inf. n. as above, TA.) *I gave him the دَوِيَّةُ of milk, (M, K.) or of broth, to eat it.* (M.) — And دَوِيٌّ *He sold [and app. made also (see دَوِيٌّ)] what is called دَوِيَّة.* (TA.)

3. دَوِيَّةٌ (T, S, M, Mgh, K.) inf. n. دَوَاوَةٌ (T, S, Mgh) and دَوَاوَةٌ (T, S.) the latter allowable, (T.) *I treated him medically, curatively, or therapeutically; (S, K.) I cured him [من مرضه] of his disease; (T); بِالْأَدْوَاءِ [with the remedy]:*

(M, K.) and *I tended him carefully, or treated him; syn. عَاتَيْتُهُ (K, TA); [in the CK, erroneously, عَاتَيْتُهُ:] namely, الْفَرِيضَ [the sick person]. (M; TA.) You say, يَدْوِي وَبَدَاوِي [see 4. And, of a person, (T.) or thing, (S.) دَوِيٌّ, without idghām, to distinguish between the measures فَوَعَلَ and فَعَلَ; (T, S); meaning [He or] it was treated medically, &c.: (S.) and دَوِيٌّ بِأَدْوِيَةٍ [referring to him] *It was treated (عَوِيٌّ) with remedies, such as oils and the like.* (M.) — And دَوَاوِيَّ قَرَسَهُ (inf. n. دَوَاوِيٌّ, with kسر to the د, *He fattened his horse, and fed him with fodder that showed its effect upon him:* (T) or ذَاوَيْتِ الْفَرَسَ *I tended the horse well; or took good care of him.* (M.) [See also دَوَاوِيٌّ.]*

4. أَمْرَضَهُ أ. ق. أَدَاوَهُ [which signifies *He rendered him diseased, disordered, distempered, sick, or ill and also he found him to be so.* (S, K.) You say, يَدْوِي وَبَدَاوِي [He renders, or finds one to be, diseased, &c., and treats medically, &c., or cures] (S.) — And دَوِيٌّ suspected him; thought evil of him, a dial. var. of أَدَاوَهُ. (AZ, TA.) — And دَوِيٌّ *He became a companion to a sick person.* (K.)

6. تَدَاوَى بِدَوَاوَةٍ (Mgh.) or يَدْوِيٌّ (S.) *He treated himself medically, curatively, or therapeutically, [or he cured himself, with a remedy, or] with the thing (S)*

8. دَوَاوَتِ الْبَشِيرَ *I ate the thin skin, termed دَوَاوَةٌ, upon milk [or broth]. (S) or أَدْوَى الدَّوَاوَةَ *He took and ate the دَوَاوَةَ.* (M, K.)*

دَوِيٌّ Disease, disorder, distemper, sickness, illness, or malady: (S, M, K.) and consumption, or ulceration of the lungs: (M.) or internal disease in the chest; whereas دَوِيٌّ signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sug. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. دَوَاوِيٌّ, which is pl. of دَوِيٌّ.] — See also دَوِيٌّ, below, in three places. — Also Foolish; stupid; or unsound, dull, or deficient, in intellect: (S, M, K.) applied to a man. (S.) — And (so applied, TA) *Clearing to his place; (M, K.); not quitting it.* (M.) — See also دَوَاوَةٌ.

دَوِيٌّ (applied to a man, S) Disease, disordered, distempered, sick, or ill: (T, M, K.) or whose جَوْفٌ [i. e. chest, or belly,] is in a bad, or corrupt, state, by reason of a disease. (S.) the former word has a dual form and a pl., [which is دَوَاوِيٌّ and a fem., (M), which is دَوَاوِيَّة: (S); but دَوِيٌّ is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M), being originally an inf. n. (S) A poet uses دَوِيٌّ the latter as meaning disordered, or ill, by reason of intense drowsiness. (M.) — [Hence,] one says, إِنَّهُ لَدَوِيُّ الصَّدْرِ [meaning *Verily he is one whose bosom is affected with rancour, malevolence, malice, or spite: see 1, second sentence:]* and a poet says,

وَعَيْنَكَ تَبْدِي أَنَّ صَدْرَكَ بِي دَوِيٍّ \*  
[And thine eye shows that thy bosom is affected

with rancour towards me]. (Lth, T.) — دَوِيٌّ A land in which are diseases (As, T, S.) a land that is unsuitable [or unhealthy]; as also دَوِيَّةٌ and دَوِيَّةٌ. (M, K.)

دَوَاوَةٌ [vulgarly دَوَاوَةٌ, An ink-bottle; and, more commonly, an inkhorn, i. e. a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle, the most usual kind is figured in my work on the Modern Egyptians, ch ix,] a certain thing, (S, M, Mgh, K.) well known, (M, K.) from which one [takes the ink and instruments with which he] writes: (S, Mgh) pl. دَوَاوِيٌّ (S, M, K.) [or rather this is a coll. gen. n.] and دَوَاوِيٌّ (T, S, M, K.) which is pl. of دَوِيٌّ (S, TA.) as also دَوِيٌّ (M, K.) and دَوَاوِيَّتٌ (S, Mgh.) which is applied to a number from three to ten [inclusive]. (S.) — Also The mind, or skin, of the colocynth, and of the grape, and of the melon; and so دَوَاوَةٌ. (K)

دَوَاوَةٌ (T, S, M, Mgh, K.) and دَوَاوَةٌ (S, M, K.) said in the Sgh to be a subst. from دَوَاوَةٌ and دَوَاوَةٌ (M, K.) the last on the authority of El-Hejere, and the first that which is commonly known, (TA.) A medicine; a remedy: (T, M, Mgh, K.) دَوَاوِيَّةٌ (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.

يَقُولُونَ مَخْمُورٌ وَهَذَا دَوَاوَةٌ \*  
عَلَىٰ إِذْنٍ مِّنِّي إِلَى النَّبْتِ وَاجِبٌ \*

[They say, “He is affected with the remains of intoxication,” and this is his remedy: on me, if the case be so, walking to the House of God is incumbent:] meaning that they said, “Flogging, and chastisement, is his دَوَاوَةٌ.” but he says, “On me is incumbent a pilgrimage walking if I have drunk it:” but it is said [by some] that دَوَاوَةٌ is only an inf. n. of دَوَاوَةٌ, like دَوَاوَةٌ. (S.)

دَوَاوَةٌ also signifies Food. (M, TA.) — And *The means by which a horse is treated, consisting in what are termed تَصْبِيرٌ and حَنْزَلٌ [explained in the second paragraph of art. صبر and the first of art حنزل]: and the means by which a young woman, or female slave, is treated in order that she may become fat: and also applied to milk; because they used to effect the تصبِير of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called تَغْيِيَةٌ; because she has it given to her in preference, like as the goat lute, and the child. (S, TA.)*

دَوَاوَةٌ: see the next preceding paragraph.

دَوَاوَةٌ: see دَوَاوَةٌ, in two places.

دَوِيٌّ A sound: (M.) or a confused and continued sound [حَفِيفٌ] as [the rustling, or murmuring,] of the wind; and [the rustling] of a bird; and [the humming, or buzzing,] of bees: (S, K.) and the distant sound of rain and of thunder: (T); or, as some say, particularly the [rumbling] sound of thunder: (M.) [and a ringing in the

ears, as in the saying] **الطَّعَامُ حَتَّى سَمِعْتُ دَوْبًا لِبَسَامِي** [*My belly became empty of food so that I heard a ringing in my ears*]. (T.) = [It is also an epithet; whence] **أَرْضٌ دَوِيَّةٌ** : see **دَو**, last sentence.

دَوِيّ [an epithet; whence] . أَرْضُ دَوِيَّةَ . see دَوِيّ, last sentence.

ذَوَابَّةٌ *A thin skin, (S, M), a substance that resembles the pellicle of the egg, (Lh, M, K), that overspreads the surface of milk (Lh, S, M, K) and of broth (S, M) and of [this kind of potage called] هَرَسَةٌ (Lh, M, K) and the like (K) when the mind blazes upon it; (Lh, M, K); as also ذَوَابَّةٌ. (S, M, K) — And in, or upon, the teeth, A greenness. (M, K).*

دَوَانَةُ : see the next preceding paragraph.

دَوَوِي and دَوَاتِي (MA) and دَاوِي (TA [app. دَاوِي]) The bearer of the دَوَاة. (MA, TA.) [In recent times, the Pers. word دَوَدَن or دَوَدَان has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances]

دَوَوِي : see what next precedes : = and see  
also art. دَو.

دَوِي :  
دَوِي :  
دَوِي :  
دَوِي : } see art. دَو.

**مُدَوٍّ** *Much*, or *abundant*, food; as also مُدَوٍّ. (M, K. [The latter word erroneously written in the CK مُدَوٍّ.]) — Milk *having upon it what is* termed دَوَّةٌ, like the pellicle of the egg: (K, TA:.) and water *overspread with a slight coat of particles blown upon it by the wind*; as also مُدَوٍّ. (T.) And مَرَقَةٌ دَوِيَّةٌ و مُدَوِيَّةٌ *A mess of broth having much grease [floating upon its surface]*. (M.)

دَايَة, mentioned in this art. in the M and TA :  
see art. دَاي.

دَوَانِي: see دَاوِي

دَاوِيَّةٌ and دَاوِيَّةٌ : see art. دَو.

مَدُونٌ, applied to clouds (سَحَابٌ, S, K), *Thundering*: (K:) or vehemently, or loudly, *thundering*, and in a state of commotion. (S).—See also دَاوَد, in three places. — [Hence,] اَرْضٌ مَدُونَةٌ *Land overspread with various herbage*; as though it were the دَوَايَةِ of milk: or having abundant herbage of which nothing has been eaten. (T).—And اَمْرٌ مَدُونٌ *An affair that is [as though it were] covered*: (K:) or an affair of which one knows not what is behind it; as though it were covered and concealed by a دَوَايَةِ. (M).—Also *The maker, or manufacturer, of the دَوَايَةِ*. (TA: but there written مَدِينٌ.)

**دَبُوذ**  
**دَبُوذ** *A garment, or piece of cloth, having a double roof; expl. by دُو نُونَن pl. دَبَابُذ* [an anomalous form of pl.] and دَبَابُذ (K.) or دَبَابُذ has this signification; expl by دَبَابُذ [in form] as though [an irreg.] pl. دَبَابُذ, of the measure فَعُول (S, L; ) arabicized word, from the Persian دُو بُود [دُو بُود] (A'Obeyd, S, L, K:\*) sometimes arabicized with an unpuncted د [for its final letter]. (S, L, K.) (See دَبَابُذ.)

دَيَاوُذُ : see above, in two places.

**دَبِثْ**

1 دَبِثْ, uor. دَبِثْ, inf. نَدَبِثْ, *It (a thing) was, or became, soft, or supple; and easy - whence the term دَبِثْ. (Mṣb) — [And hence,] دَبَات, uor. as above, inf. نَدَبَات, ۱ He was, or became, a vittol, or tame cuckold, or] without jealousy, and regardless of shame: so in the Nawādir of Abū-ʿAlaṣ Zekeriyā Ibn-Hārūn Ibn-Zakereyāh El-Hejerec: (TA:) and نَدَبِثْ signifies ۱ the contracting the part, or performing the office, [of a pimp, or vittol; or] of a pimp to one's own wife. (T. K.)*

2. دَسَّتُهُ, [inf. n. تَدَسَّيْتُ] *He softened, or suppled, it; and made it easy.* (Msb.) You say also, دَسَّتُهُ الْبَطَارُكُ *The instruments called مطارق softened, or suppled, it; namely, a thug. (M.)* — *†* *He made it (a road) even, smooth, or easy to walk or ride upon.* (M.T.A.) — *†* *He smoothened it; namely, an affair. (M.)* — *†* *He broke, or trained him, namely, a camel, in some measure [so as to subdue his refractoriness]. (M.)* — And in like manner, [He prepared it in some measure; namely,] a skin in the tan, or tanning-liquid and also a spear in the نَقَاف [or straitening-instrument]. (M.) — *†* *He subdued him; or rendered him submissive, (S, M, K,) and gentle; namely, a man. (M.)* — *رَبَّيْتُ بِالْأَعْيَارِ* occurs in a trill, as meaning *by abasement, or by tyranny, oppression, or injury.* (T.A.) — And *†* *It (time, or fortune, or trial him, or proved him, and rendered him experienced, and submissive. (M.)*

5: see 1.  
 دِيْثُ ٱ The act, or conduct, of the دِيْثُ [or mittil, &c.]. (Msb.) [See also دَاثُ, of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] = It is also said to signify *A distortion in the tongue*: so in the Nh: or, as some say, the word in this sense is دِيْثُ. (TA.)

دَيُوتْ, (written by some دَيُوتْ, without tash-deed, which is strange, TA.) a word of well-known meaning, (K̄), + [A vittol, or tamed cuckold;] one to whose wife another man comes with his [the husband's] knowledge: (Th, M:) or one to whose wife other men go in so that he sees them; as though he had softened, or supplied, [or tamed,] himself to endure this: (M:) or one who is not jealous of him who

goes in to his wife: (Mgh.) or a pimp to his own wife: (T.) or one who is not jealous of his wife: (T, Mgh.) or *i. q.* ذَنُوع *i. e.* one who has no jealousy: (S.) or a submissive, compliant, man, without jealousy: (A:) said to be an arabized word from the Syriac: or from ذَمِيْت as an epithet applied to a camel, explained below; and if so, tropical: (TA.) or from ذَات [q. v.] (Mgh.).

**مَرْتَبٌ** † A camel broken, or trained, so that his refractoriness is subdued: (T.) or † broken, or trained, but not thoroughly. (A.) — † A road beaten, or trodden, (S, A, TA,) and made even, or easy to walk or ride upon: (S, TA.) or that has been travelled until it has become plain, or conspicuous. (T, TA)

دِخ  
2. دِخ, uif. n. دُخ: see 2 in art دُخ, in  
two places.

دید  
2. دید: see 1 in art. دید

دَدَنُ } see دَدَنُ  
دَدِيدُ }  
دَدَانُ }

ذير

ذیر : see url.

ذیر :  
ذیر :  
ذیرانی :  
ذیر :  
ذیرہ :  
ذیر :  
ذیار :  
ذیور :

دِیَص

1. دَاَصَ, aor. یَدِیْصُ (S, M, A, K,) inf. n. دِیْصَانُ (S, M, K) and دِیْصُ (M,) *He*, or *it*, *derlined*, *turned aside*, or *from the right course* or *direction*; syn. رَاغَ (M, K, TA,) in the copies of the S, [and in the CK, and in a copy of the A,] رَاغَ, with رَءَ [instead of زَا] (TA,) and حَادَ: (S, A, K:) *he deviated from the road*. (M, TA, T.) — *He* (a man, M) *flaid* (M, K) *from war*, or *battle*. (K.) — *It* (anything) *moved about beneath one's hand*. (M, K.) You say, دَاَصْتُ السَّيْفَ (S, A,) or النُّعْدَةَ (S, M, K,) which is the same, (S,) inf. ns. as above, (M.) *The ganglion wobbled*, or *moved to and fro*, or *went and came*, (S, A, K,) *being put in motion by the hand*, (S,) or *beneath the hand of him who put it in motion*, (K,) or *beneath the skin*: (A:) or *slipped about* (تَرَلَقَتْ) *between the skin and the flesh*. (M.) And in like manner you say, دَاَصْتُ السَّيْفَ فِي الْمَاءِ [The fish glided about, to and fro, in the water]. (A.) — Also, (K,) inf. n. دِیْصُ (Ibn-'Abbād,) *He was*, or *became*, *brisk*, *lively*, or *sprightly*: (Ibn-'Abbād, K:) said of a groom. (Ibn-'Abbād.) — And *He* (a man, TA) *was*, or *became*, *low*, or *vile*, *after highness of rank or condition*. (K.)

7. انداص *It (a thing) slipped out* (إِسْتَلَّ) from the hand. (S, M, K.) — انداص عَلَيْنَا بَغْتَرٌ (S, M, K.) *He came upon us suddenly, or unawares, with evil, or mischief, syn. مَجْمَرٌ, (M,) or فَاجٍ أو فَاجِيَةٌ.* (K.)

وَدَّيْصُ (so in the TA,) or وَدَّاصَةٌ (so in a copy of the M,) *The motion of flight.* (M, TA.) [See also 1, and see دَائِصٌ]

دَاصَةٌ: see دَيْصٌ. = Also pl. of دَائِصٌ [q v] (S, K.)

دَوَّيْصُ [so in the TA, but probably دَوَّيْصُ, like its syn. دَوَّيْصُ] with kest, *That moves about.* (Ibn-Abbād, TA.)

دَيَّاصُ *A man over whom one cannot get power:* (S, K.) or *strong in the muscles:* (M:) or a man whom one cannot seize because of the strength of his muscles: (Aq, TA) or a fat man. (K.) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF.) and with ذ, a fat woman: (TA:) or a woman bulky, (A,) or fleshy, (AA, K, TA,) and short, (AA, A, K, TA,) and that quivers, or quakes [by reason of her abundance of flesh]: (AA, A, TA.) or a fleshy woman, and a short woman. (CK.)

دَائِصٌ *A thief:* pl. دَاصَةٌ. (S, K.) — *One who comes and goes.* (IB, TA) — *One who follows the magistrates, and goes round about a thing.* (Ibn-Abbād, K.) — The pl., mentioned above, also signifies *Men who flee from war, or battle, or who put themselves in motion for flight.* (TA) — And *The lowest or basest or meanest sort of mankind, or of people; because of their being much in commotion:* (Kr, M.) one of such is termed دَائِصٌ. (M.)

مَدَاصُ *A diving-place, or plunging-place, in water:* (El-Mohcet, K:) *a place in which fish go to and fro.* (A.)

مَدَيْصُ [app. *A place where a person, or thing, declines; or turns aside, or from the right course or direction:* a meaning which seems to be indicated in the S and TA]. A rûjiz says,

إِنَّ الْجَوَادَ قَدْ رَأَى وَبَيْصًا  
فَإِنَّمَا دَاصَتْ يَدُصْ مَدَيْصًا

[*Verily the courser has seen its glistering; and wheresoever it turns aside, he turns aside at its place of turning aside.*] (S, TA.)

إِنَّهُ لَيُنْدَاصُ بِالسَّرِّ (S, K) *Verily he is one who comes suddenly, or unawares, [upon others] with evil, or mischief; one who is wont to make [others] full [so I here render وَقَّاعٌ] therewith.* (K.)

## ديف

1. دَافَةُ, aor. يَدِيفُهُ, inf. n. دَيْفٌ: see 1 in art. دوف.

## ديك

دِكْ *a cry used in chiding domestic cocks.* (K.)

دِيكٌ *a word of well-known meaning, (S, K,) The domestic cock; i. e. the male of the دَجَاجَ (Mgh, TA.) pl. (of mult TA) دِيكَةٌ and دُوكٌ (S, Mgh, K) and (of pauc. TA) أَدْنَاكُ. (K.) Sometimes it is employed as meaning دَجَاجَةٌ (K,) [which is a n un, applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,*

وَزَقَّتِ الدِّيكُ بِصَوْتِ زَقَّا

[*And the cock muted with a sound, with vehement muting;*] (K:) because the دِيكُ is also a دَجَاجَةٌ: so says ISd. (TA) — دِيكُ الْجَنِّ *[The rock of the jinn, or gumi; a certain little creeping thing, or insect, (دَوْبَةٌ), found in gardens.* (Kaw) And the surname of the poet 'Abil-Es-Selâm (K) = Solicitously affectionate; compassionate: (K:) or solicitously affectionate; affectionate to offspring; applied to a man, in the dial. of El-Yemen: so accord. to El-Muarrîj, who says that hence the دِيكُ [or domestic cock] is thus called. (TA.) = *The [season called] رَجَبُ [here meaning spring]; as though so called because of the various colours of its plants, or herbage, (K, TA) and thus likened to the دِيكُ [or domestic cock].* (TA) = *One, and all, of the three stones on which the cooking-pot is placed: used alike as sing. and pl. (El-Muarrîj, K.)* = *The prohibitory bone behind the ear of the horse:* (K:) IKh explains it as meaning a certain bone behind the ear; not particularizing a horse nor any other animal (IB.)

[دِيكَةٌ is said by Golius, as on the authority of the K, in which it is not found, to be sometimes used as signifying *A domestic hen.*]

مَدِيكَةٌ and مَدَاكَةٌ and أَرْضُ مَدَاكَةٍ *A land abounding with دِيكٌ [or domestic cocks].* (K.)

أَرْضُ مَدِيكَةٍ: see what next precedes.

## ديمر

1. دَامَتِ السَّاءَةُ, aor. تَدِيمِرُ, inf. n. دِيمِرُ: see 1 in art. دودمر.

2. دَيْبَتِ السَّاءَةُ: and دَيْبُوا said of horses: see 1 in art. دودمر, in the latter half of the paragraph, in three places.

مَا زَالَتْ السَّاءَةُ دَيْبًا دَيْبًا: see دودمر, in art. دودمر.

دِيمِرَةُ: see دِيمِرُ.

دِيكَةُ: see art. دودمر.

دِيصِمَةٌ and دِيصِمَةٌ: see art. دودمر.

دَوَّيْصُ: see دَائِصٌ, in art. دودمر.

دومر. مَدِيكَةٌ and أَرْضُ مَدِيكَةٍ: see art. دودمر.

## دين

1. دَانٌ, (IAqr, S, K, TA,) aor. يَدِينُ, (IAqr,

M, K, TA,) [inf n دِينٌ (which see below,) in this and most of the other senses, or the inf n. is. دَانٌ and دِينٌ is a simple subst.,] *He was, or became, obedient; he obeyed.* (IAqr, S, M, K, TA) this is the primary signification: or, as some say, the primary signification is the following, namely, *he was, or became, abased and submissive.* (IAqr, K, TA) or *he was, or became, abased and enslaved and obsequious.* (S.) You say, دَانٌ لَهُ, (S,) and دَانَتْهُ, (M, TA,) *He, and I, was, or became, obedient to him [&c], or obeyed him [&c].* (S, M, TA) And دَانَتْهُ, (M, K,) aor. دَانَتْهُ, (K,) *I served him, did service for him, or ministered to him, and acted well to him.* (M, K) — [Hence,] *He became [a servant of God, or] a Muslim.* (TK.) You say, دَانٌ بِإِسْلَامٍ, inf. n. دِينٌ, with kear, [and دِيَانَةٌ] *He became, or made himself, a servant of God by [following the religion of] El-Islâm,* [i. e. he followed El-Islâm as his religion,] and so, دَانٌ يَكُونُ, (Mgh.) And دَانَتْهُ, (S,) and دَانَتْهُ, (M, K,) inf. n. دِيَانَةٌ [and دِيَانَةٌ]; and تَدِينُ, [and تَدِينَتْهُ] *He, and I, followed such a thing as his, and my, religion;* (S, TA:) from دِينٌ as signifying "obedience." (S.) And دَانَتْهُ *He followed them in their religion; agreed with them, or was of one mind or opinion with them, upon, or respecting, their religion; took, or adopted, their religion as his.* (TA) And the trad. of 'Alo, دَانٌ يَدَانُ, *مَحَبَّةُ الْعُلَمَاءِ دِينٌ يَدَانُ* [The lore of the learned is a kind of religion with which God is served]. (TA.) In the phrase دَانِ يَدِينُونَ دِينَ الْحَقِّ [Nor follow the religion of the truth, or the true religion], in the Kur ix 20, El-Islâm is meant. (Jel.) = Also *He was, or became, disobedient; he disobeyed; and he was, or became, mighty, potent, powerful, or strong; or high, or elevated, in rank, condition, or state; noble, honourable, glorious, or illustrious.* (IAqr, T, K.) Thus it bears significant count. to those mentioned in the first part of this paragraph. (MF) = Also, (S, M, Mgh, K,) first pers. دَانْتُ, (T, Mgh,) aor. as above, (T, S, Mgh,) inf. n. دِينٌ, (S, Mgh,) from الدِّيَانَةُ, (Mgh, [see 3,]) i. q. الدَّيْنُ (IKr, M, Mgh, K,) or [rather] أَخَذَ دَيْنًا (T,) [*He took, or received, a loan, or the like; he borrowed, or he took, or received, or bought, upon credit; which is the meaning generally obtaining: and* دَانٌ and دَانٌ and دَانٌ signify [in like manner] أَخَذَ دَيْنًا (K:) or the first, i. e. دَانٌ, signifies *he sought, or demanded, a loan, or the like;* (ISk, S, Mgh, Mgh;) as also دَانٌ and دَانٌ (S, Mgh;) and he became indebted, in debt, or under the obligation of a debt: (S:) and دَانٌ and دَانٌ and دَانٌ signify *he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like* أَخَذَ دَيْنًا (M:) or the first and last of these three signify *أَخَذَ الدَّيْنُ* [which means the same]: but دَانٌ signifies *he gave, or granted, what is termed دَيْنٌ [meaning a loan, or*

the like: or he gave, or granted, or sold, a thing upon credit]: (TA:) accord. to Esh-Shaybānī, this last verb signifies *he became entitled to a debt from others [or from another]*: Lih says that it (أَدَانَ) signifies *he was, or became, such as is termed مُسْتَدِينٌ*; [i. e. it is *syn nith* استدان, as it is said to be in the M and K;] but [Az says], this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means *he sold upon credit; or became entitled to a debt from others [or from another]*; (T, TA;) or *he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them*: (S:) and accord. to Sh, أَدَانَ signifies *he became much in debt*. (T, TA.) El-Ahmar cites the following verse of El-Ojeyr Es-Saloolē.

\* نَدِينُ نَقِضِي اللَّهَ عَا وَقَدْ نَرَى  
\* مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضَعِيعَ

[We incur debt, and God pays for us; and sometimes, or often, we see the places of overthrown of a people, who incur not debt, in a state of perdition]: in the S [and the T] ضَعِيعًا; but correctly as above; for the whole of the قصيدة مُصَفَّوْنَةٌ. (IB, TA.) And it is said in a trad., أَدَانَ, (S, K,) or, as some relate it, دَانَ, (K,) *He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way*: (S, TA:) or both mean *he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him*. (K, TA [see also other explanations voce مُعْرِضٌ]) أَدَانَ signifies *he bought upon credit*: (K:) or [thus and also] the contr., i. e. *he sold upon credit* (T, K.) — It is also trans.; and so is أَدَانَ. (Mgh.) You say, دَانَهُ, (M, Mgh, K, [in the CK دَانَهُ is here put for دَانَهُ]) inf. n. دَانٌ; (TA,) and أَدَانَهُ, (M, Mgh, K,) inf. n. دَانَةٌ; (TA;) *I gave him, or granted him, to a certain period, what is termed دَانٌ [meaning the loan, or the like, I lent to him: or I gave him, or granted him, credit; or sold to him, upon credit]*: (M, K, TA:) so that he owed a debt: (TA:) and i. q. أَقْرَضَهُ, *or granted him, a loan, or the like*; (M, Mgh, K;) as also دَانْتَهُ: (Mgh:) or دَانَهُ has this last meaning: (A'Obeyd, S, M:) and أَدَانْتَهُ signifies *I sought, or demanded, of him a loan, or the like; syn. اسْتَقْرَضْتُ مِنْهُ*; as also اسْتَدَانْتَهُ. (M.) or دَانْتَهُ has each of the last two meanings: (A'Obeyd, T, Mgh:) and signifies also *I received from him a loan, or the like*. (K.) And one says, أَدَانِي دَاهِرَ عَشْرَةِ دَرَاهِمٍ meaning *Lend thou to me ten dirhems*. (S, TA) — دَانَهُ, (S,) first pers. دَانَهُ, (M, Mgh, K,) inf. n. دَانٌ (S, M, K) and دَانٌ, (M, K,) or the latter is the inf. n. and the former is a simple subet, (M,) also signifies *He repaid, requited, compensated, or recompensed him*, (S, M, Mgh, K,) *inf. n. دَانَهُ*; and so دَانَهُ, inf. n. دَانَةٌ. (M.) And دَانَهُ *We did to* Bk. I.

them like as they did to us. (Ham p. 10.) One says, كَذَبْتَ دَيْنَ ثَدَانَ, (T, S, M,) a prov., (M,) meaning *Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.*; (S, M;) i. e. *according to thy deed thou shalt be repaid, or requited, &c.*: (S:) or, as some say, *like as thou doest, it shall be done to thee*. (M:) or *like as thou doest thou shalt be given, and repaid, &c.* (T.) And it is said in a trad., اَللّٰهُمَّ دِنَهُمْ كَمَا دَانَهُمْ, meaning *O God, repay them, or requite them, &c., with [the like of] that which they do to us*. (TA.) — اَللّٰهُ يَدِينُ مِنَ الْجَمَّةِ لِلْقَرَّةِ, a trad. of Selmán, means *God will assuredly retaliate [for her that is harmless upon her that is horned]*. (TA.) — And one says, مَنْ دَانَ نَفْسَهُ, i. e. *He who reckons with himself [gains]* (Ham p. 10. [Or the verb may here have the meaning next following.]) — Also, دَانَهُ, *He abused him, (T, S, K,) and enslaved him*. (T, S.) Hence, (T,) it is said in a trad., اَلْكَيْسُ مَنْ دَانَ اَلْكَيْسَ، (S, T,) i. e. [The intelligent is] *he who abuses, and enslaves, himself [and works for that which shall be after death]*. or, as some say, *who reckons with himself*: (T:) or, accord. to some, *who overcomes himself*. (TA.) And دَانَهُ, (K,) first pers. دَانَهُ, (T,) signifies *He made him to do that which he disliked*. (AZ, T, K.) And دَانَهُ *He was made to do that which he disliked*. (T.) — And دَانَهُ, inf. n. دَانٌ, *I ruled, governed, or managed, him, or it*. (M, TA.) And *I possessed it; owned it; or exercised, or had, authority over it*. (Sh, S, K, TA.) — دَانٌ, (IAqr, T, K,) aor. دَانٌ, (K,) [inf. n., app., دَانٌ, which see below,] signifies also *He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil*: (IAqr, T, K;) and, accord. to Lih, (T,) دَانٌ signifies *he was accustomed or habituated*: (T, M:) or, as some say, دَانٌ signifying “custom,” or “habit,” has no verb. (M.) — And *He (a man, IAqr, T) was, or became, smitten, or affected, by a disease*. (IAqr, T, K.)

2. دَانَهُ, (S, Mgh, Mgh, K,) inf. n. دَانٌ, (S, K,) *He left him to his religion; (S, Mgh, Mgh, K;) left him and his religion, not opposing him in that which he held allowable in his belief*. (Mgh.) — *He believed him*: so in the saying, دَانَهُ فِي الْقَضَاءِ [He believed him in respect of the judgment, or judicial decision], (T, M, Mgh,\*) and فِيمَا بَيْنَهُ وَبَيْنَ اَللّٰهِ [in respect of what was between him and God]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — دَانْتُ اَلْحَالَفَ (T, TA) *I confirmed the swearer* (قَوَيْتُهُ [so in the TA, but in the T بَرَيْتُهُ, app. for بَرَانَهُ, I held him, or pronounced him, to be clear, or pure, if not a mistranscription for قَوَيْتُهُ]) in that which he swore. (T, TA.) — See also 1, in the latter half of the paragraph. — دَانْتُ الْقَوْمَ *I made him ruler, governor, or manager of the affairs, of the people, or company of men*. (M.) And دَانَهُ النَّاسَ, (T, TA,) inf. n. as above, (TA,) *He made him to possess the*

thing; to own it; or to exercise, or have, authority over it. (T, TA.) El-Hotēl-ah says, (T, S, M,) addressing his mother, (T,)

\* لَقَدْ دَيْتُ أَمْرَ بَيْتِكَ حَتَّى  
\* تَكْتَبِرَ أَدَقَّ مِنَ الْقَلْبِينِ

(T, S, M,) meaning مُنَكِّتٌ [i. e. *Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flow*]. (T, S.) And hence the saying, يَدِينُ الرَّجُلُ أَمْرَهُ, i. e. يَمْلِكُ [The man shall be made to have the ordering of his affair, or affairs, or case]. (Sh, T.)

3. دَانِيَةً, (S, M, A, K,) inf. n. دَانِيَةٌ and دَانٍ, (TA,) *I dealt, or bought and sold, with him upon credit; (A, TA;) I dealt, or sold and bought, with him, giving upon credit and taking upon credit; (S, TA;) or I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me*. (M, K.) — *I dealt with him upon credit, giving or taking*. (Ksh\* and Bḡ in n. 282.) — See also 1, in the latter half of the paragraph. — Each of the inf. ns. mentioned above is also syn. with مُسَاكَمَةٌ [The summoning another to the judge, and litigating with him &c.]. (TA.)

4. دَانَهُ, inf. n. دَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — As a trans. v.: see 1, in the latter half of the paragraph, in four places. — [The following significations, namely, “Subegit,” and “Pensavit,” assigned to this verb by Golius as from the authority of the KL, and “Voluit sibi esse servum,” and “Servum cepit,” followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.]

5. تَدَانٍ: see 1, in the former half of the paragraph, in three places.

6. تَدَانِيَا *They sold and bought, one with another, upon credit; and in like manner تَدَانِيَا is said of two persons: (S:) or they took, or received, or bought, upon credit [app. one of another]: and so إِدَانِيَا [which is a variation of the former]. (M.)* إِذَا تَدَانَيْتُمْ بَدَيْنَ [in the Kur ii. 282, means *When ye deal, one with another*, (Ksh, Bḡ, Jel, Mgh,) upon credit, giving or taking, (Ksh,\* Bḡ,) or by prepayment, (Jel, Mgh,) or lending or the like, (Jel,) &c. (Mgh.)

8. دَانًا, originally إِدَانًا: see 1, in six places.

10. اسْتَدَانَ, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — *He sought, or demanded, of him what is termed دَيْنٌ [meaning a debt]: and also i. q. اسْتَقْرَضْتُ مِنْهُ*. (M.) See 1, in the latter half of the paragraph.

دَيْنٌ [is an inf. n. of 1: — and is also a simple subet, and] properly signifies [A debt; such as] the price of a thing sold [which the purchaser is under an obligation to pay]; and a dowry [which one engages to pay]: and a loan, or the like; syn. قَرْضٌ. (Mgh:) or it is [a debt] such as has an appointed time of falling due: what

has not such an appointed time is [properly, but not always,] termed قَرْضٌ (K:) and دَيْنَةٌ signifies the same as دين (T, M, K) in the sense above explained: (K:) a valid دين (ذَيْنٌ صَحِيحٌ) is such as does not become annulled save by payment, or by one's being declared clear, or quit: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دين, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دين is also applied to [a debt incurred by] a thing taken unjustly, injuriously, or by violence; as being likened to a دين properly so called: (Msb:) and it signifies also anything that is not present: [app. meaning anything to be paid, or done, at a future time:] (M, K:) the pl. [of pauc.] is دَيْنُون (Lh, M, K) and [of mult.] دَيُون (S, M, K) [and in the CK is added and with kear; but this is a mistranscription for دَيْنَةٌ, as syn. with اَدْنَتْهُ, which follows it, connected therewith by وَ:] the pl. of دينٌ is دَيْنٌ (T.A.) You say, دَيْنَةٌ دَيْنَةٌ وَمَا أَكْثَرُ دَيْنَتِهِ [How great in amount is his debt!]; both meaning the same. (AZ, T.) And دَيْنَةٌ لَطَلَبِ الدَّيْنَةِ i. e. الدَّيْنُ [I came for the demanding of the debt]. (AZ, T.) And عَلَيْهِ دَيْنٌ [On him lies a debt; i. e. he owes a debt]. and دَيْنٌ لَهُ [To him is due a debt; i. e. he has a debt owed to him]. (S, TA.) And اِشْتَرَى بِالْذَّيْنِ [He bought upon credit]: (K:) and اَخَذَ الدَّيْنَ (IKT, M, Msb, K) or [rather] اَخَذَ دَيْنًا [signifies the same; or he took, or received, upon credit: or he took, or received, a loan, or the like; he borrowed]: (T, K.) and اَخَذَ بِدَيْنٍ [likewise signifies the same; or he took, or received, by incurring a debt]. (M.) And بَاعَ بِالْذَّيْنِ [He sold upon credit]: (K:) and بَاعَ دَيْنًا [signifies the same; or he sold to him upon credit]: and اَعْطَيْتُهُ الدَّيْنَ [signifies the same; or I gave him, or granted him, credit: or I gave him, or granted him, the loan, or the like]. (M, K, TA.) — [Hence,] † Death; (K, TA.) because it is a دين [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ اللَّهُ بِدَيْنِهِ † [May God smite him with his death]. (TA.) — Thageloh Ibn-'Obeyd says, describing palm-trees,

\* تَقْسَمُ حَاجَاتِ الْجِبَالِ وَصُفْيِهِرْ \*  
\* وَمَهْمَا تَقْسَمَنَّ مِنْ ذَوْبِهِرْ تَقْشُ \*

[They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay]; by the ذَوْبُ meaning what is obtained of their fruit that is gathered. (M, TA.)

دينٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] Obedience; (T, S, M,

K:) as also دَيْنَةٌ (K: [in the M it is said, without any restriction, that دَيْنَةٌ is like دَيْنٌ:] this is its primary meaning: and its pl. is اَدْيَانٌ or, as some say, its primary meaning is that next following: (TA:) a state of abasement, (M, K, TA.) and submissiveness. (TA.) الله الدَّيْنُ means Obedience to, and the service of, God. (T, K \*) ومن أَهْسَنَ, in the Kūr [iv. 124], وَمَنْ أَهْسَنَ دَيْنًا مِمَّنْ أَسْلَمَ وَهَبَهُ اللَّهُ means [And who is better] in obedience [than he who resigns himself to God?]. (Er-Rāghib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِي الدِّينِ, means [There shall be no compulsion] in obedience. (Er-Rāghib, TA.) — A religion; (K, and in one of my copies of this S.) pl. as above: (S) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kūr [iii. 17], إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ [Verily the only true religion in the sight of God is El-Islām]. (TA.) الدين is a name for That whereby one serves God. (S, K.) [It is applied to Religion, in the widest sense of this term, practical and doctrinal: thus comprehending الإِيمَانُ, which means "religious belief"] And it [particularly] signifies [The religion of] El-Islām. (M, K.) And The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men; syn. الشَّرْعُ. (TA.) And The belief in the unity of God. (K.) And Piety, or pious fear, and abstinence from unlawful things; syn. الزَّوْع. (S, K.) — Also A particular law; a statute; or an ordinance; syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَاءٌ [which signifies the same as حُكْمٌ]. (Kāṭādeh, T, K.) It is said in the Kūr [xii. 76], مَا كَانَ لِأَخِيكَ أَنْ يَأْخُذَ أَخَاكَ فِي، meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt; i. e. خُفْرٌ فِي خُفْرٍ، فِي قَضَائِهِ (Jel), or قَضَائِهِ (Kāṭādeh, T); for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to El Umawee, the meaning is, in the dominion of the King. (T.) — [A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.] It is said in a trad., of the Prophet, كَانَ عَلَى دَيْنِ قَوْمِهِ، meaning He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimages and their marriage-customs (Iāth, K, TA.) and their inheritances (Iāth, TA) and their modes of buying and selling and their ways of acting, (Iāth, K, TA.) and other ordinances of the faith [&c.]; (Iāth, TA) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (Iāth, K, TA:) or, as some say, the meaning here is, their dispositions, in respect of generosity and courage; from دين in the sense next following. (TA.) — Custom, or habit; (AZ, T, S, M, K:) as also دِينَةٌ (M, \* TA.) and business: (S, TA:) pl., as above, اَدْيَانٌ.

(M, TA.) Thus, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ ذَاكَ دِينِي That has not ceased to be my custom, or habit. (T, TA.) — A way, course, mode, or manner, of acting, or conduct, or the like. (K) — I. q. تَدْبِيرٌ [app. as meaning Management, conduct, or regulation, of affairs] (K.) — State, condition, or case. (S, M, K.) 18h says, I asked an Arab of the desert respecting a thing, and he said to me, دَيْنٌ عَنِّي هَذِهِ لِأَخِيكَ، [Hadst thou found me in a state other than this, I had informed thee]. (S, M.) — A property, such as is an unknown cause of a known effect; syn. خَاصِيَّةٌ. (KL) [The significations of "Via" and "Signum" and "Opera," mentioned by Golius as from the KL, I do not find in my copy of that work.] = Disobedience. (S, K.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] = Repayment, requital, compensation, or recompense (S, M, K.) or, as some say, such as is proportioned to the deed of him who is its object (TA.) Hence, مَالِكُ يَوْمِ الدِّينِ, i. e. [The King] of the day of requital, in the Kūr [i. 3]: (M, T, TA.) or the meaning in this instance is the next but one of those here following. (T, TA.) — Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating. (TA.) — A reckoning. (T, S, M, K.) [See the sentence next but one above.] Hence, in the Kūr [ix. 36], ذَاكَ الدِّينِ الْقِيمِ [is said to mean] That is the right, correct, or true, reckoning. (T, TA.) = Compulsion against the will: (K:) subdual, subjection, or subjugation; ascendancy: sovereign, or ruling, power; or power of dominion: (S, K:) master-ship, or ownership; or the exercise, or possession, of authority. (K, TA.) = A disease. (Lh, Iāth, T, S, M, K:) or, accord. to El-Mufaḍḍal, an old disease. (Iāth, T.) = [It is said to signify also] A constant, or a gentle, rain; as also دَيْنَةٌ (K:) accord. to the book of Lh, [by which is meant the 'Eyn,] (T,) rain that has been constantly, (T,) or usually, (K,) recurring in a place: (T, K) but this is a mistake of Lh, or of some one who has added it in his book. a verse of Et-Tirmidhī, there cited as an ex., ends with دَيْنٌ، which is in that instance syn. with مَوْدُونٌ، meaning "moistened;" its و being the primal radical, not the conjunction و; and دين as meaning any kind of rain being unknown. (T, TA.) = See also دَائِنٌ.

دَيْنَةٌ (so in the TT, as from the T,) or دَيْنَةٌ، with kear, (so in the TA.) A cause of death. (T, TA.)

دينٌ: see دَيْنٌ, in five places: = and دَيْنٌ, in three places: = and دَيْنَةٌ.

دينٌ Religious; or one who makes himself a servant of God; (S, Msb:) as also مُتَدِينٌ (S.)

دينٌ A requiter, (S, M, K,) who neglects not any deed, but requites it, with good and with evil; (K, TA.) in this sense, with the article ال, applied as an epithet to God: (S, M, TA:) a subduer; (T, K:) applied to a man in this sense; (T;) and also, in the same sense, with the article

إِل, to God: (TA.) *a judge; a ruler, or governor;* (T, K;) in these senses, likewise, applied to a man; and, with the article إِل, to God: (T:) *a manager, a conductor, or an orderer,* (S, M, K,) *of affairs of another.* (S.)

دَائِنٌ *A debtor;* (S, M, Mḡb, K;) as also مَدِينٌ and مَدْيُونٌ (S, M, Mḡb, K) this last of the dial. of Temneem, (M,) and مَدَانٌ (M, K) and مَدَائِنٌ (K:) or all of these, (M, K,) or مَدْيُونٌ (S, TA.) *one much in debt:* (S, M, K, TA.) and مَدَانٌ *constantly in debt:* (Sh, T:) and دَائِنٌ signifies *one who takes, or receives, a loan, or the like; who borrows; or who takes, or receives, or buys, upon credit:* (Sh, T, Mḡb:) and also *one who repays a debt:* (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also *one who gives, or grants, credit, or sells upon credit:* (Mḡb:) pl. دَائِنُونَ, with which دَيْنٌ is syn. [as a quasi-pl. n.], as in the saying of a poet,

وَكَاَنَ النَّاسُ إِلَّا نَحْنُ دَيْنًا

[And the people, except us, were debtors]. (S)

مَدَانٌ: see the next preceding paragraph.

مَدِينٌ: see دَائِنٌ. = [Also *Repaid, requited, compensated, or recompensed: and reckoned with.*]

أَيْتُنَا لَمَدِينُونَ, in the Kṣur [xxxvii. 51], means *Shall we indeed be requested, and reckoned with?* (S, TA.) [See also what follows, in two places.] = *Possessed; owned; had, or held, under authority:* (TA:) [and hence,] *a slave; fem. with ة:* (S, M, K:) [or] so called because abased by work. (K.) غَيْرَ مَدِينٍ, in the Kṣur [lvi. 85], accord. to Zj, means *Not held under authority* but Fr says, I have also heard [it explained as meaning] *not requited* [for your deeds]. (T.) [And it is said that] أَيْتُنَا لَمَدِينُونَ [mentioned above] means أَيْتُنَا لَمَلُوكُونَ [i. e. *Shall we indeed be held in possession, or under authority, as servants of God?*]. (M)

مَدِينَةٌ *A city*, syn. مَصْرٌ. (S, K.) so called because had, or held, in possession, or under authority. (S, TA.) [See also art. مَدَن.] —

أَنَا أَتَيْنَ مَدِينَتَهَا means *I am he who is acquainted with it;* (IAḡr, T, M, K;) like ابْنُ بَدَدِيَّتِهَا [q. v.]. (IAḡr, T.)

مَدَانٌ: see دَائِنٌ, in two places.

مَدْيَانٌ, applied to a man, (S, M, K,) and also to a woman, (M, K,) without ة, (M.) *One who gives, or grants, loans, or the like,* (Sh, T, M, K,) *to men,* (M,) *much, or often:* (Sh, T, K:) and also, (Sh, T, K,) *if you will,* (Sh, T,) *one who seeks, or demands, loans, or the like, much, or often:* (Sh, T, K:) thus bearing two contr. significations: (K:) or *one whose custom it is to take, or receive, by incurring debt, or to buy upon credit; and, to seek, or demand, loans, or the like.* (S.) or it is an intensive epithet, signifying *one having [many] debts:* (IAḡh, TA:) pl. مَدْيَائِينُ, (M, K,) masc. and fem. (TA.)

مَدْيُونٌ: see دَائِنٌ, in two places.

مَدِينٌ: see دَيْنٌ.





## ذ

The ninth letter of the alphabet; called ذَال : it is one of the letters termed مَحْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed لَيُّوَةٌ [or gingival], which are ذ and ز and ظ; wherefore it is substituted for ث in تَلْعَدُمُ for تَلْعَدُمُ; and it is said to be substituted for the unpointed ذ in تَسْرُدُ بِهِمُ [as some read] in the Qur [viu 59, فَتَسْرُدُ بِهِمُ]. (TA.) = [As a numeral, it denotes Seven hundred]

## ذَا

ذَا is said by Abou-Alee to be originally ذِي; the ي, though quiescent, being changed into ا: (M.) or it is originally ذِي or ذِي; the final radical letter being elided: some say that the original medial radical letter is ي because it has been heard to be pronounced with mülleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Mab.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*], relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Alk p. 36.) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هَذَا, [which see in what follows,] to what is near: (K in art. هَا.) [but the former is generally held to relate to what is near, like the latter:] or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذ, or ذ alone; and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلِ [This man], and ذَا الْفَرَسِ [This horse]: and the nom. and accus. and gen. are all alike: (T.) the fem. is ذِي (T, S, M, K, but omitted in the CK) and ذِي (S, M, K, but omitted in the CK), the latter used in the case of a pause, (S,) with a quiescent ه, which is a substitute for the ي, not a sign of the fem. gender, (S, M,) as it is in طَلْحَهُ and حَمَزَهُ, in which it is changed into ه when followed by a conjunctive alif, for in this case the ه in ذه remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِي (M); and ذَا and ذِي: (S and K. &c. in art. ذَا) for the dual you say ذَانِ and ذَانِ (M); ذَانِ is the dual form of ذَا (T, S) [and ذَانِ is that of ذَا used in the

place of ذِي]; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.:

(I'Alk p. 36.) the pl. is أُولَئِكَ [or أُولَئِكَ] (T, S, and I'Alk ib.) in the dial. of the people of El-Hijáz, (I'Alk,) and أُولَى [or أُولَى] (T, I'Alk) in the dial. of Temeem; each both masc. and fem. (I'Alk ib.)

[See art. أَلَى.] You say, ذَا أُخُوكَ [This is thy brother]. and ذِي أُخْتِكَ [This is thy sister]: (T.) and لَا أَتِيكَ فِي ذِي السَّنَةِ [I will not come to thee in this year]; like as you say فِي هَذِهِ السَّنَةِ and فِي هَذِي السَّنَةِ; not ذَا السَّنَةِ, because ذَا is always masc. (Ag, T.) And you say, ذَانِ أُخَوَاكَ [These two are thy two brothers]: and ذَانِ أُخَوَاتِكَ [These two are thy two sisters]. (T.) And

ذَانِ أُخَوَاتِكَ [These are thy brothers]: and ذَانِ أُخَوَاتِكَ [These are thy sisters]: thus making no difference between the masc. and the fem. in the pl. (T.) — The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذِي &c.], (T, S, M, K,) and is a particle without any meaning but

inception: (T.) thus you say هَذَا, (T, S, M,) and some say هَذَا, adding another ا; (Ks, T;) fem. هَذِي (T, S, M,) and [more commonly] هَذِي in the case of a pause, (M,) and هَذِهِ in other cases, (T, S,) and هَذَا, and some say هَذَا, but this is unusual and disapproved: (T.) dual هَذَانِ for the masc., and هَذَانِ for the fem.; (T;) said by IJ

to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هَذَانِ; (T;) some, also, make هَذَانِ indecl., like the sing. ذَا, reading [in the Qur xx. 66] إِنَّ هَذَانِ لَسَاحِرَانِ [Verily these two are enchanters], and it has been said that this is of the dial. of Belhārith [or Benu-l-Hārith] Iba-Kaah; but others make it decl., reading إِنَّ هَذَيْنِ لَسَاحِرَانِ (S, TA.) [see, however, what has been said respecting this phrase voce ذَا:] the pl. is هَؤُلَاءِ in the dial. of Temeem, with a quiescent ا; and هَؤُلَاءِ in the dial. of the people of El-Hijáz, with medd and hemz and khafā; and هَؤُلَاءِ in the dial. of Benu-'Okayl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا مَا إِلَهُ ذَا, introducing the name of God between مَا and ذَا; meaning *No, by God; this is [my oath, or] that*

by which I swear. (T.) In the following verse, of Jemeel,

وَأَتَى صَوَاحِبَهَا مُتَعَلِّقٌ هَذَا الْبَدَى  
مَنْحَ الْبُودَةِ عَيْرَنَا وَجَفَانَا

[it is said that] هَذَا is for هَذَا, (M,) i. e., ه is here substituted for the interrogative hemzah (S\* and K in art. هَا) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]; or, as some assert, هَذَا is here used for هَذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Karífie, TA in art. هَا) — One says also ذَاكَ, (T, S, M, K,) affixing to ذَا the ك of allocation, [i. v., meaning *That*], relating to an object that is distant, (T, S, and I'Alk p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Alk pp. 36 and 37,) and this ك has no place in desamantal syntax; (S, and I'Alk p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذَا to denote the distance of ذَا from the person addressed: (T.) for the fem. you say ذِيكَ (T, S) and ذَاكَ (S and K in art. ذَا, q. v.); but not ذِيكَ, for this is wrong, (T, S,) and is used only by the vulgar: (T.) for the dual you say ذَانِكَ (T, S) and ذَانِكَ, as in the phrases جَاتَنِي ذَانِكَ الرَّجُلَانِ [Those two men came to me] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ [I saw those two men]; (S;) and some say ذَانِكَ, with tesheed, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذَيْنِكَ, [which see in what follows,] the second ن being a substitute for the ل; (T on the authority of Zj and others;) and some say ذَانِكَ also, with tesheed, (T, S,) as well as ذَانِكَ: (T in this art., and S and K in art. ذَا, but there omitted in some copies of the S:) the pl. is أُولَئِكَ and أُولَئِكَ. (T, S.) ذَا is also prefixed to ذَا; so that you say, ذَا ذَاكَ [That is Zayd]: (S, TA.) and in like manner, for the fem., you say ذَا ذَاكَ and ذَا ذَاكَ (S and K in art. ذَا) but it is not prefixed [to the dual nor] to أُولَئِكَ. (S.) — You also add ل in ذَاكَ, (T, S, M, K,) as a corroborative; (TA;) so that you say ذَاكَ ذَاكَ, [meaning *That, That*], (T, S, M, K,) relating to an object that is distant, by common consent; (I'Alk pp. 36 and 37;) or hemzah, saying ذَاكَ ذَاكَ, (K,) but some say that this is a



تَذَابٌ نَبَاً (S, M, K) and تَذَابٌ لِبَاقَةً (M, K) + He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one: (S:) or he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter]. (M, K) — See also 1, in two places.

تَذَابٌ نَبَاً and تَذَابٌ نَبَاً He did a thing by turns, syn. تَدَاوَلَهُ (M, K, TA). [in the CK, erroneously, تَدَاوَلَهُ:] from الدَّلُّ [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

تَذَابٌ نَقْدٌ The نقد [or ugly sheep] became like wolves a prov., applied to low, mean, or ignominious persons, when they obtain ascendancy. (T, K.)

تَذَابٌ عَرَبٌ + A large bucket with which one goes to and fro; thought by Aq to be from تَذَابٌ الرَّجُلِ (M:) or in much [or quick] motion, ascending and descending. (M, K.)

ذُئْبٌ, also pronounced ذَيْبٌ, without ء, (S, Mgh, K), originally with ء, (T, S, S). The wolf, wild dog, or dog of the desert; كَلَبُ الْبَرِّ (M, A, K) applied to the male and the female; (Mgh,) and sometimes, also, (Mgh,) the female is called ذُئْبَةٌ:

(S, M, Mgh, K:) pl. (of pauc., S, Mgh) ذُؤَبٌ (S, M, Mgh, K), (ذُئْبٌ, S, M, Mgh, K), which may also be pronounced ذُؤَبٌ, with ي, because of the kesrah, (Mgh,) and ذُؤَبَانٌ (S, M, Mgh, K) and ذُؤَبَانٌ (TA). — You say, الذُئْبُ يَكْنَى أَبَا جَعْدَةَ [The wolf is surnamed Abou-Jaadah]: i. e. its surname is good, but its actions are foul. (TA. [See art. جَعَدَ and see also Freytag's Arab. Prov., i. 449.]) — And الذُئْبُ

يَأْكُلُ الْفَرَّانَ [The wolf lies in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) — And الذُئْبُ فِي ثَلَّةٍ [He is a wolf among a flock of sheep]. (A.) — And الذُئْبُ مَعْرَى وَظَلِيمٌ فِي الْخَيْرِ [A she-wolf among the goats, and a he-ostrich when tried]: i. e., in his evil nature he is like a [she]-wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it "Fly," says "I am a camel," and when one says to it "Carry a burden," says "I am a bird:" a prov. applied to a crafty and deceitful person. (TA.) — And أَكْثَرُ الضُّعَفَاءِ وَالذُّؤَبِ [The hyena and the wolf devoured them]; meaning † dearth, or drought: and وَذُئْبٌ سَعْبٌ ضَعْفٌ meaning † A year that was one of dearth, or drought, befell them. (A.) — الذُئْبُ لَا يَسْبَحُ [His wolf will not be satiated], a phrase used by a poet, means † his tongue [will not be satisfied]; i. e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذُئْبُ يَوْسُفَ [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) — ذُؤَبَانُ الْعَرَبِ (S, M, A, K), also pronounced ذُؤَبَانٌ, without ء, (TA.) [The wolves of the Arabs] means † the thieves, (M, K), or sharpeners, (K),

and paupers, (A, K), of the Arabs, (M, A, K); or the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.) — ذُؤَابُ الْقَضَا The wolves of the ghadd, that frequent the trees so called, (TA.) is an appellation of the sons of Karb Ibn-Málik Ibn-Hanbalah; (M, K); because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves (TA.) — دَاءُ الذُّؤَبِ [The wolf's disease] means † hunger; for they assert that the wolf has no other disease than hunger, (K, TA;) and they say أَجُوعُ مِنْ ذُؤَبٍ [More hungry than a wolf]; because he is always hungry: or † death; because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصْخَرُ مِنَ الذُّؤَبِ [More sound than the wolf]. (TA.) [Hence the prov., رَمَاهُ اللَّهُ بِدَاءِ الذُّؤَبِ:

see 1 in art. رَمَى.] — الذُّؤَبَانُ, in the dual form, [The two wolves,] is the name of two white stars [app. ζ and η of Draco] between those called أَطْعَارُ الذُّؤَبِ and (الْفَرْقَانِ) [The claws of the wolf] is the name of † certain small stars before those called الذُّؤَبَانُ. (K.) — عَنَبُ الذُّؤَبِ: see نَعْلَبٌ. — See also the next paragraph.

ذُؤَبٌ fem. of ذُؤَبٍ. (S, M, Mgh, K.) — Also الذُّؤَبُ [angular] intervening space between the دَقَاتِنَ [or two boards] of the [kinds of saddle called] سَنْجٌ and رَحْلٌ (S, K, TA) and غَبِطٌ, (TA,) beneath the place of juncture of the two curved pieces of wood, (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رَحْلٌ and قَبْ and قَبْ and the like; (M;) which fills, or lies, upon, (S,) or bites, or compresses, (M, K), the part called the مَسْجِسُ (S, M, K) of the beast. (M, K.) A poet says,

وَقَبَّ ذُؤَبُهُ كَالْبَلْبَلِ

[And a part of which the ذُؤَبُ is like the reaping-hook]. (M.) [See قَبَّوْشٌ.] Accord. to Iqan, the ذُؤَبُ [a coll. gen. n. of which ذُؤَبَةٌ is the n. un.] of the [saddle called] رَحْلٌ are The curved pieces of wood in the fore part thereof. (TA.) — Also † A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K,\*) like the grains of the [species of millet called] حَبَابُوسٌ (K), or smaller than those grains. (T, Mgh.)

ذُؤَبَانٌ pl. of ذُؤَبٍ. (TA.) — Also, accord. to A.A. (S, S): The hair upon the neck and lip of the camel: (S, K, K) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]. (S, K, K) [See also ذُؤَبَانٌ in art. ذُؤَبِ, and ذُؤَبَانٌ in art. ذُؤَبِ.]

ذُؤَابٌ: see the next paragraph.

ذُؤَابَةٌ (also pronounced ذُؤَابَةٌ, T and K in art. ذُؤَابٌ) A portion [or lock] of hair, (S, A,) hang-

ing down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; syn. ذُؤَابَةٌ (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M;) or the place whence that hair grows: (M, K;) or the hair that surrounds the دَوْرَةُ [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عَقِيصَةٌ (Mgh;) and [a horse's forelock, or] hair (M, K) of the head, (M,) in the upper part of the head, (M, TA) pl. (in all its senses, M, TA) ذُؤَابَتٌ (T, S, M, Mgh, K), originally, (S, K, K), or regularly, (T,) ذُؤَابٍ, changed to render it more easy of pronunciation, (T, S, K, K) and ذُؤَابَتٌ also (Mgh.) Hence ذُؤَابَتُهُ [His pendent locks of hair were twisted;] meaning † he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) — † Anything that hangs down loosely. (TA.) † The end of a turban, (A, Mgh,) that hangs down between the shoulders. (A.) † The end of a whip. (Mgh) † Of a sundial. The thing, or portion, that hangs down from, or of, [the upper part of] the قَبَالِ [or thong that passes from the sole, between two of the toes; it is generally a prolongation of the tail] (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K,) attached to الزَّيْزَاكُ [or thong extending from the hilt above mentioned towards the ankle], (A,) so called because of its wagging. (M.) † Of a sword, The thong [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) † A skin, or piece of skin, that is hung upon the خَيْرَةُ [or hinder part] of the [camel's saddle called] رَحْلٌ; (S, M, K;) also termed عَذْبَةٌ. (TA.) A poet speaks, metaphorically, of the ذُؤَابِ of palm-trees [app. meaning † hanging clusters of dates]. (M.) And one says سَاطِعَةُ الذُّؤَابِ [A fire of which the flames rise and spread]. (A.) — Also † The higher, or highest, part of anything: (M, K;) and ذُؤَابٌ is used as its pl., or [as a coll. gen. n., i. e.] as bearing the same relation to ذُؤَابَةٌ that سَلٌ does to سَلَّةٌ. (M.) You say, عُلُوْتُ ذُؤَابَةَ الْجَبَلِ [I ascended upon the summit of the mountain]. (A.) — ذُؤَابَةُ الْعِزِّ وَالشَّرَفِ [The highest degree of might and of nobility]. (T, M.) And هُوَ فِي ذُؤَابَةِ قَوْمِهِ [He is among the highest of his people; taken from the summit of the head. (M.) And هُمُ ذُؤَابَةُ قَوْمِهِمْ (T, A) and ذُؤَابُهُمْ † They are the nobles of their people: (A, T:) and مِنْ ذُؤَابِ قُرَيْشٍ [of the nobles of Kureysh]. (TA.) And مِنَ الذُّؤَابِ لَكَ مِنَ الذُّؤَابِ [Such a one is of the lowest of the people, not of the highest]. (A.) — ذُؤَابُ الْجُوزَاءِ (A.) — ذُؤَابُ الْجُوزَاءِ is a name of † Nine stars disposed in a bowed, or curved, form, in the sleeve of Orion; also called تَاجُ الْجُوزَاءِ. (Kaw in his description of Orion.)

— ذَوَائِبُ نَيْلَةٌ + *The last, or latter, parts, or portions, of a night.* (Har p. 58.)

أَرْضُ مَدَائِبَةٍ *A land containing, (S,) or abounding with, (M, K,) wolves: (S, M, K:) in the dial. of some of the tribe of Kays, مَدَائِبَةٍ, agreeing with ذَيْبٍ. (M.)*

مَدَائِبٌ *A boy having a ذَوَائِبَةٍ. (T, S, A, K.) — And + A (camel's saddle such as is called) عَيْطٌ [kac.] having [a ذَوَائِبَةٍ, i. e.] a shin, or piece of skin, hung upon its أَخْرَةٍ [or hinder part]: (S:) or having a ذَوَائِبَةٍ [q. v.]. (TA)*

مَذْذُوبٌ *A man frightened by wolves. (A, TA) or whose sheep, or goats, have been fallen upon by the wolf. (S, M, A, K.) — [And hence,] † Frightened [as though by a wolf]. (T, TA.) — Also A horse, (Mgh,) or such as is called مَبْذُوبٌ (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so مَذْذُوبٌ, as though from ذَبَنٌ for ذَبَنٌ, (Mgh,) Affected with the disease termed ذَوَائِبَةٍ. (Lth, T, M, Mgh, K.)*

مَذْذَائِبٌ + *A man in a state of commotion, or fluctuation; from تَذَذَبَتِ الرَّيْحُ. (TA from a trad.)*

## ذات

ذَوَاتٌ dual. ذَوَاتٌ pl. ذَوَاتٌ. see art. ذُو.

ذَاتِيَّةٌ and ذَاتِيَّةٌ: see art. ذُو.

## ذَر

1. ذَرٌّ عَلَيْهِ (S, K, TA.) *not* ذَرٌّ, inf. n. (K.) *He was angry with him: (M, K, TA.) he was enraged against him, namely his enemy, and prepared to spring upon him. (Lth) — He became emboldened against him. (S, K, TA.) — ذَرٌّ, aor. ٤, He became contracted in his bosom, and evil in his disposition. (Ibn-Es-Seedi.) — He was frightened, or terrified; he feared, or was afraid (M, K.) — He was disdainful, or averse [from a person or thing]; or he disdained, or scorned: (K:) he became affected with aversion and disapprobation: 'Obeyd Ibn-El-Abraq says,*

\* ذَرُّوا لِقَتْنَى عَامِرٍ وَتَغَصَّبُوا \*

meaning *They became affected with aversion and disapprobation on account of the slain of 'Amir [and became angry]: (T, S:) or, as some say, were disdainful, or averse, thereto. (T.) — ذَرُّوا, (aor. ٤, TA.) He disliked, or hated, it, and turned away, or back, from it. (S, K.) — ذَرَّتْ ذَارِتٌ عَلَى نَوْجِهَا (Aq, S, K.) and ذَارِتٌ (K.) contracted by El-Hoteib into ذَارِتٌ, (TA.) [see also art. ذَر.] She was disobedient to her husband, and hated him; (Aq, S, K.) was averse from him; and became emboldened against him. (Aq, S.) — ذَرَّ بِأَيْتِهِ He became accustomed, or habituated, to the thing. (S, K.) ذَرَّ النَّاقَةَ He smeared the she-camel's teats with ذَرٌّ, that her young one might not suck her. (K.)*

3. ذَارِتٌ: see 1. — Also *She (a camel) was*

*averse from her young one when she brought it forth. (TA.)*

4. أَذَارُهُ عَلَيْهِ *He made him angry with him. (M, K.)* A'Obeid has transposed, and then changed, one of its letters, saying أَذَارِي, which is a mistake (M.) — أَذَارُهُ, (inf. n. أَذَارُ, AZ, S.) *He excited him to animosity, (AZ, T, S;) incited him. (AZ, S, M, K,) emboldened him, (K;) بِصَاحِبِهِ [against his companion] (AZ, S, M.) — أَذَارُهُ إِلَى شَيْءٍ (M, K, TA.) and أَذَارُهُ نَيْتًا (TA.) He constrained or compelled or necessitated him to have recourse to, or to do, a thing. (M, K, TA.)*

إِنَّ شَوْئَكَ لَذَرٌّ: see ذَارٌّ, in two places. — إِنَّ شَوْئَكَ لَذَرٌّ (S, K) *Verily thy tears are accompanied by a breathing, or sighing, (تَغَصُّبٌ) like that of the angry. (K.)*

ذَرٌّ *Fresh camel's or similar dung, (بَعَرٌ) mixed with dust, or earth, with which a she-camel's teats are smeared, that she may not be sucked. (M, K, TA.) [See also art. ذَر.]*

ذَرٌّ *Angry; (IAqr, T, K;) as also ذَرٌّ. (K.) — Contracted in the bosom, and evil in disposition. (Ibn-Es-Seedi.) — Disdaining, or averse [from a person or thing]: disdainful; scornful. (IAqr, T.) — A woman disobedient to her husband, and hating him; (S, K,) averse from him, and emboldened against him. (S;) as also ذَرٌّ, and مَذْذَائِبٌ: (K:) [all without ٤:] and in a similar sense ذَرٌّ is applied to a man. (S, TA.)*

مَذْذَائِبٌ: see ذَارٌّ. — Also, [without ٤] A she-camel averse from her young one when she has just brought it forth: (A'Obeid, S, K:) or that makes a show of affection with her nose [by smelling her young one] (تَرَامُ بِأَيْتِهِ), and has not true love. (S, M, K.) or evil in disposition. (M.)

## ذَأف

1. ذَأَفٌ, aor. ٤, inf. n. ذَأَفَانٌ, [in the C'K ذَأَفَانٌ] *He died: (Molhoet, K, TA:) [or he died quickly: see ذَأَفٌ, which is app. an inf. n., as also, perhaps, ذَأَفٌ. — ذَأَفٌ, and ذَأَفٌ عَلَيْهِ, inf. n. ذَأَفٌ and ذَأَفٌ, He despatched him; namely, a wounded man; or hastened and completed his slaughter. (M.) — And ذَأَفٌ is also said of poison [app. as meaning It kills quickly]. (Lth, T.) — ذَأَفَ يَذَأِفُهُ He passed by driving them away, or pursuing them, or destroying them. (M.)*

7. اِنْذَأَفَ *His heart broke (فُؤَادُهُ). (K.) [See its syn. اِنْذَعَفَ.]*

ذَأَفٌ *Quickness of death; (Lth, T, M, K;) as also ذَأَفٌ. (K.) [See 1, first sentence.] — Also an inf. n. of ذَأَفَةٍ. (M.)*

ذَأَفَانٌ: see ذَأَفَانٌ. — Accord. to the K, it signifies also *Death: but the correct word seems to be ذَأَفَانٌ, [see 1, first sentence,] as in the Tekmileh. (TA.)*

ذَوُفَانٌ: see what next follows.

ذَوُفَانٌ (Lth, T, M, K) *Poison that kills quickly* (يَذَوُفَانٌ) (Lth, T;) or simply *poison; (M, K;) as also ذَوُفَانٌ and ذَوُفَانٌ, (K, TA,) all with ٤, (TA,) and ذَوُفَانٌ (A'Obeid, T, M, K,) and ذَوُفَانٌ (A'Obeid, T, K,) and ذَوُفَانٌ and ذَوُفَانٌ (IDrd, K,) and ذَوُفَانٌ (T, K: the last, in the TA, without ٤.)*

ذَوُفَانٌ *Death that despatches quickly; (T, M, K;) as also ذَوُفَانٌ, thought by Yaaknoh to be an instance of permutation. (M.) — See also ذَوُفَانٌ. — And see ذَأَفٌ.*

## ذاك

ذَاك: see art. ذَا; and ك as a letter of allocaution.

## ذال

1. ذَالٌ (T, K,) or ذَالَتْ (S,) aor. ٤, inf. n. ذَالَرٌ (T, S, K) and ذَالٌ or ذَالٌ, (accord. to different ropes of the S and K, the latter accord. to the TA.) *He, (T, K,) or she, i. e. a camel, (S,) walked, or went, lightly (AZ, T, S;) or quickly: (K,) or lightly, (K,) or quickly, (IF,) and proudly, with an inclining of the body from side to side. (IF, K.) [See also ذَالٌ: and see ذَالَرٌ, below.]*

6. تَذَالٌ *He became vile, base, ignominious, abject, or contemptible; syn. تَصَاعُرٌ. (K.)*

ذَالَرٌ (K,) or ذَالَرَانٌ, (ISK, S, M,) and ذَالَرٌ (Ibn-Es-Seedi, K) *The jackal (أَوَى) or the wolf: (K:) or the second word has the latter signification: (ISK, S, M.) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is ذَالَرِي, with ٤. (ISK, S.) [See also ذَالَرٌ and ذَالَرٌ: and see ذَوَائِبَةٍ, below.]*

ذَوُفَانٌ: see the next preceding paragraph.

ذَالَرٌ *The walk, or manner of going, of the wolf. pl. ذَالَرِي, with ٤: (M, K:) [but ISd says,] I know not how this is. (M.) [See also ذَالَرِي.] Also [as an inf. n. of ٤, q. v.,] *A quick walk or manner of going: (M:) or, as some say, a moderate running: or an extraordinary manner, or rate, of going, by reason of briskness, liveliness, or sprightliness. (T.) — See also ذَالَرٌ.**

ذَوُفُلٌ *Anything [or any animal] Quick, or swift. (T.) [See also ذَوُفُلٌ.]*

ذَوَائِبَةٍ *The wolf: (T, S, M, K:) so called because of his light walk or manner of going; (A'Obeid, T, S;) or because of a lightness in his running: (M:) it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذَوَائِبَةٍ and ذَوَائِبَةٍ. (M, K.) One says, ذَوَائِبَةٍ بِصَاحِبِهَا [Frighten thou the wolf with the snare]: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten you other than me; for I know thee: (Meyd,*



(L.); and made it to be in a state of motion, commotion, or agitation. (L, K.\*) — [Hence], ذَبَّ, inf. n. as above, †He left him, or made him to be, confounded, or perplexed, not knowing his right course, wavering, vacillating, or going to and fro. (Msb.) — ذَبَبٌ also signifies The dangling, or moving to and fro, of a thing suspended in the air: (S, M.) and †ذَبَبْتُ the being in a state of motion or commotion: (S, L.) [for the latter has both these meanings; for] you say, ذَبَبْتُ الشَّيْءَ the thing dangled, or moved to and fro, (M, A, L.) in the air; (A.); and was in a state of commotion or agitation. (M, L.) It is said in a trad. فَكُنَّا أَنْظُرُ إِلَى يَدَيْهِ تَذَبُّبًا, meaning And it was as though I looked at his two sleeves in a state of commotion, or shaking. (TA.) And you say, ذَبَبْتُ بَيْنَ أَمْرَيْنِ I wavered, or vacillated, between two affairs. (MA.) And ذَبَبْتُ ذَبَبًا †[Their state of affairs was, or became, fluctuating, or unsteady]. (Lb, T in art. دل )

R. Q. 2. تَذَبَّبْتُ, inf. n. تَذَبَّبَ see the next preceding paragraph, in four places.

ذَبَّ Repelling: fem. with ة: hence ذَبَّاتٌ, a phrase used by Dhur-Rummeh, meaning repelling with their tails: or this may be from the signification next following. (Ham p. 511.) = Much in motion. (Ham ubi supr.) ذَبَّ (M, L.) or ذَابَّ (K.) [the former correct, and perhaps the latter also,] applied to a camel, That does not, or will not, remain still, or motionless, in a place (M, L, K.) A poet says,

فَقَامَتْ فِيهِمْ جِمَالٌ ذَبَّةٌ

[And it was as though we were, among them, camels that would not remain still in a place]. which shows that ذَبَّ is not an inf. n. used as an epithet; for, were it so, he had said ذَبَّ جِمَالٌ (M, L.) — الذَّبُّ †The wild bull; [a species of bovine antelope,] also called الْبَرَادِ; (T, S, M, K.); so called because he goes to and fro, not remaining in one place; (M.); or because he pastures going to and fro; (T, S, M.) or because his females pasture with him, going to and fro: (T.) and called also الْإِذْبُ (T, K.) by poetic license, for الذَّبُّ; (T.); and الذَّبْبُ (K.) — الذَّبَّابُ is also applied to †A man who goes and comes. (Kr, M, TA.) And †A man who is in the habit of visiting women. (AA, T, K.)

ذَبَابٌ [The common fly;] the black thing that is in houses, that falls into the vessel and into food; (M.); well known: (S, K.) so called, accord. to Ed-Demerezi, because of its fluttering about, or because it returns as often as it is driven away: (TA.) and likewise applied to the bee; (M, K.) which is also called الْغَيْثُ [the fly of the rain], (IAth, TA.) or غَيْثٌ [the fly of rain]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh); or because it accompanies rain, and lives upon that which the rain causes to grow: [IAth, TA.] accord to some, it is a coll. gen. n.; and] the n.

un. is ذَبَابَةٌ (S, Mgh, K.) one should not say ذَبَابَةٌ [as the vulgar do in the present day]: (S.) or one should not say ذَبَابَةٌ, though El-Ahmar and Ks are related to have used this word [as meaning a kind of fly], for ذَبَابٌ is a sing. [properly speaking], and is used as such in the Kur xii 72: (M:) the pl. (of pauc., S, Mgh) is ذَبَابٌ and (of mult., S, Mgh) ذَبَابٌ (S, M, Mgh, K) and ذَبَّ (M, K.) the last mentioned by Sb, accord. to the dial. of Temem. (M.) One says, إِنَّهُ لَأَوْفَى مِنْ الذَّبَابِ [Verily he is more frail than the fly]. (A.) And هُوَ أَهْوَنُ عَلَى مَنْ طِينِ الذَّبَابِ [He is more contemptible to me than the buzzing of the fly]. (A.) مَحْجَى الذَّبَابِ [The refuge of the fly] is a prov., applied to him who is protected by his ignobleness. (Har p. 332. there written مَحْجَى; and in two places, مَحْجَا.) And أَبُو الذَّبَابِ [The father of the fly] is an appellation used as meaning †He who has stinking breath; and some say أَبُو الذَّبَابِ [the father of the flies]: (M, TA.) and is especially applied to 'Abd-El-Melik Ibn-Marwān. (M, A, TA.) whence the saying, أَبْحَرُ مِنْ أَبِي الذَّبَابِ (A, TA) and أَبُو الذَّبَابِ (TA) [More stinking in breath than Abu-ih-Dhubāb and Abu-ih-Dhubāb] — [Hence,] †Evil, or mischief; (A, K.) and annoyance, or harm, as in the saying, أَصَابَنِي ذَبَابٌ [Evil, &c., befell me]; (A.) and أَصَابَ فُلَانًا مِنْ ذَبَابٍ †Evil, or mischief, [lit. a hurting fly] fell upon such a one from such a one: (T.) or †Continual evil, as in the saying, أَصَابَكَ ذَبَابٌ [Continual evil hath befallen thee from this thing, or event]; (IAth, or its, or their, evil as a continual evil). (TA.) — أَزِلُّ لُحُكًا. (T, K.) Fr relates that the Prophet saw a man with long hair; and said ذَبَابٌ, meaning †This is ill luck: and hence, رَجُلٌ ذَبَابِيٌّ †[A unlucky man]. (T.) — †Plague, or pestilence. (TA.) — †Diabolical possession, or malignity, or unsimilarity. (K.) — †Ignorance: so in the phrase مَحْشَى الذَّبَابِ [A man stuffed with ignorance]. (M.) — †The إِنْسان [as meaning the pupil, or apple,] of the eye: (AZ, T, S, M, A, K.) so in the saying, هُوَ أَزْعَى عَلَى مَنْ ذَبَابُ الْعَيْنِ [He is dearer to me than the apple of the eye]. (A.) [ISd says,] I think it to be so termed as being likened to the ذَبَاب [properly so called; i. e. the fly]. (M.) And الذَّبَابُ also signifies †A black speck, or spot, in the interior of the حَقَاقَةُ [or dark part] of the eye of the horse. (M, K.) The pl. is as above. (M.) — ذَبَابَةٌ (T, S, M, A, Mgh, K) and ذَبَابَةٌ (S, Mgh, K.) or عَرَفَ (S, Mgh) [each app. here meaning the point, or extremity, though the former also means the edge,] of the sword, (S, M, Mgh, K.) which is the part wherewith one strikes: (S, Mgh.) or its extremity with which one is pierced, or transpierced; and the حِدٌّ [here meaning edge] with which one strikes is called its عَرَارٌ. (En-Nadr, T.) or its tapering, or pointed, extremity; expl by

كَرْنُهُ الْمُتَخَوِّفُ (M, K.) or the point (حِدٌّ) of its extremity (M, A) which is between its شَفَرَتَانِ: (M:) the parts of its two edges that are on either side of it are its عِطَانِ: the ridge in the middle of it, on the inner and outer sides, is called the عَبْرُ; and such has what are termed غَرَارَانِ, which are the part between the عَبْرُ and each one of the طَبَّتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غَرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, كَرْنُ السَّوْطِ يَتَّبِعُ ذَبَابَ السَّيْفِ [The knot, or tail, at the end of the whip is followed by the point of the sword; i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) — [Hence,] ذَبَابٌ signifies likewise †The حَدٌّ [or point, or extremity, or edge,] of anything. (A'Obeyl, T.) — †The pointed, or sharp, part of the extremity of the ear (A'Obeyl, M, K) of a horse (A'Obeyl, M) and of a man. (M.) — †The sharp edge of the teeth of camels. (S, TA.) — And †The part that first comes forth of the flower of the صَبَّاءُ. (M, K.)

ذَبَابَةٌ: see the next preceding paragraph, first sentence, in two places: — and see another sentence, in the latter half of the same paragraph. — †A remainder, or remains, (T, S, M, A, Mgh, K.) of a thing, (T, Mgh,) of the waters of wells, (T,) or of thirst, (M, A,) and of hunger, (A,) and of a debt, (S, M, K,) and the like, (S,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from ذَبَابَةٌ, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise. (S and L in art. دَنَ) pl. ذَبَابَاتٌ. (T, S, Mgh.) You say, صَدَرَتْ الْإِبِلُ ذَبَابَةً (M,) or رَبَا ذَبَابَةً (A,) i. e. [The camels returned from water having in them] somewhat remaining of thirst. (M.) — And the pl. ذَبَابَاتٌ also signifies †Small mountains: so says El-Andalusico. (MF.)

ذَبَابِيٌّ: see ذَبَابٌ.

ذَبَابٌ A man who repels from, or defends, with energy, his wife, or wives, or the like; as also مَذَبٌ. (M, K.) — [Hence,] يَوْمُ ذَبَابٍ †A sultry day in which the wild animals are infested by numerous gnats, and drive them away with their tails: the act being thus attributed to the day. (A.) — See also what next follows.

فَعَلَانَةُ ذَبَابَةٌ, the latter word of the measure فَعَلَانَةٌ, in some of the copies of the K erroneously written ذَبَابَةٌ, (TA.) [and so in the TT as from the M.] A tip that has become dry, or has lost its moisture. (M, K, TA.)

ذَبَبٌ The penis, (T, S, M, A, K,) as some say; (M;) as also ذَبَبَةٌ and ذَبَابٌ, which

last is not a pl., (K,) though of a pl. measure, (TA;) so called because of the motion thereof, to and fro: (TA.) and the *tongue*. (M, A.) or ذَنْبَةٌ has this latter meaning (K) and ذَبَابٌ signifies the *genitals*; or, as some say, the *testicles*; (M;) one of which is termed ذَنْبَةٌ. (M, K)

ذَبَابٌ: see ذَبَابٌ.

ذَبَابٌ: see ذَبَابٌ, in two places

ذَبَابٌ: see ذَبَابٌ, in three places. — and see also ذَبَابٌ.

ذَبَابٌ Certain things that are hung to the [women's camel-vehicle called] هَوْج (S, M, K,) or to the head of a camel, (M,) for ornament; [i. e. tassels, or pendant tufts of wool, or shreds of woollen cloth, of various colours; (see رَعَتْ);] as also ذَبْدَبَةٌ: (M, K.) the sing. of the former is ذَبْدَبَةٌ, (T,) or ذَبْدَبٌ, with damma. (TA.) — And The *fringes, and edges*, of a [garment of the kind called] بَرْدَةٌ; because of their motion upon the wearer when he walks. sing. ذَبْدَبٌ (TA from a trad.) — See also ذَبْدَبٌ, in two places.

ذَابٌ: } ذَبٌ. see ذَابٌ.  
الذَّابُّ: }

أَذَبٌ. see مَذْبُوبٌ. — and ذَبٌ = Also The *tush, or canine tooth, of the camel*. (T, K.) = And *Tall, or long*; syn. طَوِيل. (K.)

مَذْبٌ: see ذَبَابٌ.

أَرَسَ مَذْبَةً (S, M, K) and مَذْبُونَةً (Fr, S, K) A *land containing, (S,) or abounding with, (M, K,) flies*. (S, M, K.)

مَذْبَةٌ A *thing with which one drives away flies*; (S, M, K;\*) a *fly-whisk made of horse-hairs*: (T:) [pl. مَذَابٌ whence,] one says of wild-animals, لَا أَذْبَابَ لَهَا [Their tails are their fly-whisks]. (A.)

مَذْبٌ † A *rider hastening, or making haste, (T, S, M, K,) apart from others (S, M, K) or striving, labouring, toiling, or exerting himself, in going, or journeying, so as to leave not a ذَبَابَةٌ [or any part of his journey remaining unaccomplished] (A.)* And it is also applied to a [wild] bull. (A.) In the following saying,

\* مَسِيرَةُ شَيْءٍ لِلْبَعِيرِ الْمَذْبُوبِ \*  
† A month's journey to the hastening camel], (M,) or the *hastening messenger*, (TA,) by the *hastening* is meant *the messenger*. (M, TA.) — † A *quick journey: or one in which is no flagging, or languor*. You say, لَا يَنْتَلُونَ [they do not reach the water but by a] *quickness [night-journey thereto]*. (S.) And *خَسِيسَ مَذْبٍ* † [A journey in which the camels are watered only on the first and fifth days] in which is no *flagging, or languor*. (T.) — *ظَهْرُ مَذْبٍ* † [An interval between two waterings] of long duration, in which one journeys

from afar (T, S, M, K) and with haste. (T, S, K.)

مَذْبُوبٌ A camel attacked by flies, (A'Obeyd, S, M,) that enter his nostrils, (S,) so that his neck becomes twisted, and he dies, as also أَذْبٌ or both signify one that, coming to a cultivated region, finds it unwholesome to him, and dies there. (M.) and the former, a horse into whose nostril the fly has entered. (A.) — See also مَذْبُوبٌ, above. — Also † Possessed; or mad, or insane. (K.) — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذَبُوبٌ, and in other copies thereof omitted,] † Foolish; stupid; or unsound, dull, or deficient, in intellect. (TA.)

مَذْبُوبٌ Driven away. (TA:) or driven away, or repelled, much. (T, TA.) It is said in a trad., نَتَرَجُ وَإِلَّا قَانَتْ مِنَ الْمَذْبُوبِينَ, i. e. [Marry, or thou wilt be of] those driven away from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes from الذَّبُّ “the act of driving away” or, accord. to IAbh, it may be from the signification of “motion and agitation.” (TA.) And it is said in the Kur [iv. 142] مَذْبُوبِينَ بَيْنَ ذَلِكَ, meaning Much driven away, or much repelled, from these and from those: (T, TA:) or this is an ex of the meaning next following. (S, M.) — A man in (M, K) *wavering, or vacillating, between two things, or affairs*; (T, S, M, K;) or between two men, not attaching himself steadily to either; (T;) and مَذْبُوبٌ signifies the same; (K;) as also مَذْبُوبٌ. (M.)

مَذْبُوبٌ: see what next precedes. — and see also مَذْبُوبٌ.

مَذْبُوبٌ: see مَذْبُوبٌ, last sentence.

## ذبح

1. ذَبَحَ (S, Mgh, K, &c.) aor. ذَبَحَ, (K,) inf. n. ذَبْحٌ (S, Mgh, K, &c.) and ذَبْحٌ (K,) He cut, or divided, lengthwise, *claws; split; slit; rent; or rent open; ripped, or ripped open*. (S, Mgh, K.) [Accord. to Fei,] this is the primary signification. (Mgh.) [But see what follows.] You say, ذَبَحَ قَارَةَ الْمُسْكِ † He (a perfumer, A) ripped open the follicle, or vesicle, of musk, (A, TA,) and took forth the musk that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following.] — He slaughtered [for food, or sacrificed]. (L, TA) an animal, (Mgh,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [in the manner prescribed by the law, i. e.,] by cutting the *carotid* [or two external jugular veins], (Mgh,) or by cutting the throat, from beneath, at the part next the head: (L, TA:) accord. to the K, i. g. نَحَرَ: but correctly, *الذَّبْحُ* is in the throat; and *النَّحْرُ* is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter

word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified the causing the soul to depart by wounding the throat, or the put above the breast, which is the stabbing-place in the camel; and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَبْحَةٌ in art. ذَكَو.] Also † He slaughtered, or slew, in any manner (L.) [You say, ذَبَحَ عَنْهُ He slaughtered, or sacrificed, for him, by way of expiation.] And ذَبَحَ بَعْضُهُمْ بَعْضًا † [They slaughtered, or slew, one another]. (S, K.) — ذَبَحَ أَسْلَمٌ أَخَاهُ بَنُو † The sons of such a one slaughtered, or slew, him (TA.) And ذَبَحَ (inf. n. ذَبْحٌ, KL) signifies the same as ذَبَحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many. thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], يَذْبَحُونَ أَبْنَاءَهُمْ † [They slaughtering, or slaying, your sons], accord. to the reading commonly obtaining (Abou-Is-hak, TA.) — Hence, † He killed; because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kādīs, (Mgh,) مَنْ جَعَلَ قَاضِيًا بَيْنَ النَّاسِ فَكَأَنَّهُ ذَبَحَ يَقْبَرُ بَيْنَيْنِ † [Whom is made a Kādīs among the people, he is as though he were slaughtered without a knife]: (Mgh, TA:\*) expl. by some as meaning, † he is as though he were killed [&c.]. (TA.) — [Hence, also, because the الذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] † It rendered allowable, or lawful: as salt and the sun and the fishes called نَبَاتٍ (pl. of نَوْنٌ) do wine, by changing its quality, as is said in a trad. (TA.) — Also † He bronched, or pierced, a دَنْ [or wine-jar, making a hole in the mouth, or removing the clay that closed the mouth], so as to draw forth the contents. (S, A, Mgh, K.) — And † He, or it, choked. (K, TA.) You say, ذَبَحَهُ الْغَبْرَةُ † Weeping choked him. (A, TA.) — And, said of thirst, † It affected him severely, or distressed him. (A, TA.) — ذَبَحَتِ الْبَحْبُحَةُ فَلَانًا † The beard flomed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent: in which case, the man is said to be بِالْبَحْبُحَةِ. (K, TA.)

2: see 1. — ذَبَحَ is [said to be] syn. with ذَبَحَ (K, TA,) in prayer: accord. to Hr, ذَبَحَ رَأْسَهُ signifies He lowered his head, in inclining his body in prayer; like *ذَبَحَ*: and accord. to Lth, ذَبَحَ signifies he lowered his head, in inclining his body in prayer, so that it became lower than his back: but Az says that this is a mistake, and that the correct word is ذَبَحَ, with the unpunctuated د. (TA.)

6. ذَبَحُوا † They slaughtered, or slew, one another. (S, MA, K.) One says, الذَّبْحُ الذَّبْحُ



† [Mutual maising is mutual slaughtering]. (S, A.)

8. اَذْبَحَ *He took, or prepared, for himself a slaughtered [or sacrificed] animal.* (S, K)

ذَبَحَ *An animal prepared for slaughter [or sacrifice; i. e. an intended victim].* (T, A, Mgh, TA:) [see also ذَبِيحٌ, which occurs in this sense in a trad. as applied to a human being] or an animal that is slaughtered [or sacrificed]. (S, Mgh, K, TA:) and so ذَبِيحَةٌ; (Mgh, Mghb;) or this signifies a slaughtered [or sacrificed] sheep or goat; (TA:) and is [nominally] fem. of ذَبِيح, but the ذ is affixed only because the quality of a subst. is predominant in it: (S) or the ذ is added to denote that the word is applied to a sheep, or goat, [to be slaughtered or sacrificed;] not yet slaughtered [or sacrificed]; and when the act has been executed upon it, it is [said to be] ذَبِيحٌ

(M, voce رَمَيْتُ) ذَبِيحٌ is applied to an animal that is slaughtered either as a sacrifice on the occasion of the pilgrimage or otherwise; and is like طَحْنٌ in the sense of مَطْحُونٌ and عُلْفٌ in the sense of ذَبَانٌ. ذَبِيحَةٌ (TA:) the pl. of ذَبِيحٌ

مَطْعُونٌ &c.: (TA:) the pl. of ذَبِيحٌ (Mgh, Mghb.) It is said in the Kur [xxxvii. 107], وَدَنَيْنَاهُ بِذَبِيحٍ عَظِيمٍ [And we ransomed him with a great victim]. (S, A.) ذَبِيحٌ means Animals sacrificed to the Jinn, or Genii: for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) = See also ذَبْحَةٌ.

ذَبْحٌ *A certain plant which ostriches eat:* (S:) this word and ذَبِيحٌ signify the plant called الجَزْرُ البَرِّيُّ (K, TA,) which is of a red colour: and, accord. to the K, another plant: but correctly a red plant (ذَبْحٌ, not ذَبِيحٌ) having a stem, or root, (أَصْلٌ) from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white flax [or bead, but perhaps this is a mistranscription for جَزْرٌ, i. e. a carrot], which is sweet and good, and is eaten: [each word is a coll. gen. n.] and the n. un. is ذَبْحَةٌ and ذَبْحَةٌ: so says AḤn, on the authority of Fr: and he says also, on the authority of AA, that the ذَبْحَةُ is a tree that grows upon a stem, and in a manner resembling the كَرَاتُ [app. كَرَاتٌ, and then has a yellow flower; its root is like a جَزْرَةٌ, i. e. a carrot], and it is sweet, and of a red colour: (TA:) or the ذَبْحُ is a plant having a stem, or root, (أَصْلٌ) which is peeled, and there comes forth what resembles the جَزْرُ [i. e. جَزْرٌ, meaning carrot]; and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower. (Ham p. 777.) — Also, and ذَبْحٌ (K,) the former the more common, (Th, TA,) A species of the كَبَّاءُ [or

truffle], (K,) of a white colour. (TA.) — See also ذَبْحٌ

ذَبْحٌ: see the next preceding paragraph, in two places.

ذَبْحَةٌ. see ذَبْحَةٌ.

ذَبْحَةٌ *A mode, or manner, of ذَبْحُ [i. e. slaughter, such as is described in the first paragraph of this art.].* (Mgh.) = See also what here next follows.

ذَبْحَةٌ (AZ, S, A, K) and ذَبْحَةٌ (A, S, K,) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ذَبْحٌ (A, K) and ذَبْحَةٌ and ذَبْحَةٌ and ذَبْحٌ (K) and ذَبْحٌ (TA,) A disease, (T, A,) or pain, (AZ, S, K,) in the حَنَاقُ [or fauces], (AZ, T, S, A, K,) which sometimes kills: (T.) or blood which chokes and hlt: (K:) or an ulcer that comes forth in the حَنَاقُ [or fauces] of a man, like the ذَبْحَةُ that attacks the ass: (ISH, TA) or an ulcer that appears in that part, obstructing it, and stopping the breath, and killing. (TA.) One says, أَحَدَتْهُ الذَّبْحَةُ [The disease attacked him]. (S.) And ذَبْحٌ † Covetousness is [like] a disease in the fauces: or a poisonous plant. (A.) And ذَبْحٌ كَانَ ذِكْ مِثْلَ الذَّبْحَةِ عَلَى الْحَبْرِ [That was like the disease called ذَبْحَةُ in the uppermost part of the breast]. a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident enemy: (TA:) or الذَّبْحَةُ &c., a disease in the حَنَاقُ, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his intent has become manifest. (Meyd.) = ذَبْحَةٌ is also the n. un. of ذَبْحٌ [q. v.] (Fr, AḤn)

ذَبْحَةٌ: see the next preceding paragraph. = It is also the n. un. of ذَبْحٌ [q. v. voce ذَبْحُ]. (Fr, AḤn)

ذَبْحَةٌ *A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also ذَبْحٌ. (TA.)* One says, ذَبْحٌ † الطَّمْعُ ذَبْحٌ, in two places. — [Hence,] مَوْتُ ذَبْحٍ † A quick, or sudden, death. (L.) = See also ذَبْحٌ.

ذَبْحٌ *A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also ذَبْحٌ. (TA.)* One says, ذَبْحٌ † الطَّمْعُ ذَبْحٌ, in two places.

— [Hence,] مَوْتُ ذَبْحٍ † A quick, or sudden, death. (L.) = See also ذَبْحٌ.

ذَبْحٌ: see ذَبْحَةٌ.

ذَبْحٌ and ذَبْحٌ signify the same [i. e. Cut, or divided, lengthwise; &c.: see 1]. (S, Mgh, K, TA.) You say مِثْلُ ذَبْحٍ [for قَارَتُهُ ذَبْحٌ], meaning † [Musk of which the follicle, or vesicle, is] ripped open. (A.) [It is there said to be tropical: but see 1.] — Both are [also] applied to an animal, (Mgh,) or a sheep or goat, (TA,) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1),] as meaning Slaughtered, in the manner described in the first paragraph of this art.: (TA:) the fem. of ذَبْحٌ is with ذ: (S, TA: [see ذَبْحَةٌ below]) but ذَبْحٌ is used as a

fem. epithet without the addition of ذ you say ذَبْحٌ as well as ذَبْحٌ, because ذَبْحٌ is an instance of the measure تَعْيِلٌ in the sense of the measure مَقْعُولٌ; though you say ذَبْحَةٌ شاةٌ also; and in like manner ذَبْحَةٌ. the pl. [of ذَبْحٌ] is ذَبَائِحُ and ذَبَائِي and [that of ذَبْحَةٌ] is ذَبَائِحُ. (TA.) Abou-Dhu-eyb says, describing wine,

يُقَالُ لَهَا دَمَرُ الْوَجْجِ الذَّبِيحِ meaning ذَبْحٌ عَنَ الذَّبْحِ, i. e. [One would call it the blood of the external jugular vein,] for which it had been slit [to let it flow]. (AAF, TA.) And again he says,

وَسَرِبَ تَطْلَى بِالْعَبِيرِ كَاتَهُ دِمَاءَ ظِلَاءَ بِالْحَمُورِ ذَبِيحٌ

[app. meaning And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles, the gazelles whereof had been slaughtered in the upper parts of the breasts:] he applies ذَبْحٌ as an epithet to دِمَاءَ, meaning ذَبْحٌ طِبَاقُهُ ذَبْحٌ; and he applies it as an epithet to a pl. n. because it is of the measure مَقْعُولٌ [in the sense of the measure مَقْعُولٌ], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) — ذَبْحٌ also signifies An animal that is fit, or proper, to be slaughtered as a sacrifice: (ISH, S, K:) [or that is destined, or prepared, for sacrifice; i. e., an intended victim, like ذَبْحٌ; as appears from the fact that]

ذَبْحٌ is a surname of Ismâ'el, or Ishmael; (K, TA:) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA) and أَبْنُ ذَبْحٍ occurs in a trad. [as said by Muhammad, meaning I am the son of the two intended victims; namely, Ismâ'el and 'Abd-Allah]; for 'Abd-El-Muttalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K, TA.) — Also † A skin man. (A.)

ذَبْحَةٌ, and its pl. ذَبَائِحُ: see ذَبْحٌ, in three places.

• ذَبْحٌ One whose occupation, or habit, is that of slaughtering sheep or the like. — And, in the present day, † An executioner.]

ذَبْحٌ (T, S, K) and sometimes ذَبْحٌ, without teslhood, (T, K,) the former the more common, (T, K,) but disallowed by AḤeyth, who holds it to be one of the words of the measure مَقْعُولٌ denoting diseases, (TA.) † Cracks in the inner [i. e. lower] sides of the toes, (S, K, TA,) near the fore part of the foot: (TA:) or a cut across the inner sides of the toes: (Un-Buzmij, T:) or a crack in the inner side, or sole, of the foot: (IAar, TA voce ثَلْبَةٌ) pl. ذَبَائِحُ. (TA.) Hence the saying, لَا دُونَهُ شَوْكَةٌ وَلَا ذَبْحٌ [There is not in the way of its attainment a thorn nor are

there any cracks in the inner sides of the toes, &c. see also ذَبَحَ. (S, TA.)

ذَابِحٌ [act. part. n. of 1.] سَعْدُ الدَّابِحِ. (S, K.) or سَعْدُ الدَّابِحِ, (so in one copy of the S.) + Two bright stars, between which is the space of a cubit (ذَرَج), over against one of which (ذَرَجٌ وَاحِدٌ) is a small star that, by reason of its nearness, is as though it [app. meaning the bright star, or the pair of bright stars,] were about to slaughter it, (S, K.); whence the appellation of الدَّابِحِ. (S.) the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep or goat (شَاة) of الدَّابِحِ, which he is about to slaughter. (Kzw.) it is one of the Mansions of the Moon; (S, Kzw.); [namely, the Twenty-second Mansion: see also art. سَعْد: some give this appellation to the Twenty-third Mansion: and some, to the Twenty-fifth; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make the قَوْسُ to signify "the auroral rising" and those who make it to signify "the auroral setting." see مَنَازِلُ الْفَجْرِ, in art. نَزَلَ.] The Arabs [used to] say, إِذَا طَلَعَ الدَّابِحُ انْتَحَرَ الدَّابِحُ + [When the dābiḥ rises aurorally, the butcher enters, or betakes itself to, its hole: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O.S.]. (TA) — † A mark made with a hot iron across the throat: or † the instrument with which it is made. (L, K.) — † Hair growing between the part immediately beneath the lower jaw and the part [of the throat] in which an animal is slaughtered. (K.)

ذَابِحَةٌ, of the measure ذَابِعَةٌ in the sense of the measure مَقْصُورَةٌ [with ة affixed because the quality of a subst. is predominant in it.] Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c. (TA.)

مَذْبَحٌ The place of [the slaughter termed] الذَّبْحُ. (K.) i. e. the place, or spot of ground, where الذَّبْحُ is performed: and the part of the throat which is the place of الذَّبْحِ, which is that below the part beneath the lower jaw; (MF, TA.) or الذَّقِيرُ [i. e. windpipe]. (Msb.) — † The channel of a church; i. e. the part of a church that is like the مَحْرَابُ of a mosque: (A, K, \* Msb.) pl. مَذَابِحُ. (A, Msb, K.) the مَذَابِحُ are the مَحَارِبُ (S, A, K.) of the Christians; (A.) so called because of the oblations (مَقَابِرُ) there offered; (S, TA.) (مَقَابِرُ (K, TA) in churches, pl. of مَقْصُورَةٌ; said to be the same as the مَحَارِبُ: (TA.) and the places, (A.) or chambers, (K.) of the books of the Christians. (A, K.) — † A trench (S, A, K.) in the earth, measuring a span or the like [in width], (S, K.) such as a span or by a torrent: (S, A.) the channel of a torrent in the lower part of the

face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger; and sometimes it is a natural trench in a plain tract of land, like a river, in which flows the water of that land: it is in all descriptions of land; in valleys &c., and in depressed tracts: (L:) and a kind of river, as though it claved [the earth] or were cleft: (TA:) pl. مَذَابِحُ. (S, A, L.) You say, عَادَرُ السَّيْلِ فِي الْأَرْضِ مَذَابِحَ, [The torrent left in the ground trenches about a span wide]. (S)

مَذْبُوحٌ A knife with which [the slaughter termed] الذَّبْحُ is performed. (Msb.) or a thing with which an animal is slaughtered in the manner termed ذَبْحٌ. (T, K, \*) whether it be a knife or some other thing. (T)

مَذْبُوحٌ. see ذَبَحَ. — [Hence,] † Clean, or pure; not requiring to be slaughtered, [as though it had been already slaughtered;] an epithet applied in a trawl to everything in the sea. (TA) — See also 1, last sentence.

## ذبر

1. ذَبَرَ. (T, S, M, A, K.) aor. ذَبَرَ. (T, S, M, K.) and ذَبَر, (S, M, K.) inf. n. ذَبْرٌ; (M, A, K.) and ذَبَرٌ. (M, A.) inf. n. ذَبْرٌ. (K.) He wrote (A'Obeyd, T, S, M, A, K.) a writing, or a book; (A'Obeyd, T, S, M, A, K.) زَبَرَ لِحَالَهُ. (A'Obeyd, T, S, M, A, K.) or both signify, (M.) or the former signifies also, (K.) he pointed, or dotted, (M, K.) it. (M.) or (M, but in the K "and," he read it, or recited it, (IAqr, T, M, K, \*) with a low, or faint, voice, (M, K.); or easily; (M, A, each in relation to both verbs; or quickly: (K.) all of the dial of Hudhail. (M.) You say, مَا أَحْسَنَ الذَّبْرَ How well he recites poetry, or the poetry, (K, TA.) without halting, or hesitating, therein! (TA.) And مَا أَحْسَنَ مَا يَذْبِرُ الْكِتَابَ How well he reads, or recites, the book, or the writing, without pausing therein! (A.) — And ذَبَرَ. (IAqr, Th, T, M, K.) aor. ذَبَرَ. inf. n. ذَبْرٌ and ذَبَرٌ. He knew, or learned, a tradition, well, soundly, or thoroughly; ذَبَرَ عَنْهُ from him: (IAqr, Th, T.) or he understood it: (M, K.) and he understood, and knew, or learned, well, soundly, or thoroughly, a writing, or a book. (TA.) [See 2 in art. ذبر, last sentence.] Accord. to some, ذَبْرٌ signifies understanding, and knowledge; (T.) knowledge of a thing, and understanding thereof; (K, \* TA.) as also ذَبْرٌ [another inf. n.]: (TA.) or ذَبْرٌ signifies understanding with knowledge of a thing. (M.) It is said in a trad., of the people of Paradise, لَا ذَبْرَ لَهُ, (IAqr, Th, T, A.) i. e. Of them is he who has no understanding: (TA.) or, accord. to IAqr, it means he who has no tongue with which to speak, by reason of his weakness. (T.) — And ذَبَرَ, aor. ذَبَرَ. inf. n. ذَبْرَةٌ, (so in some copies of the K.) or ذَبَارَةٌ, or in other copies of the K, and accord. to the TA.) He looked, and did so well. (K, \* TA.) — He was angry: (T, K.) so accord.

to IAqr: (T, TA.) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for ذَبْرٌ. (TA.)

2. see 1, in two places.

ذَبْرٌ A writing, (A, T, K.) in the dial. of Himey, written upon عِصَب [or leafless palm-sticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K.) and i. q. صَحِيفَةٌ [a piece of paper, or skin, upon which something is written; or a writing, or book]: (K.) pl. ذَبَارٌ. (A, T, K.) — ذَبْرٌ (M, A, K.) or ذَبْرٌ, like ذَبْرٌ. (K.) A writing, or book, easy to be read. (A, K.) or ذَبْرٌ in this phrase is an inf. n. used in the place of the pass. part. n. مَذْبُورٌ [which signifies written; or pointed; or read, or recited, with a low, or faint, voice, or easily, &c.]. (M.) — Also A mountain; in the Abyssinian language, so accord. to one reading, but accord. to another reading ذَبْرٌ, in a trad. cited in art. ذبر. (TA.)

ذَبْرٌ: see the next preceding paragraph.

ذَابِرٌ Knowing, or learning, well, soundly, or thoroughly, a matter of science or knowledge. (IAqr, T, K.)

مِزْبَرٌ A reed-pen; like مِزْبَرٌ. (TA.)

مُذَبَّرٌ A garment, or piece of cloth, figured with marks resembling writing, or otherwise; syn. مُنَمَّرٌ. (M, K.) of the dial. of El-Yemen. (M.)

مَذْبُورٌ. see ذَبْرٌ

مُذَابِرٌ, occurring in a trad., is explained by IAth as meaning *Going away*, if it be not a mistranscription [for مُذَابِرٌ, which seems to be probably the case]. (TA.)

## ذبل

1. ذَبَلَ. (T, S, M, Msb, K.) aor. ذَبَلَ. inf. n. ذَبْلٌ. (S, Sgh, K.) and ذَبِلَ. (S, M, Msb, K.) and ذَبُلَ. (S, Sgh, K.) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) It withered, i. e., lost its moisture; (Msb.); or became thin, or unsubstantial, after being succulent; (M;) i. q. ذَوَى. (S, K.) And in like manner it is said of a man: (M.) or ذَبُولٌ [in relation to a human being] signifies the drying up by reason of the loss of the beauty, or goodness, of youth. (Ham p. 478.) And said of a horse, (S, K.) inf. n. ذَبِلَ. (TA.) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (S, K.) You say also, ذَبِلَ قَوْهٌ, inf. n. ذَبْلٌ. (T, TA.) and ذَبِلَ, May his mouth, and his saliva, or spittle, dry up. (TA.) And ذَبِلَ ذَبْلٌ, (M, K, [in the CK, erroneously, ذَبْلَةٌ,]) i. e. [What aileth him?] may his stock (أَصْلُهُ) wither: meaning his body and his flesh: or, as some say, may his marriage, or cotton, be unaffected. (M, TA.) said in reviling: (TA.) as also ذَبْلَةٌ ذَبْلَةٌ. (TA in art. ذبل.) One says also, in reviling, ذَبْلَتُهُ ذَبْلَتُهُ [and ذَبْلَتُهُ ذَبْلَتُهُ, i. e. May a calamity, or misfortune, befall them: or]

may they perish. (T, TA.) And ذَبَلَتْ ذَبَالَةً *May calamities, or misfortunes, befall him* (TA.) And ذَبَلَتْ ذَبُولٌ (T, TA) and ذَبُولٌ (T) *May a calamity, or misfortune, befall him* (TA.) [See the latter part of the first paragraph of art. ذبل.]

4. ذَابِلَةٌ (the heat, S, TA) withered it; (namely, a herb [&c.], S;) caused it to wither, or lose its moisture; syn. أَذْوَاهُ (S, K, TA); rendered it ذَابِلٌ. (TA.) — And تَدْبِيلُ الرِّيحِ بِالْأَشْيَاءِ *The wind twists, wreathes, or contorts, the things.* (TA.)

5. ذَبَلَتْ *It became twisted, wreathed, or contorted.* (TA.) One says, تَدْبَلَتْ السَّفَةُ ذَبَلًا *The she-camel twisted, or contorted, her tail* (TA.) — [It occurs in the K, in art. رَاد, said of a branch, or twig, app. as meaning *It inclined limberly from side to side*: but in the M and L, I there find in its place تَدْبَلَتْ *She (a woman), being thin, or slender, walked in the manner of men* (M, K); or *she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Ibn-'Abbād, K.) — Also *He (a man) threw off [all] his garments, except one.* (TA.)

ذَبْلٌ *The prime, or first part, or the briskness, liveliness, or sprightliness, (مَبْعَةٌ) of youth.* (Ibn-'Abbād, TA.) — مَا لَيْتَ ذَبْلٌ *see 1.* — Accord. to Aq, one says ذَبْلٌ ذَابِلٌ and ذَابِلٌ ذَبْلٌ, meaning [Deep] abasement or ignominy: and accord. to IAg, (T), ذَابِلٌ ذَبْلٌ, meaning severe bereavement. (T, K.) ذَبْلًا ذَبِيلًا (M, K), or ذَبِيلًا ذَبِيلًا (M), is a form of imprecation [but app. not intended as such, lit. meaning *May God send upon such a one deep abasement or ignominy, or severe bereavement*]. (M, K); and one says also ذَبْلًا ذَابِلًا (K), or ذَبِيلًا ذَابِلًا (M), meaning [likewise deep] abasement or ignominy, (TA.), or severe bereavement. (M, TA.) [See also ذبل and ذبل.] — Also [Turtle-shell, or tortoise-shell;] the back, (IAgr, S, Mgh, or skin, (M, K), [meaning shell,] of the sea-tortoise [or turtle], (IAgr, S, M, Mgh, K), or of the land-tortoise, (M, K), of which are made combs, (IAgr, TA), and, as some say, signet-rings &c., (TA.), or of which bracelets are made: (S); or the bones of the back of a certain marine beast, of which are made, (M, K), by women, (M), bracelets (M, K) and combs; and the combing wherewith removes nits and the scurf of the hair: (K); or horns of which are made [the bracelets, or anklets, called] مَسَكٌ (En-Nadr, TA); or a certain thing [or substance] resembling ivory: (Mgh); Th cites a poet as using the phrase ذَاتُ الذَّبَلَاتِ, forming the pl. of ذَبْلٌ with l and ت; but accord. to the citation of IAg, the word in this instance is الذَّبَلَاتِ. (M.)

ذَبْلٌ: see the next preceding paragraph, in four places.

ذَبْلَةٌ *A piece of camel's or similar dung:* (M, K.) because of its drying up. (M.) — And

*A withering wind.* (M, K.) Dhu-r-Rumch says,

وَيَا رَمَحًا بَعْدًا كَلَّ ذَبْلَةٌ

[Abodes of which every withering wind had effaced the traces after they had been seen by us]. (M.)

ذَبْلَةٌ *A woman whose lip is dry.* (O, K.)

ذَبَالٌ: see ذَبَالَةٌ. — Also *Ulcers that come forth in the side and penetrate into the inside:* (K); v. g. نَقَابَاتٌ; and so ذَبَالٌ, with د. (IAgr, T.)

ذَبُولٌ *A calamity, or misfortune:* (T, TA,) as also ذَبِيلٌ and ذَبْلٌ (Ibn-'Abbād, TA.) see

1. [See also ذَبِيلَةٌ, in the first paragraph, and below.]

ذَبِيلٌ: see ذَبْلٌ, in three places: — and ذَبُولٌ.

ذَبَالَةٌ (T, S, M, K) and ذَبَالَةٌ (T, K) *A wick (T, S, M, K) that is lighted, (M), or with which a lamp is lighted, or trimmed.* (T) or ذَبَالَةٌ signifies a wick of which a portion is burnt. (Ham p. 81.) pl. [or coll. gen. n.] ذَبَالٌ and ذَبَالٌ. (T, K, TA.) [See an ex. in a versified voce ذَاوُول.]

ذَبِيلَةٌ and ذَبَالٌ [its pl.] ذَبَائِلُ [or this is pl. of ذَبُولٌ or ذَبِيلٌ]: see 1.

ذَبَالٌ: } ذَبَالَةٌ.  
ذَبَالَةٌ: }

ذَابِلٌ *Withering, or withered; losing, or having lost, its moisture.* (TA.) — *Spear-shafts (قَنَ) slender, and of which the لَبِيط [or exterior part] adheres [firmly]:* (M, K); [for لَابِيطٌ by analogy, in the K, I read لَابِيطٌ as in the M:]; pl. ذَابِلٌ and ذَابِلٌ. (M, K.) — *Lean, or emaciated:* (Ham p. 788.) — See also ذَابِلٌ, in four places.

ذَابِلٌ: see ذَبُولٌ.

## ذحل

ذَحَلٌ (S, Mgh, Mgh, K) and ذَحَلٌ (Mgh) *Uncour, malvolence, malice, or spite; or countenance of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it; syn. حَقْدٌ.* (S, Mgh, Mgh, K); and [simply] enmity: (S, K); or blood-revenge; or retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood; syn. قَاتٌ: or a desire, or seeking, for retaliation of a crime or of enmity: (K); pl. (of the former) ذَحُولٌ (S, Mgh, Mgh, K) and (of the latter, Mgh) ذَحَالٌ. (Mgh, Mgh, K.) One says, يَتَذَحَّلُ meaning يَتَذَوَّلُ [i. e. *He sought to obtain his blood-revenge, or retaliation.*]. (S, Mgh.) And عَنْدَهُ ذَحَالِي [He owes me my blood-revenge], meaning *he is the slayer of my relation.* (A in art. ذَار.) [See also a verse of Lebeed cited as an ex. of the preposition ذ.]

ذَحَلٌ: see the preceding paragraph.

## ذحر

1. ذَحْرَةٌ, aor ذَحَرَ, (S, Mgh, K, &c.) inf. n. ذَحَرٌ, (S, K); or this is a simple subst., and the inf. n. is ذَحَرٌ; (Mgh, K.) and ذَحَرَةٌ (S, A, Mgh, K), of the measure اِفْعَلٌ, (S, Mgh), originally ذَاذَحَرَةٌ, the ت being changed into د, and the ذ being incorporated into it, and some of the Arabs say ذَاذَحَرَةٌ, which is allowable; but the former is more common, (Zj,) *He hoarded it, treasured it, or laid it up for the future, repudiated it, or stored it, in secret; (A); or he prepared it, or provided it, (Mgh), for a time of need (A, Mgh) or he chose it, or selected it, and (so in some copies of the K and in the TA, but in other copies of the K "or") took it for himself, or prepared it. (K.)* Some have made a distinction between ذَحَرٌ and ذَحَرٌ, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) — ذَحَرٌ لِنَفْسِهِ خَيْرًا حَسَنًا *He reserved, or preserved, for himself [a good story, or the like].* (TA.) — ذَحَرُ مَنِ عَدُوهُ *He (a horse) reserved somewhat of his run, i. e., power of running, or was sparing of it, for the time of need.* (M in art. صَوْب.) [See also ذَحَرٌ, below.] — فَلَانٌ مَّا يَذَحِرُ نَصَا *Such a one does not treasure in his heart good advice.* (A, TA.)

8. ذَحَرٌ and ذَحَرٌ: see 1, in three places.

ذَحَرٌ: see 1: — and see the next paragraph, in two places.

ذَحِيرَةٌ (S, A, Mgh, K) and ذَحِيرٌ (A, Mgh, K) *A thing hoarded, treasured, or laid up; repudiated, or stored, in secret; (A); or prepared, or provided; (Mgh); for a time of need: (A, Mgh); or taken for one's self, or prepared: (K); pl. of the former, ذَحَائِرٌ; (S, A, Mgh); and of the latter, ذَحَائِرٌ. (Mgh, K.) — You say, عِنْدَ اللَّهِ ذَحِيرٌ *He made his wealth to be a store in the hands of God, by applying it to pious uses.* (A.) — *And أَعْمَالُ الْمُؤْمِنِ ذَحَائِرٌ *† [The works of the believer are things laid up for the time of need, i. e. the day of resurrection].* (A.)**

ذَاخِرٌ *† As an epithet.* (A, A, K.)

ذَاخِرٌ *[A kind of sweet rush; juncus odoratus; or schenanthum;] a certain plant, (S, Mgh, Mgh), or herb, (K), well known, (Mgh), in form resembling the كَوْلَنَ [or papyrus-plant], (Mgh); sweet-smelling, (K), or of pungent odour; (Mgh, Mgh); which, when it dries, becomes white; (Mgh); used for roofing houses, over the wood, and for graves: (TA.); it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the كَوْلَنَ [or papyrus-plant], save that it is milder, and smaller in the كَعْبُ [which means either the joints or the intermedial portions]; and it has a fruit resembling the bronnies of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged*

and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AĤn:) 'Iyād asserts that its  $\alpha$  is a radical letter; but this is a mistake: (MF.) the n. un. is إِذْرُوت; (S;) which is applied to a single plant, (AĤn,) or to a single fascicle thereof. (Mgh.)

مُذَخَّرٌ † The [part of the intestines called] عَجَج. (TA:) [its pl] مَذَاحِرُ is also explained as signifying the intestines; and bellies; (S, K;) and veins. (K.) or the lower part of the belly. (As, K:) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say مُذَخَّرَةٌ † Such a one filled the lower parts of his belly. (As.) And المَذَابِغُ مَذَاحِرُهُ † The beast satiated itself. (TA.) And تَبَلَّغَتْ مَذَاحِرُهُ † He became satiated. (A.) And مَلَأَ مَذَاحِرَهُ † لَأَ فِي مَذَاحِرِهِ عَدَاوَةً [He filled his heart with enmity towards us]. (A.)

مُذَخَّرٌ, or مَذَخَّرٌ, (accord. to different copies of the K.) † A horse that reserves his run; expl. by المَبْتَلِيُّ لِحَصْرِهِ: (AO, K, TA.) [Freytag's reading of مُذَخَّرٌ for مَذَخَّرٌ, and his proposed emendation, of المَبْتَلِيُّ for المَبْتَلِيُّ, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see عَدُوهُ above:] such is مَسَوَاتُ, a horse "that will not give what he has without the whip: the feign. is with  $\delta$ . (TA.)

## ذر

ذَرَّ (T, S, M, A, &c.) aor.  $\alpha$ , (S, M, Mgh,) inf. n. ذَرَّ, (S, M, K, &c.) He sprinkled, or scattered, salt (T, S, A, Mgh, K) upon flesh-meat, and pepper upon a mass of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c; (T, Mgh, K;) as also ذَرَزْتُ, inf. n. ذَرَزْتُ (K) he took a thing with the ends of his fingers and sprinkled it upon a thing. (M.) You say, ذَرَّ عَيْنَهُ بِالذَّرْوَرِ (TA,) and ذَرَّ عَيْنَهُ, aor.  $\alpha$ , (M, TA,) inf. n. ذَرَّ (K, TA,) He put the medicament called ذَرْوَر into his eye. (M, K, TA.) — Also, (A,) inf. n. as above, (K.) He spread. (A, K.) You say, ذَرَّ اللَّهُ عِبَادَهُ فِي الْأَرْضِ † God spread his servants, or mankind, upon the earth. (M, A.) Whence the world ذَرَّةٌ. (M, TA.) — And ذَرَّتِ الْأَرْضُ الثِّبْتَ The ground put forth the plant, or plants. (K.) — ذَرَّ (T, S, M, K, &c.) aor.  $\alpha$ , [contr. to analogy.] (T, M,) inf. n. ذَرَزْتُ (M,) It (a herb, or leguminous plant,) came up, or forth, (IAqr, AZ, T, S, K,) from the ground: (AZ, S;) or it (a herb, or leguminous plant, and a horn,) began to come forth; put forth the smallest portion of itself. (A.) — ذَرَّتِ الشَّمْسُ (T, S, M, K,) aor.  $\alpha$ , inf. n. ذَرَزْتُ (S, M,) † The sun rose; (S, M, K;) and appeared: (M:) or began to rise: شَرُوفًا is when its light first falls upon the earth and trees: (T, TA.) and ذَرَّتِ الشَّمْسُ, aor. and inf. n. as

above, † The upper limb of the sun rose: (Mgh:) or began to rise. (A, TA.) — ذَرَّ is also syn. with تَحَدَّدَ [app. as meaning His flesh became contracted, shrunk, or wrinkled]. (K.) — Also, (T, K,) aor.  $\alpha$ , contr. to analogy, (K,) unless ذَرَّ be for ذَرَزْتُ, (MF,) said of a man, The fore part of his head became white, or hoary. (T, K.)

ذَرَّارٌ, (aor. ذَرَّارٌ, S,) inf. n. مَذَارَةٌ and ذَرَّارٌ, She (a camel) became evil in her disposition. (Fr, S, K.) Hence the saying of Ḥoteah, satirizing Ez-Zubrikān, and praising the family of Shemmas Ibn-Lāy,

وَحُشَّتْ كَدَاتِ الْبَيْتِ ذَرَّارٌ بِأَمْنٍ  
مِنْ ذَاكَ تَغْنَى بَعْدَهُ وَبَاجِرَةٌ

i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the S we find, for بَعْدَهُ, the بَيْعَلُ, and for وَبَاجِرَةٌ; but the former are the correct readings: ذَرَّارٌ is a contraction of ذَرَّارَتْ: or, accord. to some, it is for ذَرَّارَتْ: see art. ذَرَّار. (IB and TA.) — One says also, ذَرَّارٌ فَنِي فَلَانٍ ذَرَّارٌ, meaning † In such a one is aversion, arising from anger, like that of a she-camel. (AZ, S;) or anger and aversion. (Th, M, K, TA) and disapprobation. (Th, TA.)

R. Q. 1. ذَرَزْتُ. see 1, first sentence

ذَرَّ The young ones [or grubs] of ants: (M, A, Mgh, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Nysābhoore, [who perhaps held ذَرَّ to signify ant's eggs,] seventy of them weigh a goat's wing, and seventy gnat's wings weigh one grain: (MF.) or the smallest of ants: (S:) or small red ants. (TA:) or it signifies, (TA,) or signifies also, (A,) the moths that are seen in a ray of the sun that enters through an aperture. (A, TA:) as though they were particles of a thing sprinkled: and in like manner ذَرَّاتُ الذَّهَبِ [minute particles of gold]: (A:) the sing. (S,) or [rather] n. un., (Mgh, K,) ذَرَّةٌ (S, M, Mgh, K,) [of which the pl. is ذَرَرَاتٌ.] [See an ex. from the Kxur x. 32, voce مِثْقَال.] — See also ذَرَّةٌ.

ذَرَزْتُ A thing sprinkled. (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, K,) and upon a wound, or sore: (T, TA.) or a kind of عَجِد [q. v.]. (Hxar p. 88.) — See also ذَرَزْتُ.

ذَرَّارَةٌ What falls about, (M, A, K,) of perfume, when one sprinkles it, (A,) or of ذَرَزْتُ, (K, TA,) or of what is sprinkled. (M, and so accord. to the CK.)

ذَرِيرَةٌ (S, A, Mgh, K) and ذَرِيرٌ (S, Mgh, K) A kind of perfume, (Mgh, K,) the particles of the قَصَبِ الطَّيْبِ [or calamus aromaticus, also called ذَرِيرَةٌ, q. v., in art. قَصَب], (T, M, A,

Mgh,) which is brought from India, (A, Mgh,) and resembles the reeds of which arrows are made: (T, A, Mgh:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Sgh, Mgh:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, ذَرِيرَاتُ. (S, K.)

ذَرِيٌّ a rel. n. from ذَرَّ, (T,) † The diversified wavy marks, streaks, or grain, of a sword: (T, M, A, K.) likened to the track of young ants. (M, A, K.) It occurs in poetry, in which some read ذَرِيٌّ [q. v.]. (M.) — And † A sword having much of such wavy marks, &c. (K.)

ذَرِيَّةٌ (S, Mgh, K,) the most chaste form, (Mgh,) and ذَرِيَّةٌ (Mgh, K,) and ذَرِيَّةٌ, this last without a shaddah to the  $\alpha$ , (Mgh,) [respecting the derivation of which see art. ذَرَّار.] † Children, or offspring, (S, Mgh, Mgh, K,) as also ذَرَّارٌ (Mgh,) of a man, (S, K,) [and of genit.: see art. ذَرَّار] male or female: (IAth.) little ones, or young ones. (Mgh, Mgh.) — Also † Progenitors, or ancestors. (Mgh, MF.) — Also † Women. (Mgh, K.) — Used in a sing. as well as a pl. sense. (Mgh, Mgh, K.) — Pl. ذَرِيَّاتٌ and (sometimes, Mgh) ذَرَارِيٌّ. (S, Mgh, K.) [In the CK, the latter pl., with the article, is written الذَّرَارِيٌّ without a shaddah to the  $\alpha$ . — For examples, see art. ذَرَّار.]

مَذَرَّةٌ An instrument with which grain is scattered. (K.)

مَذَارَةٌ A she-camel evil in disposition. (Fr, S, K.) [See 3.]

## ذرا

ذَرَّ (T, S, M, &c.) aor.  $\alpha$ , (S, M, Mgh, K,) inf. n. ذَرَزْتُ (S, M, Mgh,) He (God) created, syn. خَلَقَ (T, S, M, Mgh, K,) الخَلْقُ [the creation; i. e. the things that are created]. (T, S, M, Mgh) وَفَعْلَ ذَرَّارَاتٍ لِبَيْتِهِ كَثِيرًا مِنْ آلْحَنِّ وَالْإِنْسِ in the Kxur [vii. 178], means [And verily] we have created [for Hell many of the jinn, or genii, and of mankind]. (T.) — He multiplied, or made numerous. (K.) ذَرَزْتُكَمُ فِيهِ in the Kxur [xlii. 9], means He multiplieth you thereby; i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) — Also, (S, M, K,) and so ذَرَّارٌ (TA,) He some land: (S, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) — ذَرَّارٌ ذَرَّارٌ His teeth fell out from his mouth: (K, TA;) as also ذَرَّارٌ and ذَرِيٌّ, without  $\alpha$ : (TA:) but the most chaste is said to be without  $\alpha$ : ذَرَّارٌ, with  $\alpha$ , is said to be of weak authority, or a mispronunciation. (MF.) — ذَرِيٌّ (M, K,) ذَرِيٌّ شَعْرَةٌ (S, K,) aor.  $\alpha$ , (K,) inf. n. ذَرَّارٌ (S, M, O;) and ذَرَّارٌ (S, K,) aor.  $\alpha$ ; (K;) and ذَرَزْتُ, aor.  $\alpha$ ; (K;) and ذَرَّارٌ (TA:) His hair became white, or hoary, in the fore part of his

head. (S:) or he had whiteness intermixed with blackness in the hair of his head. (M.) or his hair became white, or hoary. (K.) or he began to become white, or hoary, (M, K.) in the fore part of his head, (K.) or in the upper part of each side of the head. (A, TA.) The epithet is ذَرَبٌ, fem. ذَرَبَةٌ. (S, M, K) [In some copies of the K, ذَرَبٌ is erroneously put for ذَرَبِي.]

4. اذْرَاهُ He angered him, provoked him to anger. (T, M, K) — اذْرَاهُ بِصَاحِبِهِ He incited him against his companion. (AZ, T.) And اذْرَاهُ بِالشَّيْءِ He incited him, or urged him, to do, or attempt, the thing. (M, K.) And اذْرَاهُ اِلَى كَذَا He constrained him, or compelled him, to have recourse to, or to do, such a thing. (K, TA.) A'Obeyd mentions اذْرَاهُ without ء, but 'Alee Ibn-Hamzeh asserts that this is incorrect (M.) — اذْرَاهُ اذْرَاهُ He, or it, made tears to flow (K, TA.) — And اذْرَاهُ He frightened him. (M, K.) — اذْرَاهُ She (a camel) concerned (اُذْرَاهَتْ) the milk (M, K, TA) from [app. a mistake for into] her udder: a dial var. of اذْرَاهَتْ [q. v.] (TA.) The epithet applied to the she-camel so doing is مَذْرُوءٌ. (M, K.)

ذَرَبٌ The act of creating; inf. n. of ذَرَبَ (S, M, Mgh.) — And used in the sense of the pass. part. n. of that verb; and alike as sug. and pl. because originally an inf. n. ذَرَبُ الشَّيْءِ (S, K, TA.) [for ذَرَبٌ لِلشَّيْءِ] related as occurring in a trad. (S, TA) of 'Omar, (TA.) means Created [i. e. destined] for the fire [cf. Hell]: (S, K, TA.) but as some relate it, the phrase is ذَرَبُوا الشَّيْءَ meaning [either "the children of the fire," agreeably with what next follows, or] "to be scattered in the fire." (S, TA.) — Also The number of [ones] offspring: one says, اَتَى الله ذَرَبَكَ I may God increase (the number of) thine offspring, as also ذَرَبُكَ. (T) = Somewhat; (M, K;) as in the saying, بَلَغَنِي ذَرَبٌ مِنْ خَيْرٍ [Somewhat of news, or information, reached me, or came to my knowledge]: (K, TA:) or ذَرَبٌ مِنْ خَيْرٍ [non-what of good]: (so in some copies of the K and M:) thus ذَرَبٌ is written by IATH in some copies of the K, ذَرَبٌ, with damm: (TA:) or ذَرَبٌ here means a little; and ذَرَبٌ and ذَرَبٌ is a dial. var. thereof (M in art. ذَرَبٌ). Also A little of what is said. (TA.) = A thing intervening as a separation or an obstacle: so in the saying, مَا بَيْنَا وَبَيْنَكَ ذَرَبٌ [There is not anything intervening &c. between us and him, or it]. (K, TA.)

ذَرَبٌ. see what next follows.

ذَرَبَةٌ (S, M, K) and ذَرَبٌ (S,) the latter an inf. n. (M, [see 1,]) the former a simple subst. (S.) Whiteness, or hoariness, in the fore part of the head: (S.) or whiteness intermixed with blackness in the hair of the head: (M:) or whiteness, or hoariness, of the hair: (K:) or the beginning of whiteness or hoariness (M, K) in the fore part of the head, (K.) or in the upper part of each side of the head. (A, TA.)

ذَرَبَةٌ ذَرَبَةٌ Intensely white salt (S, M, K:) derived from ذَرَبَةٌ: one should not say ذَرَبَانِ; (S, K;) for this is a vulgarity: some pronounce it with the unpointed ء (TA.)

ذَرَبٌ Sow seed. (S, M, K)

ذَرَبَةٌ (T, S, M, Mgh, K) and ذَرَبَةٌ (M, K) and ذَرَبَةٌ (K,) [or ذَرَبَةٌ without a shaddah to the ء, accord. to the Mgh in art. ذَرَبٌ] always pronounced by the Arabs without ء: (S:) accord. to some, (TA,) from الذَّرَبُ (M, TA.); so says Th, (M;) the measure of the first being ذَرَبَةٌ or ذَرَبَةٌ [so that it is originally ذَرَبَةٌ or ذَرَبَةٌ] (TA,) but the ء is suppressed because of frequency of usage: (M:) accord. to others, from الذَّرَبُ, signifying "the act of scattering," because God scattered the ذَرَبَةَ upon the earth; and the measure is ذَرَبَةٌ or ذَرَبَةٌ [if the latter,] the word being originally ذَرَبَةٌ, the last ر being changed into ي, in a manner similar to the case of تَقَصَّبَ الْعُقَابُ [in which تَقَصَّبَتْ becomes تَقَصَّبَتْ and then تَقَصَّبَتْ; so that ذَرَبَةٌ becomes ذَرَبَةٌ and then ذَرَبَةٌ] (TA.) Children, or offspring, (T, S, Mgh, K,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or gent: (S, K) pl. ذَرَبَاتٌ (see art. ذَرَبٌ) and sometimes ذَرَبَاؤُ. (S.) Hence, ذَرَبَاؤُ ذَرَبَةٌ طَبِيعَةٍ [in the Kur iii. 33, meaning Give me, from Thee, a good offspring]. (Mgh.) And in a trad. of 'Umar, الذَّرَبَةُ فِي الدَّرَبَةِ means And he put me among the little ones, or young ones. (Mgh.) — It is also applied to signify Progenitors: as in the saying, in the Kur [xxxvi. 41], اَحْمِلْنَا ذَرَبَهُمْ فِي الْهَدَنِ الْعَرْلِ [We carried their progenitors in the hidden arkh]. (T.) — And it is used also to signify Women; [because they are the sources of offspring]; (T, Mgh, TA.) like as سَاءَةٌ is used to signify "rain:" (TA.) as in the saying of 'Omar, بِالذَّرَبَةِ حَجُّوا [Perform ye the pilgrimages with the women]. (T, Mgh, TA.) [See his saying in full, verse ١٠١.]

الذَّارِبُ an epithet applied to God, The Creator. (T.)

ذَرَبٌ ذَرَبٌ: see 1, last sentence. Applied to a ram, Having whiteness in the head; (M, K;) and so the fem. applied to a ewe: (M:) or having the ears variegated, or speckled, with black and white, and the rest black: (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid: (S, O.) or to a she-gent: (M:) and is not applied to the sheep-kind. (S, O.)

مَذْرُوءٌ: see 4, last sentence.

#### ذرب

1. ذَرَبٌ, aor. ذَرَبَ, inf. n. ذَرَبٌ (M, A, Mgh, K) and ذَرَبَةٌ (S, M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Mgh) of any

kind, (M.) It was, or became, sharp, (S, M, A, Mgh, K,) and cutting, or penetrating: (Mgh) or, said of a sword, and of a spear-head, it signifies [or signifies also] it was steeped in, or imbued with, poison (A.) ذَرَبٌ لِسَانُهُ, aor. as above, [and so the inf. n.], His tongue was, or became, sharp [properly speaking, i. e. sharp in the extremity: (see ذَرَبٌ) and also tropically, i. e., in a good sense, as meaning I chaste, or eloquent, without barbarousness, or vitiousness, or impediment: and in a bad sense, as meaning I profuse of speech; or clamorous, bad, or corrupt, foul, unseemly, or obscene]: he cared not what he said. (TA.) [For] ذَرَبٌ (S, M, A, TA) and ذَرَبَةٌ (S, A, TA) signify Sharpness of the tongue [properly speaking, or, as is said in the A, tropically]: (S, M, A, TA:) and the former, (TA,) or the latter, (Mgh,) [or each,] metaphorically, (TA,) [chasteness, or eloquence, the roof; (Mgh, TA,) without barbarousness, or vitiousness, or impediment: a quality approved: and I profuseness, or clamorosity, thereof, a quality disapproved: (TA) and the former, [or each,] I badness, or corruptness, thereof: (M, K:) and the former, (AZ, S, M, K,) or the latter, (Mgh,) or each, (A,) [foulness, or obscenity, thereof. (AZ, S, M, A, Mgh, K.) and the pl. of the former [used as a simple subst.] is ذَرَبَاتٌ. (AZ, I Agr, S, M, K.) A poet says, (S,) namely, Huzaim Ibn-'Amir Al-Asadeh, (TA.)

وَلَعْدٌ طَوِيلٌ عَلَى بَلَلَاتِهِمْ  
وَعَرَفَتْ مَا يَجْعَلُ مِنَ الْأَذْرَابِ

[And I have borne with you notwithstanding your evils and evil actions, and have known what is in you of foul, or obscene, qualities of the tongue]: (AZ, S:) [or] عَلَى بَلَلَاتِهِمْ (I Agr, M, TA) means notwithstanding what is in you of annoyance and enmity: (TA:) but accord. to Th, he said, الْأَذْرَابِ, pl. of عَيْبٌ. (M, TA.) [Accord.

to Z,] ذَرَبٌ يَجْعَلُ الْأَذْرَابَ means: In them are [qualities that are] causes of evil, corruption, wrong, injury, or the like. (A.) ذَرَبْتُ مَعْدَنَةً, (T, S, M, A, Mgh,) aor. ذَرَبْتُ, (S, Mgh,) inf. n. ذَرَبٌ (T, S, M, Mgh, K) and ذَرَبَةٌ (M, K,) His stomach was, or became, sharp, or keen, by reason of hunger: (M;) but only the first of the inf. us. of the verb in this sense, and not the verb itself, is there mentioned: [or] his stomach was, or became, in a good, or right, state: (K;) but only the inf. us. of the verb in this sense, and in the next, and not the verb itself, is there mentioned: and also, (M, K,) his stomach was, or became, in a bad, or corrupt, state: (T, S, M, A, Mgh, K:) thus having two contr. significations. (M, K.) — ذَرَبْتُ الْجُرْحَ (S, M, A,) inf. n. ذَرَبٌ (S, M, K,) The wound admitted not of cure: (S, A:) or was, or became, in a bad, or corrupt, state, and void, (M, K,) and admitted not of cure: (M:) or flowed with صَدِيدٌ [i. e. ichor tinged with blood]. (M, K.) — ذَرَبْتُ أَفْئَةً, inf. n. ذَرَبَةٌ, His nose dripped; let fall drops. (M.) — ذَرَبٌ: see 2, in two places. — [Heur:] ذَرَبْتُ ذَرَبٌ: see 2, in two places. — [Heur:] ذَرَبْتُ ذَرَبٌ I excited, or provoked, or exasperated,

such a one. (A.) And يَصْرُبُ نَبْنَا وَيَصْرُبُ ١ [app. Such a one makes a separation between us, (see صَرَب) and excites discord: يَصْرُبُ is perhaps here used for يَصْرُبُ, to assimilate it to يَصْرُبُ]. (A.)

2. ذَرَبٌ, (M, K), inf. n. تَذَرِبُ (S), *He sharpened* (M, S, K) an iron instrument [such as a sword and a spear-head &c.], (M); as also ذَرَبٌ, (M, Mgb, K), aor. ٢, (M, L, Mgb, TA), accord. to the K, but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA), inf. n. ذَرَبٌ; (M, Mgb, TA), and ذَرِبٌ (KL) Also, inf. n. as above, *He poisoned a sword, i. e. steeped it in poison, and, when it was well steeped, took it forth and sharpened it*; and ذَرِبٌ, likewise, is allowable. (T, TA). — The inf. n. also signifies *A woman's holding her infant in order that it may satisfy its want [by evacuation, as the words in the explanation (حتى يَقْضِي حاجته) commonly mean, not, as Freytag supposes, by sucking].* (T, K.)

4. اذرب: see 2. = Also + *He became chaste in speech, after having been 'barbarous' therein.* (IAqr, T in art. رذ, and TA). — And + *His life became bad, or corrupt.* (IAqr, T in art. رذ, and TA.)

ذَرِبٌ, (so in the CK and in a MS copy of the K), or ذَرِبٌ, (so accord. to the TA, [which is followed by the TK, and so in my MS copy of the K, but altered from ذَرِبٌ, which I incline to think the right reading,]) *A shoemaker's knife, with which he cuts the leather, but here explained in the TA as signifying his إشيء with which he sews].* (K.)

ذَرِبٌ an irreg. pl. of ذَرِبٌ, q. v.

ذَرِبٌ i. q. عَدَّة [i. e. *A ganglion; &c.*]: (AZ, T); or so ذَرِبَةٌ: and both signify *a certain thing that is sometimes in the neck of a human being or of a beast, like a pebble: or the former word signifies a certain disease in the liver, (K, TA), slow of cure: (TA): the pl. of the former is ذَرِبٌ (K), or ذَرِبَةٌ, (AZ, T), or this latter is pl. of ذَرِبَةٌ. (TA.)*

ذَرِبٌ an inf. n. of ذَرِبٌ [q. v. passim]. (T, S, M, &c.) — See also ذَرِبَةٌ: and see there a pl. or a dual form, in three places. — Also + *An incurable disease: (M, K): [in the present day applied to diarrhoea; and this is app. meant by what follows.] a disease that attacks the stomach, in consequence of which it does not digest the food, becoming in a bad, or corrupt, state, and not retaining the food.* (L.) — And + *Rust.* (S, K.)

ذَرِبٌ *Sharp*; (T, S, M, K); applied to anything, (S, M), as, for instance, a sword, (S), or a spear-head; and so ذَرِبٌ: (T); or this latter, applied to a spear-head [&c.], signifies *sharpened*; (S); as also ذَرِبٌ: (T, S); or ذَرِبٌ (A, TA)

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and ذَرِبٌ (M, K) and ذَرِبٌ (T, TA), applied to a sword (T, M, A, K) and a spear-head, (A, TA), signify [or signify also] *poisoned*, (A, K); i. e. *steeped in, or imbued with, poison*, (T, M, A, TA), and then *sharpened*. (T, M, TA) And ذَرِبٌ means *Sharp poison* (M, A.) A rāiz says, (referring to cattle, TA.)

ذَرِبٌ عَلَيْهِ ذَرِبَاتُ الْإِنْيَارِ

meaning [Upon which have crept insects resembling ticks, that produce swellings where they creep,] *sharp in stinging.* (S) — ذَرِبٌ [properly signifies] *A tongue sharp in the extremity.* (M, TA) Tropically, (A), † *A sharp tongue*; (S, A, TA); as also ذَرِبٌ: (TA) † *a chaste, or an eloquent, tongue*. (Mgb); [and † *a profuse, or clamorous, tongue*: (see ذَرِبٌ:)] and † *a foul, or an obscene, tongue.* (Msb.) And ذَرِبٌ *Sharp in tongue*. (TA): [† *profuse, or clamorous, therein; long-tongued*: (see ذَرِبٌ:)] † *bad, or corrupt, in tongue*: (Abu-l-'Abbās [Th], TA): † *went to revile*, (T); *foul, or obscene, in tongue*; (Ish, T, TA); *who cares not what he says.* (Ish, TA.) And ذَرِبٌ, alone, + *Sharp-tongued*: and † *long-tongued, or clamorous; or foul, or obscene, in tongue*: (K, \* TA): and so ذَرِبَةٌ, applied to a woman; (AZ, T, S, A, Mgb; \*) and ذَرِبَةٌ: (AZ, T, S, M, K); this last [is app. a contraction of ذَرِبَةٌ, and used by poetic license: it] is applied by a rāiz to his wife, (T, S, \*) as meaning † *bad, or corrupt, and unfaithful to her husband in respect of her فَرْج*; or, accord. to Sh, it means *long-tongued*; and *foul, or obscene, in speech*: (T); and ذَرِبٌ likewise, accord. to Sh, means *foul, or obscene, in speech*: (TA): the pl. of ذَرِبٌ is ذَرِبٌ, (K), which is irreg.; (TA); meaning + *sharp*; (M, K); and † *sharp in tongue* [&c.]: (K); and the pl. of ذَرِبَةٌ is ذَرِبَةٌ. (T, S, M.) — مَعْدَةٌ ذَرِبَةٌ [† *a stomach sharp, or keen, by reason of hunger*: or † *in a good, or right, state*: (see ذَرِبَةٌ مَعْدَةٌ: and also, the contr., i. e.) † *a stomach in a bad, or corrupt, state.* (M, TA.) — ذَرِبٌ ذَرِبٌ † *A wound in a bad, or corrupt, state, and wide, and not admitting of cure: or flowing with صَدِيد [i. e. ichor tinged with blood].* (M, TA.) — ذَرِبُ الْخَلْقِ † *A man of a bad, or corrupt, natural disposition.* (A, TA.) — See also ذَرِبٌ.

ذَرِبٌ: see ذَرِبٌ: — and see also ذَرِبٌ, in two places.

الذَرِبَةُ: ذَرِبٌ: ذَرِبٌ: ذَرِبٌ: ذَرِبٌ: ذَرِبٌ: see what next follows.

ذَرِبٌ + *A vice, fault, defect, or the like*; as also ذَرِبٌ. (K.) — And *A calamity, or misfortune*; (S, M, K); from ذَرِبُ الْجَرْحِ meaning “the wound admitted not of cure;” (S); as also ذَرِبٌ, (K, TA), or ذَرِبٌ, (so accord. to the CK), and ذَرِبَةٌ [or

ذَرِبَةٌ?]. (TA.) El-Kumeyt says, يَمَيُّ بِالذَّرِبَةِ meaning † [*He smote me, or afflicted me,*] with calamity, or misfortune: or with evil, or mischief, and discord, or dissension; (T); as also ذَرِبٌ [in the form of a pl. applied to rational beings, as though denoting personifications], (K, accord. to the TA), or ذَرِبٌ [in the dual form]; (so in the CK and in my MS copy of the K), which likewise means with calamity, or misfortune. (TA) And لَقِيتُ مِنْهُ الذَّرِبَةَ and الذَّرِبَةَ, [thus this last is written in the TT as from the M,] meaning † [*I experienced from him, or it,*] calamity, or misfortune. (M.) And ذَرِبٌ بِمِزْجِ الذَّرِبِ † *Evil, or mischief, and discord, or dissension, were cast among them, or between them.* (T.)

ذَرِبٌ: see the next preceding paragraph.

ذَرِبٌ *Poison* (K, M, A, K.)

ذَرِبٌ *A yellow flower*: (K); or *yellow*, applied to a flower and to other things. (M.)

ذَرِبٌ *Wool of Adharbejan or Adharbejan*, for there are different opinions respecting the orthography of this name: (TA): ذَرِبٌ is a rel. n. from اذربجان (K, TA): contr. to rule; for by rule it should be ذَرِبٌ or ذَرِبٌ. (Iath, TA)

ذَرِبٌ *The tongue*: (K); so called because of its sharpness. (TA.)

ذَرِبٌ: see ذَرِبٌ, in two places.

ذَرِبٌ: see ذَرِبٌ, in four places.

## ذرب

ذَرِبَ الشَّيْءُ فِي الرِّيحِ: see 2. = ذَرِبَ الطَّعَامُ *He minnowed the thing; syn. ذَرَاه.* (K, K.)

2. ذَرِبَ الطَّعَامُ (S, K), inf. n. تَذَرِبُ (S); and ذَرِبَةٌ, aor. ٢; (K); *He put ذَرِبَاتُ [or cantiharides] into the food.* (S, K.) — ذَرِبَةٌ فِي الْمَاءِ, inf. n. as above, *He put a small quantity of it, namely, saffron, &c., into the water.* (S.) — And ذَرِبَ, [or ذَرِبَ, (see ذَرِبَ, below,)] *He poured water into his mill, in order that it might become much in quantity.* (TA.) — تَذَرِبُ also signifies *The smearing with clay a new [water-vessel of skin such as is called إِدَاوَةٌ, in order that its odour may become good.* (AA, K, \*).

ذَرِبٌ *A certain tree, of which camels' saddles are made.* (K, TA.) [Forekāl mentions, in his “Flora Ag. Ar.,” p. xovi, a fabril wood of an uncertain kind, of which spears, or lances, are made, called ذَرِب (thus with the unpointed d), brought from the region of San'a.]

ذَرِبٌ: see ذَرِبَ.

ذَرِبٌ, applied to milk, i. q. صَبَّاح (AA, K), i. e. *Mixed with water*; as also ذَرِبٌ: (TA.) or ذَرِبٌ



bound the camel with the redundant part of his nose-rem upon his [the camel's] arm. (K, TA.) [See also تَدْرِجُ below.] — تَدْرِجُ also signifies The tinging a captive's fore arm with crocus, or with خلوق, as a sign of slaughter; which was done in the time before Mohammad. (Meyd, cited by Freytag.) — [See also the act. and pass. part. ns, below.]

3. مَدَارَعَةٌ signifies The selling by measure with the cubit; not by number, and without knowing the measure. (K.) [In the CK, والجَزَائِرُ is put by mistake for الجَزَائِرُ.] You say, بَعَثَهُ مَدَارَعَةً التُّوبُ I sold to him the garment, or piece of cloth, by measure with the cubit. (TA.) — See also 1, in two places. — دَارَعْتُهُ (TA.) inf. n. مَدَارَعَةٌ (K, TA.) + I mixed with him in familiar, or social, intercourse; or became intimate with him: or I became copartner with him; or shared with him. syn. خَالَطْتُهُ. (K, TA.)

4. اَدْرَعَ (K.) inf. n. اِدْرَاعٌ (S) see 1, first sentence. — † He exceeded the due bounds, or just limits, in speech, or talk. (S, K, TA.) he talked much; (S, TA.) as also † دَرَعَ (S, Mgh, K, TA.) J says, [in the S,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like (TA.) — اَدْرَعَ ذِرَاعِيهِ He put forth, (K, TA.) and extended, (TA.) his fore arms from beneath the jubbeh: (K, TA.) and اَدْرَعَ ذِرَاعِيهِ, [the latter with the ذ unpointed,] he drew forth his fore arms from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure اَفْعَل (Mgh, K;) like اَلْكَرَّ (TA.) and اَلْكَرَّ (Mgh,) from اَلْكَرَّ (Mgh, TA.) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — اَدْرَعَ also signifies He seized with the fore arm. (K.) مَا اَدْرَعَا [How long, or large, is she in the fore arm!] is [from اِدْرَاعُ, being] of the same [anomalous] class as اَحَنَكَ [التَّائِبِينَ] [from اَحَنَكَ]. (TA.) — اَدْرَعَ قَيْتَهُ He (a man) emitted, or ejected, his vomit. (TA.)

5: see 1; first and second sentences: — and see also 4. — تَدْرِجُ also signifies The measuring a thing with the fore arm. (S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khateem El-Ansari, (TA.)

\* تَرَى قَيْدَ الْمَرْأَةِ تَلْفَى كَأَنَّهَا  
\* تَدْرِجُ خِرْصَانَ بِأَيْدِي السَّوَابِطِ

[Thou seest the fragments of the hard and pliant spears throng as though they were what is seen in the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them:] (S, TA.) or, accord. to Ag, تَدْرِجُ فَلَانٌ الْجَرِيدُ signifies Such a one put the palm-sticks upon his fore arm, and pared them: and خِرْصَانٌ means, originally, rods of palm-sticks: and

شَوَابِطُ is pl. of سَابِطَةٌ; meaning a woman who peels the عَسَبِ, and then throws it to the مَقْبَعَةِ, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the سَابِطَةِ. (TA.) — Also, The splatting (تَشَقُّقٌ [which is intrans., but I think it is a mistake for تَشَقُّقٌ, which is trans.,]) of a thing into several oblong pieces of the measure of the cubit in length. (Ibn-Abbád, K.) — تَدَرَّعَتِ الْمَرْأَةُ The woman split palm-leaves to make of them a mat (IDrd, K) Thus some explain the saying of Ibn-El-Khateem, quoted above. (TA.) — تَدَرَّعَتِ الْإِبِلُ الْفَرَحَ The camels came to drink of the rain-water and waded in it with their arms. (K.) — تَدَرَّعَ بِذِرْعَةٍ † He obtained, or sought to obtain, access, or intimacy; or he ingratiated himself, or sought to ingratiate himself; by a means of doing so. (S, K, TA.) You say, also, تَدَرَّعَ إِلَيْهِ † He obtained, or sought to obtain, access to him; &c. (TA.)

8. اَدْرَعَ, or اِدْرَعَ: see 4.

10 اِسْتَدْرَعَ بِهِ He concealed, or protected, himself by it, (namely a thing, TA.) and made it a ذِرْعَةً [q. v.] for him. (Ibn-Abbád, K.)

دَرَج, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) — [Hence, it is used in the sense of] † Power, or ability; as also † دَرَجٌ; (TA.) or a man's reach, or extent of power or ability. (Mgh) And hence the phrases, ضَاعَ بِالْأَمْرِ دَرَجُهُ, and ضَاعَ دَرَجُهُ, (K, TA.) † He was unable to do, or accomplish, the thing, or affair; as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA,\*) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA.) or he lacked strength, or power, or ability, to do, or accomplish, the thing, or affair, and found not any way of escape from what was disagreeable therein: (K.) or he was unable to bear, or endure, or undertake, the thing, or affair. (Mgh.) You say also, مَا لِي بِهِ دَرَجٌ, and † دَرَجٌ, † I have not power, or ability, to do it. (TA.) And كَسُرَ لَكَ مِنْ دَرَجِي † That disabled, hindered, prevented, or withheld, me from doing that which I desired. (TA.) — اَقْصِدْ بِذِرْعِكَ † Deal thou gently with thyself; moderate thyself, restrain thyself; &c. اِرْجُ عَلَى نَفْسِكَ (S, TA.) and let not thy soul, or mind, carry thee beyond thy measure or extent [of power or ability]. (TA.) And اَبْطَرْتُ فَلَانًا دَرْعَهُ † I imposed upon such a one more than he was able to do: (S, TA.)

but دَرَجٌ also signifies † the body: and [accord. to IAr] اَبْطَرْتُ دَرَجِي means † He wasted my body, and cut off my means of subsistence. (TA.) [See also art. بَطَر.] You likewise say, رَجُلٌ † A man having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA.) [See also رَحْبٌ.] And ضَعِيفُ الدَّرْعِ † Impotent. (KL.) — And hence, فَلَانٌ خَالِي الدَّرْعِ † Such a one has his heart devoid of anxieties, or solitudes, and griefs; because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of دَرَجٌ, such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand. (Har p. 131.) And رَجُلٌ وَاسِعُ الدَّرْعِ, and رَجُلٌ وَاسِعُ الدَّرْعِ, † A man large, or liberal, in disposition. (K.) And كَبُرَ فِي ذِرْعِي † Its occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me. (TA.) — دَرَجٌ also signifies The measure of anything: and رَجُلٌ دَرَجٌ † A palm-tree of the measure of the stature of a man. (TA.)

دَرَجٌ A coveting; desiring eagerly; or lusting. (S, K.) [Perhaps an inf. n. of which the verb is دَرَجَ.] — See also دَرِجَةٌ.

دَرِجٌ: see دَرِجٌ, in two places. — † That journeys by night and by day. (K.) — † Long-tongued with evil speech. (K.) — † Good in social, or familiar, intercourse. (K, TA.)

دَرِجَةٌ: see دَرِجَةٌ.

دَرَاغٌ (S, K) and دَرَاغٌ (ISd, K) + A woman (S) light, or active, with the hands in spinning: (S, K:) or one who spins much; who has ability to do so. (TA.)

دَرَاغٌ, of a man, (Mgh,) [The part] from the elbow to the extremities of the fingers; (Mgh, Mgh;) the fore arm; syn. سَاعِدٌ [q. v.]; thus corresponding to the سَاعُ of the leg: (Lth, K:) and † [the space] from the extremity of the elbow to the extremity of the middle finger: (M, Mgh, K.) [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Mgh to be meant in the explanation cited above from that work and the Mgh: see also above in both these senses, sometimes masc., (K.) accord. to Kh: (TA:) J says, (TA.) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISd, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Okil make it masc.: Ag did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Mgh:) the measure thus called, [i. e. the cubit,] (Mgh,) the measure which is divided into fractions, [or cubit which is divided into fractions], (Mgh,) is قَبْضَاتٌ [or fets] (Mgh, Mgh) of middling measure; (Mgh;) and this is





which is for شَرَاب [or wine]; (S;) and مَذْرَعٌ signifies [the same; or simply] a small رَقْ. (TA.) or, as some say, ذَرَعَ رَقٌّ signifies a رَق that takes much water: (TA.) the pl. is ذَوَارِعُ. (S, TA.) = سَافَةٌ ذَارِعَةٌ An excellent she-camel. (TA.)

أَزْرَعُ [More, and most, light, or active, and quick, with the arms, or hands, or † otherwise]. It is said in a trad., خَيْرُكُنَّ أَزْرَعُكُنَّ لِلْعَزْلِ The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin (TA.) And قَتَلُوهُمْ أَزْرَعُ قِتْلٍ They slew them with the quickest slaughter (S) — † Move, and most, chaste in speech. (K.) You say, هُوَ أَزْرَعُ مِنْهُ He is more chaste of speech than he. (TA.) = † One whose mother is Arabian but not his father; syn. مَثْرُوفٌ: or the son of an Arabian man by an emancipated slave-woman: (K:) the former is the more correct (TA.) [See also مَذْرَعُ.]

تَنْزِيعُ The redundant part of the cord with which the arm [of a camel] is bound: [see 2, latter part:] u subst. like تَصْدِيرٌ and تَنْبِيتٌ not an inf. n. (TA.)

مُذْرَعٌ see ذَارِعٌ.

مُذْرَعٌ, an epithet applied to an ass, and to a mule, meaning Having what are termed رَقْمَاتَانِ [q v.] upon his arms. (L.) — Hence, (I.) † A man (TA) whose mother is more noble than his father: (S, L, K.) as though, (K,) or said to be, (S,) so called because of the رَقْمَاتَانِ upon the arm [or arms] of the mule, for they come to him from the side of the ass; (S, K;) or so called as being likened to the mule, because he has upon his arms رَقْمَاتَانِ like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَزْرَعُ.] — A lion having upon his arms the blood of his prey. (IAqr) — [A boast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (K.) — A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (K, TA;) this blood upon his arms being the sign of his having outstripped (TA.) — A bull having black spots, or black places, upon his shanks. (S, K.) — مُذْرَعَةٌ A hyena having stripes upon its arms: (K.) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

مَذْرَعٌ Rain that sinks into the earth to the depth of a cubit. (S, K.)

مَذْرَاعٌ sing. مَذَارِعُ, [which is contr. to rule,] (S, K,) in a sense pointed out below, (S,) or in all the senses explained below, and of مَذَارِيعُ (K,) which is agreeable to rule. (TA.) — مَذَارِيعُ signifies The legs of a beast; (S, K;) as also ذَرِيعَاتُ, and ذَرِيعٌ; because the beast

measures with them the ground: or, as some say, [like the pl. of ذِرَاعٌ,] the parts of a beast between the knee and the arm-pit. (TA.) — مَذَارِيعُ also signifies The towns (قُرَى, S, or بِلَاد, K) that are between the cultivated land and the desert; (S, K;) such as El-Kádiseeyah and El-Ambar; (TA;) in this sense, (S,) as in others, (K,) pl. of مَذْرَاعٌ; (S, K;) as also مَذَارِيعُ (K,) syn. with مَزَالِفُ (S;) and بَرَائِجُ (TA.) El-Hasan El-Basree speaks of the مَذَارِيعُ of El-Yemen. (TA.) [Freitag says, without mentioning his authority, that مَذَارِيعُ has the same signification with the inhabitants of Nejd as مَحَابِيعُ with the inhabitants of El-Yemen and مَزَالِفُ in the region of El-Hijáz: but this is at variance with all that I have found, in respect of the term مَخَالِيفُ] — Also Parts, regions, quarters, or tracts, syn. نَوَاجِجُ, (Ibn-'Abbád, K,) of a land. (Ibn-'Abbád.) — And The places of bending of a valley. (Kh.) — And Palm-trees that are near to houses or tents. (S, K.)

مَذَارِيعُ a pl. [contr. to rule] of مَذْرَاعٌ, q v.: (S, K:) and of ذَرِيعٌ as signifying † A sleeve. (TA.) See the list of these words, near the middle of the paragraph.

## ذرف

1. ذَرَفَ الذُّعُ (Lth, T, S, M, Mgh, K,) aor. -, inf. n. ذَرَفٌ (Lth, T, S, K) and ذُرُوفٌ (Lth, T, K) and نَذَرَفٌ (S, K) and ذَرَفٌ and نَذَرَفٌ (K,) The tears flowed. (Lth, T, S, M, Mgh, K.) And ذَرَفَتْ عَيْنُهُ (S, Mgh, K,) aor. -, inf. u. ذَرَفٌ, (Mgh,) It is eye shed tears; (Mgh;) tears flowed from his eye. (S, K.) And ذَرَفَتْ عَيْنُهُ دُمْعًا (Lth, T,) or ذَرَفَتْ عَيْنُهُ دُمْعًا (K) and دُمْعٌ (M, Mgh,) aor. -, (M,) inf. n. ذَرَفٌ and ذَرَفٌ and نَذَرَفٌ (Lth, T, M) and ذَرَفٌ and نَذَرَفٌ (K,) and [Isd says,] I think that Lh has mentioned as an inf. n. ذَرَفٌ, but I am not certain of it, (M,) It is eye poured forth its tears: (Lth, T:) or the eye made its tears, or the tears, to flow: (M, K:) or let full tears, or the tears: and ذَرَفَتْهُ, inf. n. ذَرَفٌ signifies the same: (M:) [or the latter has an intensive signification: or] you say, ذَرَفٌ and تَذَرَفٌ (K,) and دُمْعَةٌ (T,) inf. n. ذَرَفٌ and تَذَرَفٌ (T, K,) He poured forth his tears. (K.) — [See also ذَرَفٌ and ذَرَفٌ, below.]

2: see above, in two places. — ذَرَفَ عَلَيْهِ (T, S, M, K,) inf. n. تَذَرَفٌ (S,) He exceeded it; (T, S, M, K;) namely, a hundred [years], (S, K,) or sixty, (T,) or fifty, or some other number. (M.) — ذَرَفَ فِي حَدِيثِهِ He added, or exaggerated, in his discourse, or narration; as also زَلَفَ. (Idr) and O in art. زَلَفَ. — ذَرَفَهُ He made him to know the thing: a poet says,

لَأَذْرِفَنَّكَ الْهَوْتُ إِنْ لَمْ تَهْرَبْ

i. e. I will assuredly make thee to know death [if thou flee not]: (IAqr, M:) or ذَرَفَهُ الْهَوْتُ

signifies he made him to be at the point of death. (T, K.)

10. اسْتَدْرَفَهُ He desired its (a thing's) dripping, or flowing. (M.) — And اسْتَدْرَفَ الشَّرْعُ The udder invited one to milk it; and to desire its dripping, or flowing [with milk]. (M.)

ذَرَفٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفٌ,] A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground. (M.)

ذُرُفَانٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفٌ,] A weak gait or manner of going. (S, K.)

ذَرِيفٌ and مَذْرُوفٌ Tears shed, or made to flow. (T, M, K.)

ذَلِيفٌ [accord. to Freitag, Largely flowing: but he does not name any authority.] — Quick, or swift; and so زَرِيفٌ. (M.)

ذَوَارِيفُ, applied to tears (ذُمُوعٌ), Flowing. (T.) [And] Running waters. (KL.)

مَذَارِيفُ i. q. مَذَارِيعُ [The channels of the tears; &c.: see مَذْرَعٌ. (T, S, K.)

ذَرِيفٌ see مَذْرُوفٌ.

## ذرق

1. ذَرَقَ, nor. ذَرَقٌ and ذَرَقٌ, (S, Mgh, Mgh, K,) inf. n. ذَرَقٌ (Mgh, Mgh,) said of a bird, (S, Mgh, Mgh, K,) It muted, or dunged; (JK, Mgh, Mgh;) [like ذَرَقَ] as also ذَرَقٌ (Zj, JK, Mgh, K,) inf. n. ذَرَقٌ (JK): it is also, sometimes, † said of a man. (S, TA.) and the latter is sometimes † said of a beast of prey, and [particularly] of a fox. (TA.) — [Hence,] one says, مَتَى تَذَرُقُ عَلَى النَّاسِ When wilt thou behave in a light-mitted, or foolish, manner towards man? or utter foul, or obscene, language against them? (TA.) And هَذَا كَلَامٌ يَذَرُقُ عَلَيْهِ † This is speech, or language, that is deemed foul. (TA.) And لَا تَذَرُقَنَّكَ إِنْ لَمْ تَهْرَبْ is a phrase meaning a threat. (TA.) [But how it should be rendered, unless it be said by a woman to her husband, (see لَذَرُقْتُ عَلَيْهِ and لَا ذَرُقْتُكَ be for لَا ذَرُقْتُكَ, I know not.)] — ذَرَقَ الْبَابُ, [in the JK written ذَرَقَ, but said in the TA to be like فَرِحَ, meaning The cattle suffered from eating the herb called ذَرَقَ, is] from الذَّرَقُ. (JK, TA.)

4: see the first sentence above. — أَذَرَقْتُ الْأَرْضَ The land produced [the herb called] ذَرَقَ. (S, K.)

5. تَذَرَقَتْ She applied مَذْرُوفٌ as a collyrium to her eyes; as also † أَذَرَقَتْ, of the measure إِفْعَلَتْ: [see accord. to the copies of the K: but] in the "Nawádir al-Aqráb" it is said, أَذَرَقَتْ أَذَرَقَتْ the woman applied collyrium to her eyes. (TA.)



signify the number of the ذرية. (M.) One says, *ذُرُّوا الله ذُرًّا* and *ذُرُّوا*, meaning *May God increase [the number of] thine offspring.* (T.) — And *ذُرُّوا النار* occurs in a trad., as some relate it, instead of *ذُرُّوا النار*, as others relate it; meaning [either *The children of the fire of Hell, agreeably with what next precedes, or] to be scattered in the fire.* (S and TA in art. ذر.) — Also, *ذُرُّوا*, *The curved extremity of a bow.* (So in a copy of the S.)

ذُرِّي, also written ذَرَا, (or, accord. to some copies of the S, ذَرِي) *A thing [such as dust &c.] that the wind has raised, or made to fly, and carried away:* (S:) or it signifies *what one has winnowed;* (M:) or *ذُرُّوهُ مَا تَدْرُوهُ* [what thou winnowest, as is indicated by the context of this explanation]; like as *تَفْشُفُ* signifies *بُشُفٌ*. (T.) — And *ذُرِّي* or *ذَرِي* (accord. to different copies of the S) *Tears poured forth:* (S:) or so *ذُرِّي* [or *ذَرِي*]. (M, TA.) — Also *A shelter:* (M, TA:) anything by which one is protected, or sheltered: (S, Mgh:) *a shelter from the cold wind, consisting of a wall, or of trees:* and particularly *a shelter that is made for camels such as are termed شَوْل, by pulling up trees of the kind called عَرَج, and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camels' nightly resting-place.* (T.) [Hence,] one says, *فَلَانٌ فِي ذُرِّي فَلَانٍ* Such a one is in the protection of such a one. (T.) And *ذُرَاهُ* *I am in the protection of such a one, and in his shelter.* (S.) And [hence, perhaps,] *إِنِّ فُلَانًا تَكْرِهُمُ الذَّرِي* Verily such a one is generous in disposition. (AZ, T.) — Also *The court, or yard, (فَيْتَا) of a house.* (Har pp. 56 and 442.) — See also ذَرُو, in two places.

ذُرِّي, see ذُرِّي, in two places: — and ذُرُوَّة.

ذُرُوَّة *Much property;* like ذُرُوَّة: so in the saying, *هُوَ ذُو ذُرُوَّة* [He is a possessor of much property]. (TA.) — See also ذُرُوَّة.

ذُرُوَّة: see what next follows.

ذُرُوَّة and ذُرُوَّة The upper, or uppermost, part of a thing (S, M, Mgh, K) of any kind; (M, Mgh) and so, accord. to Et-Takee Esh-Shemense, ذُرُوَّة: (TA:) and particularly *م* of a camel's hump, (S, M,) and of the head: (M:) and *a camel's hump itself:* (TA:) pl. ذُرِي. (S, TA.) It is said in a trad., *أَتَى يَابِلَ غُرِّ الذَّرِي* [or *ذُرِّي*] *He brought camels having white humps.* (TA.) And in another trad., *يَجِبُ كُلُّ نَبِيْرٍ شَيْطَانٍ* [On the hump of every camel is a devil]. (TA.) And in a prov., *الذَّرُوَّةُ فِي الْغَرَبِ* [He ceased not to twist the fur of the upper part and the fore part of the hump: originating from, or occurring in, a trad., which see explained in art. غرب: it means, *he ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness.*

(TA.) — [Hence,] *الذَّرُوَّةُ وَالْأَسَاجِمَةُ* (T, M\*) *He married among the noble and high of them.* (T.)

ذُرِّي ذُرِّي ذُرِّي *A warm shelter.* (TA.)

ذُرِّيَّة *A she-camel by means of which one conceals himself from the objects of the chase on the authority of Th: but the more approved word is with ذ [i. e. ذُرِّيَّة, or, accord. to AZ, ذُرِّيَّة].* (M)

ذُرُوَّة (vulgarly pronounced ذَرُوَّة, TA) *What has become broken into small particles, (M, K,) and dried up, (M,) or of what has dried up, (K,) of a plant, or of herbage, and has been blown away by the wind.* (M, K.) — And *What has fallen off, or from, corn, (M, K,) or especially wheat, (Lh, M,) in the process of winnowing.* (M, K.) And *What has fallen off, or from, a thing;* as also *ذُرِّي*. (M, K.)

ذُرُوَّة: see ذُرُوَّة.

الذَّرِيَّاتُ [as used in the Kur li. 1] means *The winds (S, Bq, Jol) raising, or making to fly, and carrying away, or dispersing, the dust &c.: (Bq, Jol:) or † the prolific women; for they scatter children: or † the causes of the scattering of the created beings, angels and others.* (Bq.)

مَذْرِي (S, M) and مَذْرُوَّة (M) *A wooden implement, (S, M,) or a small wooden implement, (so in one copy of the S,) having [several] extremities [or prongs], (S,) with which one winnows (S, M) wheat, and with which the heaps of grain are cleared [from the straw &c.] (S:) or the former word signifies the thing with which the wheat is carried to be winnowed: and the latter, the wooden implement with which one winnows. (T.) — Also, the former word, *The extremity of the buttock:* (A O, T, M, K:) or *مَذْرُوَّة* signifies the two extremities of the two buttocks; (A'Obeyd, T, S, M, K,\*) or the two uppermost parts of the two buttocks; (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, S, M, Meyd, K;) for if the sing. were مَذْرِي, the dual would be مَذْرِيَان. (A'Obeyd, T, S, M, Meyd.)*

Hence, (Meyd,) *جَاءَ يَنْفُضُ مَذْرُوَّتَهُ* [He came shaking the two extremities, or the two uppermost parts, of his buttocks]; (S, Meyd, K;) a prov., applied to one behaving insolently (بَاغٍ), and threatening; (S, K,\*) or to one threatening vainly: (Meyd, and Har p. 603:) and *جَاءَ يَضْرِبُ مَذْرُوَّتَهُ* [He came striking &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Har ubi supra.) — *مَذْرُوَّة* also signifies *The two sides of the head:* (M, K:) or *مَذَار* signifies the temples of the head, and the sing. is مَذْرِي; accord. to AA. (S.) — Also, *مَذْرُوَّة*, *The two places, of a bow, upon which lies the string, in the upper portion and the lower:* (AHn, S, M, K,\*) and in this sense it has no sing.: (S:) or, accord. to AA, its sing. is مَذْرِي. (M.)

مَذْرُوَّة: see the next preceding paragraph, first sentence.

مَذْرُوَّة: see مَذْرُوَّة in five places.

مَذْرُوَّة, fem. مَذْرُوَّة, *A sheep having a portion of its wool left unshorn between the shoulders when the rest has been shorn.* (T.) [See 2.]

## ذعب

ذَعَبَ, (K,) as also ذَعَّبَهُ, (TA,) *The jinn frightened him, or terrified him.* (K.)

ذَعَبَ, (K,) as also ذَعَبَ, (K,) the latter thought by Az to be the original word, (TA,) *It (water) flowed, ran, streamed, or poured: it flowed in a continuous stream.* (K.)

ذُعْبَان *A young wolf.* (K.)

ذُعْبَانِ, (K,) and ذُعْبَانِ, (TA,) *I saw them following one another as though they were the mane of a male hyena.* (As, K.)

## ذعر

ذَعَرَ, aor. ذَعَرٌ, inf. n. ذَعْرٌ; (S, A, Mgh, K;) and ذَعَرًا, (TA,) inf. n. ذَعْرٌ; (K;) *He frightened him; made him afraid.* (S, A, Mgh, Mgh, K, TA.) Hence, *قُمْ فَأَتِ الْقَوْمَ وَلَا تَذْعُرْهُمْ عَلَيَّ* Arise thou, and go to the people, meaning Kuraysh, but do not make them to be frightened at me; i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Hothoofah, on the night of the Ahzab [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colcoynths: *كَذَلِكَ تَذْعُرُوا عَلَيْنَا*, meaning, *Let that suffice you: make not our camels to be frightened at us.* (TA.) — ذَعَرَ, (S, K,) inf. n. ذَعْرٌ; (TA;) and ذَعَرٌ; (TA;) [and app. تَذْعَرُ, of which see the act. part. n., below;] *He became frightened, or afraid.* (S, K, TA.) [You say, ذَعَرَ مِنْهُ He was frightened at him, or it.]

4: see above, first sentence.

5 and 7: see 1.

ذَعَرَ *Fright.* (S, Mgh, Mgh, K.)

ذَعَرَ *A state of stupefaction, (K,) by reason of shame, or pudency.* (TA.)

ذَعَرَ, a possessive epithet, (T, TA,) or ذَعْرٌ, (K,) *A thing feared; a frightful thing.* (T, K.) — See also مَذْعُور.

ذَعَرَ: see ذَعَرَ.

ذَعْرَةٌ *A fright.* (TA.)

ذَعْرَةٌ [an intensive epithet, *Very fearful.* — And hence,] *A certain bird, (K,) a small bird, (T,) found in trees, always naggng its tail, (T, K,) never seen otherwise than frightened.* (T, TA.)



ذَفْ [or ذَفْ], (AA, T, S.) or ذَفْ (M, K.) or both, (K.) *Deadly poison* (AA, T, S, M, K.) because it kills quickly him who drinks it. (AA, T.) — You say also, ذَفْ فِيهِ مَا, meaning مَتَعَلِّقٌ بِه [i.e. *There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence*]. (K.) — See also ذَفْ and ذَفْ.

ذَفْ Quick: (S, Mgh:) or, as also ذَفْ, quick and light: or light, or going lightly, upon the ground. (M, K.) You say also ذَفْ (T, S, K.) meaning Quick, (S,) and in like manner ذَفْ (T, K.) in each case using the latter word as an imitative sequent. (K.) — Also A death, (M,) or a postulency, (K.) that kills quickly. (M, K.) — Also The male hedgehog. (M.)

ذَفْ A swift and light arrow. (K.)

## ذَر

1. ذَر, aor. ٤, (S, Mgh, K.) inf. n. ذَر, (Mgh.) *He, or it, had, or emitted, a pungent, or strong, odour, or smell; (S, Mgh.) or a very pungent, or very strong, odour, or smell; (M, K.) whether sweet or stinking; (S, M, Mgh.) or he had stinking arm-pits; or it (the arm-pit) stank.* (Lh, M, K.) [See also ذَر, below.] ذَرُ النَّبْتِ The plants became abundant. (AHn. M.)

10. اذَرُ + *He became very determined, and hardy*, [as though he drew forth from himself a pungent odour by sweating,] to do the thing, or affair. (M, TA) — استذرت said of a woman, i. q. استذرت [q. v.] (TA.)

ذَرُ inf. n. of 1. (Mgh.) — *Pungency, or strength, of odour; (S, A, Mgh, Mgh;) or intense pungency or strength thereof; (M, K.) whether sweet or stinking; (S, M, A, Mgh, \*Mgh;) as also ذَرُ, (K, TA,) or ذَرُ (so in the TT, as from the M.) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean sweet or foul. (TA:) or any pungent, or strong, odour; whether sweet or stinking. (T:) or stench of the arm-pit (Lh, M, K:) or it has this signification as well as the first: (S, M:) or stink, or stench, [absolutely,] (IAqr, M, K.) except when relating to musk; not used with reference to any other perfume, or sweet-smelling substance: (IAqr, M:) but ذَرُ, with the unpointed ذ, signifies only "stink, or stench." (M.) — The seminal fluid (مَنَّة) of a stallion. (K.)*

ذَرُ (S, M, A, Mgh, K.) and ذَرُ (M, K.) *Having, or emitting, a pungent, or strong, odour, or smell; (S, \*Mgh;) or having, or emitting, a very pungent, or very strong, odour, or smell; (M, K.) whether sweet or stinking; (S, M, Mgh;) or especially, (Lh, M, K,) or also, (S, M, A,) a man having stinking arm-pits, (S, M, A, K,) and a foul smell: (S, M, A:) fem. of the former, ذَرُ; and of the latter, ذَرُ (M:) or ذَرُ signifies a woman having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits. (Mgh.) You say ذَرُ ذَرُ, (S, A,*

Bk. I.

M, K.) and ذَرُ (M, K.) *Pungent, or strong-scented, musk: (S, A:) or musk of the utmost excellence. (K.)* And ذَرُ ذَرُ [A pungent, or strong-scented, or] sweet-smelling [follicle, or vesicle, of musk]: Er-Râ'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

لَهَا قَارَةٌ ذَرَّةٌ ۖ كُلُّ عَمِيَّةٍ  
كَبَا تَقَى الْكَائُورَ بِالسَّكِّ قَاتِلَهُ

[They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by moving with it musk]. (T, M, TA) One says also ذَرُ ذَرُ (S, A) A sweet-smelling meadow. (TA.) And ذَرُ ذَرُ A stinking arm-pit. (A.) And ذَرُ الذَّرَّةِ (S, K,) or ذَرُ الذَّرَّةِ (A.) An army, or a collected portion thereof, or a troop of horse, having a foul smell from the rust of the arms or armour. (S, A, K.) — ذَرُ ذَرُ A certain plant, (K,) which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the عَمِيَّة in [the sweetness of] its odour. (TA.) — And ذَرُ ذَرُ A certain herb, or leguminous plant, (K,) which remains green until the cold smites it: [a coll. gen. n.; and with tenween; for] the n. un is ذَرَّةٌ (TA.) [but it is from ذَرَّةٌ, fem.

of ذَرُ] a certain herb, of foul odour, which camels &c. scarcely ever eat: (Yakubol, S:) or a certain tree, also called عَطَرُ الذَّرَّةِ; or, accord. to AHu, a species of [the tree called] حَبِيصٌ: or, as he says in another place, a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anis. it makes the breath of camels to stink; and they desire it eagerly: it is bitter, and grows in rugged places. And Abū-n-Najm describes it as in meadows. (TA.) [Ruta sylvestris. (Golius, from Er-Râ'ee.)]

ذَرُ ذَرُ A single emission of pungent, or strong, odour. (Mgh.)

ذَرُ ذَرُ }  
ذَرُ ذَرُ }

ذَرُ, without tenween, (S, K,) because the alif [written ى] is the characteristic of the fem. gender, (S,) and sometimes, (S, K,) more rarely, (Sb,) ذَرُ, with tenween, (S, K,) when indeterminate, (S,) the alif in this case being considered as making the word quasi-coordinate to ذَرُ (S, K.) The place that sweats, in the back of a camel's neck, behind the ear: (Lh, S:) or, in a man, (M,) and in any animal, the part extending from the مَقْدُ [or part between the two ears, erroneously written in the UK مُقَدَّم] to the half of the قَدَالِ [or entire back of the head:] or the prominent bone behind the ear: (M, K:) or a bone in the upper part of a man's neck, on the right and left of the small hollow which is in the

middle: (Sh:) or the ذَرُ ذَرُ [which is the dual] are the two protuberances on the right and left of the small hollow in the middle of the back of the neck: (M:) it is from الذَّرُ الذَّرُ ["the pungency of the odour of sweat"], because it is the first part that sweats in a camel: (S:) pl. ذَرُ ذَرُ and ذَرُ ذَرُ (S, K) and some say ذَرُ ذَرُ (S.)

ذَرُ: see what next follows.

ذَرُ A camel large in the part called ذَرُ: fem. with ٥: (AZ, S, K:) or a great camel: (AA:) or (so in the TA; but in the K, "and") hard, or firm, and strong. as also ذَرُ (K:) but the former (ذَرُ) is of higher authority: also applied to a camel; fem. with ٥ and in like manner to an ass: (TA:) or (so in the TA; but in the K, "and") great in make: (K:) also a young man tall, perfect [in make], and hardy, strong, or sturdy: (S, K) and ذَرُ an excellent she-camel, (K,) long-necked: (TA:) and, accord. to the K, a bulky, or thick, ass: but this is at variance with what is found in other lexicons. (TA.)

ذَرُ ذَرُ: see ذَرُ, in eight places.

ذَرُ ذَرُ A meadow abounding with ذَرُ. (K.) [See ذَرُ.]

## ذَقْنٌ

1. ذَقْنٌ (JK, S, A, K,) aor. ٤, (JK,) inf. n. ذَقْنٌ (TK,) *He struck his ذَقْنٌ [or chin]: (JK, S, A, K:) or he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand; syn. قَعْنُهُ.* (K, TA. [In the UK, erroneously, for قَعْنُهُ.] And *He struck him, or beat him, with a staff, or stick. (JK.)* — ذَقْنٌ عَلَى يَدِهِ (K,) or ذَقْنٌ عَلَى يَدِهِ (JK, K,) *He put his ذَقْنٌ [or chin] upon his hand, or upon his staff, or stick, (JK, K, TA,) and leaned [upon it]. (TA:) and بسوَّطَهُ ذَقْنٌ [He leaned his chin upon his nuch]: (TA:) as also ذَقْنٌ. (K.) — ذَقْنَتِ الذَّنُو (JK, S, K,) aor. ٤, (JK, K,) inf. n. ذَقْنٌ (JK,) *The bucket mas, or became, such as is termed ذَقْنٌ (S, K) or ذَقْنًا. (JK.)**

2: see the preceding paragraph.

3. ذَقْنٌ *He straitened him. (K.)*

[4. ذَقْنٌ is said by Golius, as on the authority of the KL, to signify *Open tulit in tollenda re*: but the word explained in the KL as signifying the doing this is the inf. n. of ذَقْنٌ, not of ذَقْنٌ.]

ذَقْنٌ A decrepit, old and weak, or extremely aged, man. (K.)

ذَقْنٌ [The chin:] the place where the two lateral portions of the lower jaw combine, (JK, S, Mgh, K,) at their lower part: (K:) it is of a man (S, Mgh) [and of a beast]: also pronounced with kees (Ish, K) to the ٥ [i.e. ذَقْنٌ]: (TK:) of the masc. gender, (Lh, K,) only: (Lh, TA:) pl. ذَقْنَانٌ, (Mgh, K.)

a pl. of pauc.; and the pl. of mult. is **ثَوْنٌ**. (Mgh.) Hence, (**ك**.) **مَثَلُ اسْتَنْانٍ بِدَيْهٍ** [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin]: (**س**, **م**, **ك**.) a prov. applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (**س**;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (**م**;) or to him who seeks to help himself by means of one less than he: (**ك**;) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (**س**, **ك**.) You say also, **حَرَبًا لِرَأْسَانِهِ** [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109]: and (**ه**.) **فَعَفَّتْ رِيحٌ فَكَبَّتِ الْأَشْجَارُ** [A wind blew violently, so that the trees fell, or bent themselves down to the ground]: (**أ** in art. **خ**.) and (**ه**.) **هَبَّتِ الرِّيحُ فَكَفَّتِ السَّحَرُ عَلَى** [The wind blew, and overturned, or threw down, the trees]: and, of a stone, **كَبَّتْ دُنْفُهُ** [The torrent overturned it]. (**ت**.) — The hair that grows upon the chin used in this sense by the vulgar; and said by Esh-Shihāb El-Khafājee, in the "Shifā El-Ghaleel," to be post-classical: Z says, in the "Rabea' el-Abra'r," that it signifies the beard in the language of the Nabathaeans. (**ت**.)

ذَقْنُ: see the next preceding paragraph, first sentence.

ذَقْنِي : see the paragraph next following.

دُونُ A she-camel that relaxes her chin [so as to make her lower lip hang down] in going along: (S, K, ) or that moves about her head in going along: (JK, ) or that stretches her steps, and moves about her head, by reason of strength, and bristleness, liveliness, or sprightliness, in going along: (A, TA, ) pl. دُونٌ: (TA, ) and رَاقَةٌ, applied to a she-camel, signifies the same as دُونُ. (IAgr, TA, ) — دُوٌّ دُونٌ + A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side: (S, K, ) or a large bucket inclining on one side: (Er-Râghib, TA, ) and دُوٌّ دُونِي a bucket with an inclining lip: (IB, TA, ) and دُوٌّ دُونَا a bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK, )

الدَّائِنَةُ *The part beneath the ذَنْق [or chin]:* (K:) or the part, of the breast, that is reached by the ذَنْق: or the ذَنْق [itself]: (TA:) or the head of the حُفُوم [or windpipe]: (K:) or the prominent extremity of the حُلُقُوم (S, K:) thus explained by A'Obeyd and AA in the saying of 'Ashbeh, "[The Prophet died] between my سَاقِةٌ و سَاقِةٌ": (TA: [see السَّاقِةُ:]) or the رُزْوَةٌ [or collar-bone; or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: (K:) but this, in the M, is an explanation of السَّاقِةُ: (TA:) or the lower part of the belly, next the navel: (K:) but this, also, is given as an explanation of السَّاقِة, and

by ISd and by Z: (TA:) *or the pit of the uppermost part of the breast, or chest: or the upper part of the belly*: (K:) *and the stomach*: (JK:) pl. ذَوَائِنَ. (S, TA.) [See also الحَافَةِ.] Hence the prov., لَأُحِيقَنَّ ذَوَائِنَكَ بِذَوَائِنِكَ [explained in art. حَقَنَ] ذَوَائِنُ, accord to AZ, means *the lower part of the belly*. (S.) = See also ذَوُونٌ.

أَدْنَى A man long in the دَنْ [or chin] : and so [the fem.] دُنَى applied to a woman. (K.) And A man having the two sides of the mouth inclining, or wry. (J.K.) — And [hence, app.] دُنَى, (K, TA,) applied to a woman, by way of comparison, (TA,) † Having the جَبَاز [or pudentum] inclining, or wry. (K, TA.) — دُونُ دُنَى see دُونٌ.

ذکر

1. **ذَكَرَ**, [aor. 2.] inf. نَذَرُ, (S, A, Məb), which is fem., (Məb), and imperfectly decl., (S), and **ذَكَرَ** (A, K) [and **ذَكَرَ** or, accord to Et-Tebruceze, (Ham p 26), the latter of these two but not the former, or, as is said in the Məb., both are properly substs, and a distinction is made between them, as will be shown below), and **تَذَكَّرَ**, (K), *He preserved it in his memory* (K<sup>2</sup> TA: *he remembered it*; (S, A); as also **ذَكَرَ بِفُلِهِ** [to distinguish it from **ذَكَرَ** in a sense afterwards to be explained], (S, Məb), and **وَذَكَرَهُ**, (S, A), and **وَذَكَرَهُ**, (S, K, TA), originally **وَذَكَرَهُ**, (S), and **وَذَكَرَهُ**, (TA, and so in the CK), and **وَذَكَرَهُ**, (K), and **وَأَسَدَكَرَهُ**, (AZ, K), signify the same as **ذَكَرَهُ** also (K) [as explained above]. **وَذَكَرَهُ** signifies also *he became reminded of it*; (Məb); [and so **وَذَكَرَهُ** and its variations: and **وَأَسَدَكَرَهُ** seems properly to signify, as also **وَذَكَرَهُ**, *he recollected it*; or called it to mind: and *he sought to remember it*, and **وَأَسَدَكَرَهُ** and **وَذَكَرَهُ** used intransitively, *he sought, or endeavoured, to remember*.] You say, **ذَكَرْتُ الشَّيْءَ بَعْدَ السَّيَانِ** [I remembered the thing after forgetting]: (S): **وَذَكَّرْتُ** and **تَذَكَّرْتُ** [I remembered the thing forgotten, and I became reminded of it, or I recollected it]: (A): **وَأَذَكَرَهُ بَعْدَهُ**, occurring in the Kur [xii. 45, accord. to one reading of the last word], means *He remembered [or became reminded] after forgetting*. (S) And **رَبَطَ نِي بِحَاجَتِهِ إِصْبِعَهُ خِطًّا يَسْتَذَكِّرُ بِهِ حَاجَتَهُ** [He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called **رَبْطَةً**]: (AZ): and **وَأَسَدَكَرَهُ** and **وَذَكَرَهُ** with the like signification [i.e. *He sought to remember*]: and also signifies *He studied a book and preserved it in his memory*, accord. to the K; but accord. to other lexicons, *he studied a thing in order to remember it, or preserve it in his memory*: (TA): you say, **يَسْتَذَكِّرُ بِدَرَسَتِهِ** *He sought to remember by his studying of a book*. (A). — **وَذَكَرَ حَقًّا**, (K),

inf. n. ذَكَّرَ, (TA.), *He was mindful of his right, or claim; and did not neglect it.* (K.) Agreeably with this explanation, the words in the *Kur* [ii. 231, &c.] وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered *And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you*: like as an Arab says to his companion, اذْكُرْ حَقِّي عَلَيْكَ *Be thou mindful of my claim upon thee; and neglect it not.* (TA.) — [In like manner also are explained the words] وَأَذْكُرُوا مَا فِيهِ, in the *Kur* [ii. 60], *And study ye what is in it, and forget it not: or thank ye upon what is in it, or do ye what is in it.* (Bf.) — One says, مَا أَسْأَلُ أَذْكُرُ, (Fḡ and Lb.) and so in a copy of the *K*, or أَذْكُرُ, (so in another copy of the *K*, and in the *TA.*) the hamzeh of أَذْكُرُ being disjunctive, (Lb, *K*), [in the *CK* we find مَا أَسْأَلُ أَذْكُرُ, as though the reading were أَذْكُرُ with a disjunctive hamzeh from أَذْكُرُ, which is manifestly wrong,] and with fet-h, because it is the hamzeh of the first person of a trilateral [unaugmented] verb, and with the ر mezzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, *K*), and means, *Acquaint me with thy name*: [or, lit., *what is thy name?*] *I will remember it, or I will bear it in mind* (ادكر): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hamzeh, [أَذْكُرُ, or أَذْكُرُوْهُ; in which case it is most appropriately rendered, *What is thy name? Say: or Tell it*] but the reading with the disjunctive hamzeh is that which is commonly known: (TA.): [for] = ذَكَرَهُ, aor. 2, (TA.), inf. n. ذَكَرِي, fem., [and imperfectly decl.,] (Mḡb.) ذَكَّرَ and ذَكَّرُوْهُ, (TA.) [or the former of these two (which is the most common of all)] but not the latter, or, as is said in the Mḡb, both are properly substs. and a distinction is made between them, as will be shown below,] also signifies *He mentioned it; told it; related it; said it*, (TA.); and so ذَكَرَهُ بِأَنَّهُ to distinguish it from ذَكَرَ in the first sense explained above]. (S, Mḡb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا *I mentioned, or told, or related, to such a one the story of such things.* (TA.) And ذَكَرَ أَمْرًا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jamī' es-Sagheer voce مَن.) — And أَذْكُرُ + *He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity*; (Zḡ) [saying اللَّهُ سُبْحَانَ, and لَا إِلَهَ إِلَّا اللَّهُ, or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ, or the like.] — [And, in like manner, + *He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for* ذَكَرَهُ بِأَجْمَلٍ, or بَخِيْرٍ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِالْقَبِيحِ, or بِشَرٍّ, + *He spoke evil of him; men-*





sense of مَمْنُونٌ, and خَطَا in the sense of مَحْذُوبٌ, and قَبِيحٌ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following ] *Male; masculine; of the male, or masculine, sex, or gender; contr. of أنثى.* (S, A, Mṣb, K, &c.) [the corresponding word in Hebrew (צָרָה) has been supposed to have this signification because a male is much "mentioned," or "talked of;" and it is well known that the Arabs make comparatively little account of a female.] pl. ذَكَوْر (S, A, Mṣb, K) and ذُكُورَة (A, Mṣb, K) and ذَكَار (K) and ذَكَارَة (S, A, Mṣb, K) and ذِكْرَة (S, K) [the last, in one copy of the S, I find written ذِكْرَة, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ذِكْرَة, and expressly said to be with damma, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Mṣb.) One says, كَرِ الذِّكْرَة مِنْ وَلَدِكَ, or ذِكْرَة, (accord. to different copies of the S,) or ذِكْرَة, with damma, (accord. to the TA.) *How many are the males of thy children?* (S, TA.) — The male organ of generation; the penis; syn. غُوف. (S, K, &c.): of a man: (TA.) or the قَرِج [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Mṣb.) pl. ذُكُور (K), or ذِكْرَة, (Mṣb.), or ذِكْرَة, (T, A.), and ذُكْرَان (S, Mṣb, K) the last contr. to analogy, (S, Mṣb.), as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَحَاسِن [with respect to] حُسْن [with respect to] مَلَاحِظ [with respect to] لَهْفَة: (ISd.) Akh says that it is a pl. without a [proper] sing., like عَابِدٌ and أَبَائِلٌ accord. to the T, it has no sing.; or if it have a sing., it is ذُكْرٌ, like مَقْدِيرٌ, of which the pl. مَقَادِيرُ; and signifies the parts next to the penis: (TA.) or it signifies the penis with what is around it, [or the genitals,] and is similar to مَعَارِثُ in the phrase ثَنَاتُ مَعَارِثُ رَأْسِهِ: and فَخَعٌ مَغَاكِبُهُ signifies *He extirpated his penis.* (Mṣb.) — Applied to a man, (A, K,) it also signifies *Strong; courageous; acute and ardent; vigorous and effective in affairs;* [and also] *stubborn; and disdainful:* (TA.): or [masculine, meaning] *perfect;* like as أنثى is applied to a woman. (T and A in art. اثنتان.) The signification of "strong, courageous, and stubborn," and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذِكْرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذَكَر. (TA.) You say, لَا يَنْعَلُهُ إِلَّا ذُكْرٌ, [None will do it but such as are strong, &c., of men.] (A.) — Applied to iron, *Of the toughest and best quality,* (K,) and *strongest;* (TA.); contr. of أَيْشٍ; (S;) [iron concerted into steel,] as also ذُكْبَر. (K.) [See also ذُكْرَة.] — Applied to a sword, *Having مَدَّة* [i. e., diversified many marks, straddles, or grain:] (S;) as also مَنْكُورٌ (S, K) 'or of which the edge is of steel (حَدِيدٌ ذُكْرٌ) and the مَتْن [or

middle of the broad side] of soft iron; of which the people say that they are of the fabric of the Jinu, or Genu: (A'Obayd, S) or ذُكْرٌ signifies *having a sharp iron blade or edge:* (Aṣ) the pl. of the former is ذُكُور. (Ham p. 168) — ذُكُورُ النُّقُولِ ↑ *Herbs, or leguminous plants, that are hard and thick:* (TA voce عُشْب:) or *that are thick, and inclining to bitterness.* (S, TA.) like as أَخْرَافًا signifies such as are slender and sweet: (TA.) or the former signifies such as are thick and rough. (AḤayth.) ذُكُورَةُ الطَّبَسْب (K), ذُكُورُهُ (TA), ذُكْرَانُهُ (TA), ↑ *Perfume proper for men, exclusively of women:* i. e., (TA,) *that leaves no stain;* (K, TA); *that becomes dissipated, such as musk, and aloes-wood, and camphire, and غَالِيَة, and ذُيْرَة.* (TA) [See the contr., طَبِيبٌ مُؤْتَت, in art. اثنتان.] — ذُكْرٌ applied to the Kur-ru signifies ↑ *Eminently excellent* (K.) See 2. — Applied to a saying, ↑ *Strong and firm* and in like manner to poetry. (A.) — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذُكْرٌ, met, to ↑ *Anything disliked.* (A.) — [Thus,] applied to rain, it signifies ↑ *Violent,* (A, K); *falling in large drops.* (K.) They said, أَصَابَتِ الْأَرْضُ ذُكُورَ الْأَسْمَةِ, *bringing intense cold and torrents fell upon the earth.* (A.) — Applied to a day, ↑ *Severe, distressing, hard to be borne.* see also مَذْكَرٌ (A.) — IDrīd says, I think that the name الذِّكْر [so in the TA, without any syll. signs; app. الذِّكْر] is applied by some of the Arabs to السَّيَّاحُ الرَّابِع [or the star Arcturus]. (TA.)

ذِكْرٌ } ذَكْبَرٌ.  
ذِكْرٌ }

ذُكْرٌ سَيِّفٌ ذُو ذِكْرٍ.

مَذْكَرٌ: see ذُكْرٌ.

ذُكْرٌ: see ذِكْرٌ, in two places: — and ذُكْرٌ, in two places. — Also ↑ *A piece of steel that is added [to the edge of a sword and] to the head of an axe &c.* (K, TA.) — And ↑ *Sharpness of a sword:* [see also ذُكْرٌ:] and of a man. (S, A, K) You say, وَهَبَتْ ذُكْرَةَ السَّيْفِ, and ذُكْرَةَ الرَّجُلِ, *The sharpness of the sword, and the sharpness of the man, went.* (S, A.)

ذُكْرٌ: see ذِكْرٌ, in two places: — and ذُكْرٌ, in two places.

ذُكْرَةٌ } مَذْكَرٌ.  
ذُكْرَةٌ }

ذِكْرِي: see ذِكْرٌ, in three places — *Remembrance with the reception of exhortation.* so in the following passage of the Kur [xlvii. 20], فَأَنَّى يُبَدَّى إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ [Then how, that is, of what avail, will be to them their remembrance with the reception of exhortation when it (the hour of the resurrection) cometh to them: or] how will it be to them when it (the hour) cometh to them with their remembrance and their reception

of exhortation: (K, TA:) i. e., this will not profit them. (TA.) — *Repentance:* so in the Kur [xxxix. 24], وَآتَى لَهُ الذِّكْرَى, i. e. *And how shall he have repentance?* (K, TA.) — *A reminding, or causing to remember:* so in the Kur viii. 1, and xi. 121, (K), and li. 55. (Fr.) See 2. — *An admonition:* so in the Kur xxxviii. 42, and xl. 50. (K.) — *A being reminded, or caused to remember.* so in the Kur [xxxviii. 46], in the phrase ذُكِّرُوا الدَّارَ Their being reminded of, or caused to remember, the latter abode, and being made to relinquish worldly things, or not to desire them: (K) or it may mean their remembering much the latter abode. (B, TA.)

ذَكْبَرٌ *A man possessing an excellent memory.* (S.) — Also, (AZ, K,) and ذُكْرٌ, (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K,) and ذُكْرٌ, (accord. to the CK,) and ذُكْرٌ and ذُكْبَرٌ, (K,) ↑ *A man possessing ذُكْرٍ, i. e., fame, or renown: or glory, or boastfulness.* (TA.) — See also ذُكْرٌ, in the latter half of the paragraph.

ذَكْبَرٌ: see the next preceding paragraph.

ذُكْرَةٌ *The males of palm-trees.* (K)

مَا حَلَفْتُ بِهِ ذَاكِرٌ وَلَا ذَاكِرٌ [act part. n. of I]. — أَتَرَا: see art. رَأَى.

أَذْكَرٌ *More, and most, sharp,* (S, TA,) *acute and ardent, vigorous and effective in affairs.* (TA.) Moḥammad used to go round to his wives in one night, and to perform the ablution turned on his visit to every one of them; and being asked wherefore he did so, he answered, أَذْكَرٌ ↑ *It is more, or most, sharp [or effective];* syn. أَحْمَدُ. (S, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, *By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou.* (TA from a trad.)

تَذْكَرَةٌ an inf. n. of 2. (A, TA.) — [And hence,] *A thing by means of which something that one wants [or deserves to remember] is called to mind; a memorandum.* (S, K, TA.) — *A biographical memoir.* — And, in the present day, *Any official note; such as a passport; a permit; and the like.*

مَذْكَرٌ *A place of remembrance:* pl. مَذَاكِرُ: whence هَذَاكَرٌ in a trad., app. meaning *The black corner or stone [of the Ka'aba].* (TA)

مَذْكَرٌ: see its fem., with ة, voce مَذْكَرٌ.

مَذْكَرٌ *A woman [or other female (see 4)] bringing forth a male:* (S, K:) or *a woman that brings forth men-children.* (TA in art. رَجُل.) — And ↑ *A desert that produces herbs, or leguminous plants, of the kind called ذُكُور.* (Aṣ. [See ذُكْرٌ: and see also مَذْكَرٌ.]) — And ↑ *A road that is feared* (A, K.) — See also مَذْكَرٌ, in two places — And see ذُكْرٌ, in the former half of the paragraph.

مَذْكَرٌ [A masculine word; a word made mas-



the former, *A blazing, or flaming, coal of fire*; and so ذُكَا (K, TA.) with the short *l*, on the authority of IDrā; [in the CK ذُكَا;] or, as in the M, ذُكَا. (TA.)

ذُكُونٌ *A kind of trees*: n. un. with *ē*: (IAar, TA.) the pl. of the latter is ذُكَاوِينٌ, and signifies *small [trees of the hand called] سُرَح* [q. v.]. (M, K, TA. [In the CK, السُرَح is erroneously put for سُرَح.])

ذُكَا Sharpness, or acuteness, of mind, (S, Mgh, TA.) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA.) or completeness of intelligence, with quickness of apprehension: (Mgh) or quickness of intelligence, understanding, sagacity, skill, or knowledge: (K:) or quickness of perception, and sharpness, or acuteness, of understanding: thus applied, it is like the phrase ذُكَا نَارٍ: (Er-Rāghib, TA.) or quickness in drawing conclusions. (TA. [See ذُفْنٌ: and see also I.]) [It app. signifies also Sharpness of spirit: as a quality of a camel and the like. See ذُكِي.] — Also Age: (S, K:) or full, or complete, age: so says Mbr in the "Kāmil." (TA.) contr. of ذُفَا: (Ham p. 217:) accord to Az, its primary signification, universally, is a state of completeness: and الذُكَا فِي السِّنِّ means completeness of age: accord. to Kh, it means the age of completeness of strength, [app. in a horse, or any solid-hoofed animal, for he says that it is] when a year has passed after the فُرُوح [or finishing of teething]: (TA.) ذُكَا السِّنِّ means the utmost term of youthfulness; from the primary signification of the root, which is "a state of completeness." (Mgh.) Hence the saying of El-Hajjāj, فُورَتْ عَنْ ذُكَا, [I have been examined as to age; app. meaning + my abilities have been tested and proved:] بَلَّغْتَ الدَّابَّةَ الذُّكَا The beast attained to [fulness of] age (S, TA.) [Hence, also,] one says, ذُكَا فُلَانٍ كَذُكَا فُلَانٍ [The youthfulness of such a one is like the fulness of age of such a one], i.e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ham p. 217.)

ذُكَا, imperfectly decl., *The sun*: (S, K.) determinate, and not admitting the article *ال*: you say, هَذِهِ ذُكَا طَالِعَةٌ [This is the sun rising]: (S:) derived from ذُكَّتِ النَّارُ. (TA.) — Hence, (S,) ذُكَاةٌ *The dawn, or daybreak*: (S, K:) because it is from the light of the sun. (S) Homey says, [or, accord. to some, Besheer Ibn-En-Nikh, as in one of my copies of the S, in art. كَفَر,]

- \* فُورَتْ قَبْلَ أَتْبَالِجِ الْفَجْرِ
- \* وَأَمَّا ذُكَاةٌ كَامِنٌ فِي الْكَفْرِ

[And she, or they, came to the water before the bright shining of the daybreak, while the dawn lay hid in the darkness of night]. (S.)

ذُكِي, applied to musk, and so ذُكِيَّة (K, TA.) for فُسْك, as is said by IAm, is both masc. and fem., and so is ذُكِي, (TA.) and ذَاك, Diffusing odour: (K:) or having a strong [or pungent] odour. (TA. [See I, second sentence.]) You say also رَانِخَةٌ ذُكِيَةٌ *A sharp [or pungent, or a strong] odour [whether sweet or fetid]; syn. حَادَّةٌ* (K in art. حـ.) — Applied to a man, Having the attribute, or quality, termed ذُكَا (S, Mgh, K,) as meaning sharpness, or acuteness, (S, Mgh,) or quickness, (K,) of mind, (S, Mgh,) or of intelligence, &c.: (K, TA, &c.) pl. الذُّكِيَّة. (Mgh, TA.) It is also, sometimes, applied to a camel [for the like, as meaning Sharp in spirit: see ذُفَادٌ]. (TA.) — Also ذُكِيٌّ [meaning Slaughtered in the manner prescribed by the law, termed ذُكْبٌ and ذُكَاةٌ]: (K.) it is of the measure فُعِيلٌ in the sense of the measure مَفْعُولٌ: (Mgh.) and [therefore] you say شاة ذُكِيٌّ, meaning [a sheep, or goat, slaughtered in the manner above mentioned; and also,] to whose ذُكَا [or slaughter in that manner] one has attained [while life yet remained therein: see 2]. (Mgh, Mgh:) ذُكِيَّةٌ [as its fem.] is extr. [like ذُكِيَّة]. (TA.) — Hence, ذُكِيٌّ جُلْدٌ *A skin stripped from an animal that has been slaughtered in the manner mentioned above.* (Mgh.)

ذَاك: see the next preceding paragraph.

مُذَكِّ: and the fem., مُذَكِيَّة, see the following paragraph, in three places.

مُذَكِّ, applied to a man, (TA.) *Old, or advanced in age, and big-bodied, or corpulent*: (K, TA:) [or full-grown, or of full age. see ذُكَاة:] or an old man, but only such as is much experienced and disciplined: (Er-Rāghib, TA.) and accord to ISd, anything [i. e. any animal] old, or advanced in age: by some especially applied to a solid-hoofed animal; and said to mean one that has passed the فُرُوح [or finishing of teething] by a year: (TA:) or ذُكَا, (S, K, TA.) which is its pl., (S, TA.) [(like as مُذَكِّيَّات is pl. of the fem.), and also pl. of its syn. مُذَكِّ], signifies, applied to horses, (S, K, TA.) of generous race, advanced in age, (TA.) that have passed a year, or two years, after their فُرُوح: (S, K, TA.) the sung. is like مُخْلَفٌ applied to a camel: (S, TA:) ذُكَا signifies a horse of full age and of complete strength; as also مُذَكِّ: (Ham p. 217.) or a horse whose run becomes spent (يُدْبُح), and [then, but not before he has exhausted his power,] stops. (TA.) It is said in a prov., جَرِي الْمَذَكِّيَّاتِ *The running of the horses that have attained to their full age and strength is a contending for superiority*: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, عَكَرَ, (Meyd, and so in other copies of the S in this art., and in the S and K in art. غُلُو) meaning

that the running of such horses is several bow-shots: (Meyd, and S and K in art. غُلُو:) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) — [Hence,] سَابَاةٌ مُذَكِيَّةٌ (K,) or, as in the Tekmileh, مُذَكِيَّة, (TA.) + *A cloud that has rained time after time.* (K, TA.)

#### ذكي Quasi

ذُكِيَّة: see ذُكُوَّة, in art. ذكو.

ذَكِي: see art. ذكو.

#### ذل

1. ذَلٌّ, aor. ذَلَّ, (M, Mgh, K,) inf. n. ذُلٌّ and ذَلَّةٌ, (S, M, MA, K,) or these three are simple substs., and the inf. n. is ذُلٌّ, (Mgh,) and ذَلَّةٌ, (K,) [contr. of ذَلٌّ; (see ذَلٌّ below;] i. e.] *He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak*: (MA, Mgh, K;) syn. خَانٌ, (Mgh, K,) and ذُلٌّ, (Mgh.) — ذَلٌّ, (M, K,) inf. n. ذُلٌّ, (M, Mgh, K,) aor. as above, (M, K,) inf. n. ذُلٌّ, (M, Mgh, K,) said of a man, (M,) and of a beast, such as a horse and the like, (ذَابٌ, M, Mgh,) *He, or it, was, or became, easy, tractable, submissive, or manageable*: (M, Mgh, K;) and ذُلُّوْا [which belongs to art. ذَلِي] signifies the same as ذُلٌّ in this sense. (ISd, TA.) And ذُلٌّ لِي *I became lowly, humble, or submissive, [or he lowered, humbled, or submitted, himself] to him*; (S, TA;) as also ذُلُّوْا, originally ذُلُّوْا. (TA.) — [Hence,] ذَلٌّ is also said of a road [as meaning + *It was, or became, beaten, or trodden, so as to be rendered even, or easy to be travelled, or to walk or ride upon*: see ذَبِلَ] (A in art. ذب.) — And ذَلَّتِ الْفَوَائِي لِلشَّاعِرِ *The rhymes were easy to the poet.* (T) — And ذَلَّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) + *It was, or became, broken much, or in several places, in its edge, and much demolished.* (M, TA.)

2. ذَلَّلَ, (M, Mgh,) inf. n. ذَلْلٌ, (Mgh,) *He made, or rendered, (M, Mgh,) a man, (M,) and a beast, such as a horse and the like, (M, Mgh,) easy, tractable, submissive, or manageable*: (M, Mgh:) [said of the former, it may be rendered *he brought under, or into, subjection; or he subdued.* and said of the latter, *he broke, or tamed.* and said of any animal, *he tamed.* — Hence, + *He beat, or trod, a road, so as to render it even, or easy to be travelled, or to walk or ride upon*: see ذَبِلَ. — ذَلَّلَ لَهُ أَمْرًا *He made an affair easy to him*; syn. رَوَّضَهُ. (TA in art. روض.) — And ذَلَّلَ الْكَرْمَ *The bunches of the grape-vine were made to hang down [so that they might be easily plucked]*: (M, K:) or were evenly disposed [for the same purpose]; syn. سَوَّيْتُ. (K:) or, accord. to AHn, ذَلَّلَ signifies the disposing evenly the bunches

of the grape-vine, and making them to hang down. (M.) وَذَلَّلْتُ فُطُوبًا, in the Qur [xxxvi. 14], means † The bunches being evenly disposed, and made to hang down, (S, JM,) exposed to be plucked: (JM:) or being well disposed, and made near: (IAMB, TA:) or being within the reach of the seeker, or desirer: (Ibn-'Arafah, TA:) or being easy to reach by those who will pluck them, in whatever manner they may desire to do so: (Bd:) accord. to Mujāhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him (TA.) [In like manner,] التَّذِيلُ also signifies † The putting the racemes of the palm-tree upon the branch [near it] in order that it [the branch] may support it: (AHn, M:) or تَذِيلُ الْعُذُقِ, as practised in the present world, is † the trimmer's making straight, and secundating before the usual time, the racemes of the palm-tree, when they come forth from their spathe that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens. (T. [See also مَذَلَّ.] [Hence it is said in the K that ذَلَّ الشَّخْلُ signifies وَضَعَ وَضَعُ عِذْقًا عَلَى الْجَرِيدَةِ تَحْيِلَةً: the explanation should be وَضَعْتُ عِذْقَهَا عَلَى الْجَرِيدِ تَحْيِلًا, i. e. † The palm-trees had their racemes put upon the branches in order that these might support them.] — See also what next follows.

4. ذَلَّلَ (M, Mgb, K,) inf. n. ذَلَّلَ, (TA,) *He* (God, Mgb) lowered, abased, or humbled, him, or rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled, and weak; (M, Mgb, K, TA,) as also ذَلَّلَهُ and ذَلَّلَهُ: (K, TA.) all these signify the same. (S.) — See also 10. — ذَلَّ [as an intrans. verb] *He* (a man, S, M) became one whose companions were low, base, vile, &c. (S, M, K.) — And *He* became in a state, or condition, that was low, base, vile, &c. (S in art. قهر.)

5. See 1.

10. اسْتَذَلَّهُ *He* saw him to be ذَلِيلٌ [i. e. low, base, vile, &c.]: (M, K:) or he fowed him to be so; (TA:) as also ذَلَّلَهُ. (K.) — See also 4. — اسْتَذَلَّ الْجَبَرُ الصَّعْبَ *He* plucked off the tufts from the refractory camel in order that he might experience pleasure [or relief], and so become at ease, or tranquil, (M, K,) with him. (K.)

[ذَلُولِي, a verb of which one of the significations is mentioned in this art. in the K, belongs to art. ذَلِيل.]

R. Q. 2. تَذَلَّلَ [app. from ذَلَّلَ] *It* was, or became, in a state of commotion, or agitation, and lax, slack, or pendulous. (K.)

ذَلَّ and ذَلَّلَهُ and ذَلَّلَهُ [all mentioned in the M and MA and K as inf. ns.] contr. of عَزَّ; (S, M;) [i. e.] Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation, and weakness. (Mgb, K.) ذَلَّلْتُ

ذَلَّلْتُ means *Nor hath taken to himself any aider to assist Him and league with Him by reason of any lowness of condition in Him, as is the custom of the Arabs to do:* (K, TA: [in the CK, يُخَالِفُ is erroneously put for يُحَالِفُ:]) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also ذَلَّلْتُ. — And see the paragraph here following, in five places.

ذَلَّ *Easy, tractable, submissive, or manageable;* (S, M, K, and Ham p 50; [mentioned in the M and Mgb and K as an inf. n.];) as also ذَلَّ. (M, K, and Ham ubi suprā) Hence the saying, يَعْضُ الذَّلِيلُ أَبْقَى لِلْأَهْلِ وَالْبَالِ [Somewhat of submissiveness is most preservative of the family and the property]: (S:) الذَّلِيلُ, أَبْقَى لِلْأَهْلِ وَالْبَالِ, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that abjectness befitting a man when he bears patiently an injury that has befallen him is most preservative of him and of his family and his property. (TA.) —

Also *Gentleness; and mercy;* and so ذَلَّ: thus in the phrase, وَأَخْفِضْ لَهَا جَنَاحَ الذَّلِيلِ (M, K,) in the Qur [xvii. 25, lit. And make soft to them (thy two parents) the side of gentleness; meaning treat them with gentleness]: the former is the common reading: (TA:) or the latter means *easy, tractable, or submissiveness*: (K.) [and so the former, as has been stated above:] Er-Raghib says that ذَلَّ is a consequence of subjection; and الذَّلِيلُ is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *be gentle like him who is subjected to them; and accord. to the latter reading, be gentle and tractable, or submissive, to them.* (TA.) — Also *The beaten track, (K,) or part that is trodden and made even, (M,) of a road.* (M, K.) Its pl. أُحْرُ الْأُمُورِ عَلَى الْأَذْلَالِ, occurring in the saying, وَأَحْرُ الْأُمُورِ عَلَى الْأَذْلَالِ, *Let events, or affairs, take their course in the ways, or manners, that are fit, or proper, for them, and easy.* (T.) El-Khansā says,

\* تَجَرَّ الْبَيْنَةُ بَعْدَ الْفَتَى الْمَغَادِرِ بِالْحَوِ ذَلَالٍ \* [Let fate take its ways after the youth left behind in El-Muhro]; (S, M;) meaning I mourn not for anything after him: cited by AA: (S in the present art. and in art. مَحْو.) البَحْوُ is here the name of a place. (S in the latter art.) And one says, أَمُورٌ اللَّهِ جَارِيَةٌ عَلَى الْأَذْلَالِ (S, M, K,) and جَارِيَةٌ اللَّهِ جَارِيَةٌ (M, K,) جَارِيَةٌ الْأَذْلَالِ, *The decrees of God take their [appointed] courses:* (S, M, K.) here, also, ذَلَّ is pl. of ذَلَّ. (M, K.) And ذَلَّ عَلَى الْأَذْلَالِ, *Leave thou him, or it, in his, or its, [present] state, or condition:* (S, M, K:) in this case it has no sing. (M, K.) [And so in the saying,] ذَلَّ عَلَى الْأَذْلَالِ *It came in its [proper] manner.* (S, K.) — See also another usage of الْأَذْلَالِ, as a pl. having no sing. assigned to it, voce ذَلَّلْتُ, last sentence.

ذَلَّ: see ذَلَّ. — In the following verse,

لِبَيْتِي تُرَاتِي لَمْ يَمُوتِي غَيْرُ ذَلَّةٍ  
صَابِرٍ أَحْدَانُ نَهْتِ حَفِيْفٍ

[May my heritage give joy to a man not low, or base; slender arrows, singular of their kind, that have a whizzing sound], the meaning is, *غَيْرُ ذَلَّةٍ*, or *غَيْرُ ذِي ذَلَّةٍ*; and *صَابِرٍ* is put in the nom. case as a substitute for *تُرَاتٍ*. (M.)

ذَلَّ *Easy, tractable, submissive, or manageable;* (S, M, Mgb, K:) applied to a beast, such as a horse and the like, (ذَلَّةً), (S, M, Mgb,) and to a man [&c.]; (M;) and so ذَلَّ, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is ذَلَّوِي, belonging to art. ذَلَّ, q v.];) the former alike masc. and fem.: (M, TA:) pl. ذَلَّلْتُ (S, M, Mgb, K) and ذَلَّلْتُ. (K.) A poet applies the epithet ذَلَّلْتُ to spear-heads, as meaning *Made easy [to pierce with] by being sharpened, and made thin and slender.* (M.) — See also the next paragraph, in two places.

ذَلَّ *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled, and weak;* (T, S, M, Mgb, K;) applied to a man; (T, S;) and ذَلَّ signifies the same, as a sing.; (Ibn-'Abbād, K:) or the latter is a pl. of the former, (T,) as also ذَلَّلْتُ (S, M, Mgb, K) and ذَلَّلْتُ (T, S, Mgb, K) and ذَلَّلْتُ. (M, K.) — [Also *Gentle; and merciful.* Heneo, ذَلَّ عَلَى الْمُؤْمِنِينَ أَعَزُّ, in the Qur [v. 59], means *Gentle, (Zj, T,) and merciful, (T,) to the believers, rough in behaviour, (Zj, T,) and hard, or severe, (T,) to the unbelievers.* (Zj, T.) — Also applied to a road, meaning *Made even, or smooth, and easy to be travelled, or to walk or ride upon; as also with s; being applied to طَرِيقٌ [which is fem. as well as masc.]; (M,) and so ذَلَّ: (T:) pl. of the latter, (T,) or of the former, (M,) ذَلَّلْتُ: (T, M:) and [in like manner] ذَلَّلْتُ, so applied, beaten, or trodden, and [made] even, or easy [to walk or ride upon]: (T:) [in like manner also]*

\* ذَلَّ is applied to land or ground &c. [as meaning *easy to be travelled, or to walk or ride upon, &c.*]. (S, M voce تَرَبُّوتٌ) — Also † *Low, applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (S and K in art. ذَلَّ:) or low and thin, applied to a wall: (Mgh:) and † short, applied to a spear. (T.) — You say also ذَلَّ ذَلِيلٌ, [meaning *Exceeding lowness or baseness &c.; or lowering, or abasing, lowness or baseness &c.; i. e.,]* using the latter word as an intensive epithet; or as signifying ذَلَّلْتُ. (M, K.)*

ذَلَّ *Good and easy in respect of natural disposition:* pl. ذَلَّلْتُ. (Ibn-'Abbād, K. [In the CK, الذَّلِيلُ is erroneously put for الذَّلِيلُ.]) See also ذَلَّلْتُ.

ذَلَّلْتُ: see ذَلَّلْتُ.

ذَلَّلٌ is sing. of ذَلَّوْهُ, which signifies The *lower, or lowest, parts*, (AZ, T, S,) that are *near the ground*, of a shirt, (S,) or of a long shirt; (AZ, T;) and IAsr says that the sing. is ذَلَّلٌ, and ذَلَّلَةٌ, also; and they are also called ذَلَّابُنِ, pl. of ذَلَّلُنِ; (T;) and ذَلَّابُنِ. (K in art دن:) ذَلَّلٌ and ذَلَّلٌ and ذَلَّلَةٌ and ذَلَّلٌ and ذَلَّلَةٌ all signify the *lower, or lowest, parts* of a long shirt (M, K) when it dangles and becomes old and worn out; (M;) ذَلَّوْهُ is ذَلَّلٌ; (K;) [or rather] this last is pl. of all the foregoing words; (M;) and ذَلَّلٌ and ذَلَّلَةٌ [in some copies of the K, erroneously, ذَلَّل, ذَلَّل, or ذَلَّلَة,] signify the same; (K;) [or rather] the former of these two is a contraction of the pl. ذَلَّالِوْهُ (S, M) [and the latter of them is the same contracted pl. with the addition of ا] — [Hence, ذَلَّالِوْهُ النَّاسِ + Those who are the last of the people; (K;) or the last of a few of the people; as in the Moheet; (TA.); and ذَلَّلَ النَّاسَ and ذَلَّلَ النَّاسَ, (K, TA, [in the CK, erroneously, ذَلَّلَ النَّاسَ,]) the latter a dim., (TA,) and ذَلَّلَ النَّاسَ, signify the same: (K;) or this last signifies the *lower, baser, viler, or meaner, of them*. (O, TA)

ذَلَّلٌ and ذَلَّلٌ and ذَلَّلٌ and ذَلَّلَةٌ } see ذَلَّلٌ, in eight places. ذَلَّلَةٌ and ذَلَّلَةٌ and ذَلَّلَةٌ }

ذَلَّلٌ. ذَلَّلَ النَّاسَ and ذَلَّلَ النَّاسَ see ذَلَّلَ النَّاسَ.

ذَلَّلٌ [More, and most, low, base, vile, &c.]. see ذَلَّلٌ.

ذَلَّلٌ as a pl. without a sing.: see ذَلَّلٌ (of which it is also a pl.), in two places: — and see ذَلَّلٌ last sentence.

ذَلَّلٌ. — [Hence, عَصَبُ الذَّلَّةِ + The wooden pin, peg, or stake: (S, K-) because its head is broken' [or battered by beating] (S). [See عَصَبُ.]

ذَلَّلٌ. — Also, [applied to palm-trees (نَخْلُ)] + Having the frust thereof bent [down] in order that it may be [easily] gathered [see also its verb (2)] so in the following verse of Imru-el-Kays: (Sgh, TA.:

وَحَشَجَ طَلِيحَ الْكَدْبِيلِ مَحْصَرٍ  
وَسَاتَى كَأَنْبُوبِ السَّعْيِ الْبَدَلِ

meaning And a waist slender like the camel's nose-rein of [twisted] leather, thin; and a shank resembling, in the clearness of its colour, the stalk (lit. internodal portion) of the papyrus (بُرْدِي) growing among irrigated palm-trees having their racemes bent down (ذَلَّلَتْ) by reason of the abundance of their fruit; so that their branches overshade these papyrus-plants: or, accord. to some, and a shank resembling the stalk of the irrigated papyrus that is bent down (مَذَلَّلٌ) by saturation: (EM pp. 28 and 29:) As says that it means, [agreeably with the former explanation, سَاتَى كَأَنْبُوبِ بُرْدِي مِثْلَ هَذَا الشَّعْلِ الْبَدَلِ

and † of the tongue. (S, K.) — And the first, The slender part of an arrow. (TA) — And The place in which turns the pin, or pivot, of the sheave of a pulley. (S, TA.) = For the first, also, see **نَسَبٌ**, in three places.

ذَقَّى inf. n. of ذَلَّى. (S, K, T.A.) — It may be also pl. of ذَلَّى, signifying *Sharpened, or pointed, in the iron head or blade:* [like مَدَقَّى] — and it may be used by poetic license for ذَقَّى. (L.) — See also the paragraph next following.

ذَقِيَ and ذُقْنِي applied to a spear-head [and  
the like], *Sharp, cutting, or penetrating* (S, K.)  
pl of the latter ذُقْنِ. (K., TA.). — And in like  
manner, both words, applied to the tongue, i q.  
ذُرْبٌ [which means *Sharp*, properly speaking;  
and also *chaste, or eloquent, and profuse of*  
*speech, or clamorous*]: (S, K.) and ذُفِيعٌ and  
ذُفِيعٌ and ذُقْنِي and ذُقْنِي, so applied, signify  
*sharp and eloquent*. (K.). You say ذُقْنِي لسانِ  
طَلْقِ, expl. in art. طلق [q v.]: (K.). and  
ذُقْنِي طَلْقِ and رَسَمْتُ طَلْبِي and ذُقْنِي لِسَانِ  
و طَلْقِ and ذُقْنِي (IAq, S) and طَلْبِي ذُقْنِي  
[or طَلْعِي ذُقْنِي] and طَلْبِي ذُقْنِي, all three  
meaning [*a tongue*] sharp, penetrating, or effec-  
tive: (TA.). طَلْقِي ذُقْنِي and أَسَنَةً ذُقْنِي and طَلْقِي

And **حَاطِبٌ ذَلِيقٌ** and **ذَلِيقٌ** (S, K) † [*An orator,*  
or a *preacher*,] *chaste in speech*, or *eloquent*:  
(K, \* TA.) the fem of each of these epithets is  
with **ة**. (S, K \*)

ذُلُّ and ذُلُّ: see the next preceding paragraph, each in two places.

ذَلَّى and ذَلَفَةٌ : see ذَلَّى.

ذَلِيقُ : see ذَلِيقُ, in four places. — Also A *vehement* run or running. (JK, TA.)

دَلَقْتُ . see ذَالِقُ

ذَلِكَ - see ذَوَّلَ

ذَوَيْفِيَّةٌ : see the paragraph next following, in two places.

**الْحُرُوفُ الدُّقُقُ** — دَقِقٌ, and its pl. دَقِيقٌ: see دَقِيقٌ. *The letters [that are pronounced by means] of the tip of the tongue and the lip:* (S; K; F.) sing. اَدْقُقْ, they are six, (S;) [comprised in the phrase ثَلَاثَةُ مُزَيَّلَاتٍ: three of these are termed ذَوَاتَانِ, namely, ر and ل and ن; and three, ذَوَاتَانِ, namely, ف and ب and م: (S; K;) or all of these six letters are termed ذَوَاتَانِ (TA voiceless). Every quadrilateral-radical (or quinquilateral-radical word [that is genuine Arabic] contains one or two or three of these six letters. every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed الْحُرُوفُ الْهَضْمَةُ. (JF.)

مَذْقٌ Anything sharpened, or pointed, at the extremity: (S:) [like ذَائِقٌ:] or a sharp point. (TA.) — Also Milk mixed with water: (AZ, Bk. I.

ك: [like مُدَرِّق.] accord. to Ibn-'Abbād, like نَسْء. (TA.)

مَذْلَقَةٌ A quick-paced she-camel. (TA.)

ذلك

ذَلِكَ : see art. ذَا ; and ك as a particle of allocution.

ذلی

1. **الرُّبَطُ** **رَدَى** **الرُّبَطُ**, like **رَدَى** (**K**<sub>2</sub>) [i.e., **1**], aor. **رَدَى**, inf. n. **رَدِي**, (TA.) *He gathered the fresh ripe dates*: (**K**<sub>2</sub>) so in the copies of the **K**, in which is added, **رَدَى** **فَانَدَى** but what we find in the Tekmiloh is this: **نَظَّلَ يَدِي الرُّبَطُ اِي سَحِيهِ**: **سَدَى** and **يَدِي** is written as [the aor. of] a quadrilateral [i.e. as the aor. of **رَدَى**], for it is without a shaddah: (TA:) [here, however, **سَدَى** is evidently, in my opinion, a mistranscription for **فَانَدَى** and the right reading and rendering I therefore hold to be as follows

**رَدَى** **الرُّبَطُ** **رَدَى** **يَدِي** **الرُّبَطُ**, or perhaps **رَدَى** means *He continued gathering the fresh ripe dates, they hanging down with him*: for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TK, this passage in the TA has been misunderstood and misrepresented, as though it meant that **رَدَى** signifies “he gathered with him.”]

4: see the preceding paragraph.

5. تدلى *i q.* تدلى [*He became lowly, humble, or submissive; or he lowered, humbled, or submitted, himself*]: (T, K:) the latter verb is the original the former being like تظلى, originally نظن. (T.) [See also the next paragraph.]

12. **اِدْلُوِي**, (T, S, M, K.) inf. n. **اِدْلُوِي**, (S.)  
*He went away hiding himself; stole away secretly.* (T, S, M, K.) — *He hastened, made haste, sped, or went quickly;* (TA;) [like **اِدْلُوِي**] and (TA) *he did so in fear lest a thing should escape him.* (T, TA.) And **اِدْلُوِي قَدَمًا** *He went back, or away, running quickly.* (T.) — *He was, or became, easy, tractable, submissive, or manageable.* (M, K.) [See also 5.] — *He (a man) was, or became, broken-hearted.* (T, K.) — *It (the شجر) stood in a low state.* (T, K.)

ذُلُولِي, [in copies of the K ذُلُولِي,] applied to a man, i. q. مَذْلُولٌ [part. n. of 12, q. v.] - (K, TA: [in some copies of the K مَذْلُولٌ:];) of the measure نَعْوَعْل; or, as some say, فَعْلَعْل. (TA.)

رِشَاءٌ مُدْلُولٌ [A well-rope] *unsteady*; or *moving about, or to and fro, or from side to side.* (T.)

ذم

1. ذَمُّهُ, (T, S, M, &c.) uor. ذَمًّا, (T, M, Mgh),  
inf. n. ذَمَرٌ (T, S, M, Mgh, Mgh, K) and مَذَمَّةٌ  
(M, K), *He blamed, dispraised, discommended,  
found fault with, censured, or reprehended him,  
in respect of evil conduct; الذَّمُّ signifying* الذُّمُّ  
(T, Mgh) *فى الإساءة* (T); *contr. of المَعْدَمِ*  
(S, M, Mgh, Mgh, K) *or of الصَّمَدِ* (Mgh):

اُنِيلَ ۖ ذَمِّمَ, (MA,) inf. نَتَمِيمٌ, (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part. n., below.] Hence the saying, اَفْعَلْ خَذًا وَحَلَاكَ دُمِّرْ, (T, S, K,) i. e. اَفْعَلْ خَذًا وَحَلَاكًا, meaning [Do thou such a thing, and] thou wilt not be blamed; (ISK, S, K;) or thou wilt have an excuse; [lit.] blame will fall from thee: (S in art. اُخْلُو: اِ) one should not say خَلَاكَ دُمِّرَ. (ISK, S in the present art. دُمِّرَ, also, signifies *He was satirized*, particularly in verse. (IAqr, T.) And *He was made to suffer loss or diminution* [app. in respect of his reputation]. (IAqr, T.) — ذَمَّرَ الْهَكَانَ † *The place was, or became, affected with drought, or barrenness, and its good things [or produce] became scanty.* (TA.) [But perhaps ذَمَّرَ is here a mistranscription for ذَمَّرَ, for] you say of a land, ذَمَّرَ مَرْعَاهَا [He dispraised, or discommended, its pasture, when its pasture is scanty]. (S and M and K in art. اِنْدَأ.) — ذَمَّرَ, [aor. - ,] said of the nose, (S, K,) *It flowed [with ذَمِيرٌ, i. e. mucus];* (K;) like دَمَّرَ. (S, K.) And [the aor. يَدْمَرُ is said of ذَمِيرٌ; (S, K,) like يَنْدِنُ; (S, TA;) meaning *It flows.* (TA.)

**2:** see 1, first sentence.

3. قَلَانٌ يُدَامُ عَيْسَهُ + Such a one passes his life  
contended with scantiness. (TA)

4. *أَمَرَ* *Ilse* (a man) *did* [or *said*] *that* *for* *which* *he* *should* *be* *blamed*, *dispraised*, *disrecommended*, *found* *fault* *with*, *censured*, *or* *reprehended*. (S.) *contr.* of *أُحْمِدُ*. (A in art. *حمد*.) And *استدْمَرَ* (M, K,) or *إِنَّى النَّاسِ* (S,) *Ilse* *did* *to* *him*, *or* *to* *the* *people*, *that* *for* *which* *he* *should* *be* *blamed*, &c. (S, M, K.) — [Hence,] *أَمَّتْ رَاحِلَتُهُ* † *His* *riding-camel* *ceased* *going* *on*, *as* *though* *she* *made* *the* *people* *to* *blame* *her*. (TA.) And *أَمَّتْ رُكْبَتُهُ* † *Their* *camels* *upon* *which* *they* *were* *riding* *became* *jaded*, *and* *lagged* *behind*, (S, M, K, TA,) *not* *keeping* *up* *with* *the* *main* *body* *of* *camels*; (S, TA,) [as *though* *they* *made* *their* *riders* *to* *blame* *them*; *or*] *as* *though* [the *idea* *of*] *their* *strength* *in* *journeying* *were* *derived* *from* *دَمَقَ* meaning “a well *having* *little* *water*.”

(TA.) And اَذْمَرَ بِهِ بَعِيرُهُ, [His camel became jaded, and lagged behind with him]. (S, TA.) And اَذْمَتْ بِالرَّكْبِ said of a she-ass, †She kept back the company of riders upon camels by her weakness and her ceasing to go on. (TA from a trad.) = اَذْمَهُ He found him, or it, to be such as is blamed, dispraised, &c.; (S, M, K, TA;) i. contr. of اَحْمَدُ. (TA.) One says, اَتَيْتُ مَوْضِعًا كَذَا فَأَذْمَنْتُهُ, i. e. [I came to such a place, and] I found it to be such as is discommended. (S) — اَذْمَرَ بِهِ, (S,) or اَذْمَرَهُ, (M, K,) He held him, or them, in little, or light, or mean, estimation, or in contempt: (S, K;) or he left [him or] them blamed, dispraised, &c., among the people. (IAgr, M, K.) = Also, اَذْمَهُ, He protected him; granted him protection, or refuges. (S, K.) — And اَذْمَرَ عَلَيْهِ He took, or obtained, a promise, or an







6. تَفَارَوْا *They excited, incited, urged, or instigated, one another, (S, K.) in war, (S.) or to fight. (K.)* — Also, sometimes, *They blamed one another for neglecting an opportunity (TA)*

ذَمْرٌ ذَمْرٌ ذَمْرٌ A courageous man: (S, M, K.) or who combines sagacity, or sagacity and cunning and craftiness, with courage, (M.) or with strength; (T.) and ذَمَارٌ has also this last signification: (TA:) or the four preceding words signify, (M.), or signify also, (K.) clever, intelligent, and a good assistant. (M, K.): pl. of the first (S, M) and second and fourth, (M.) ذَمَرٌ. (S, M); and pl. of the third, ذَمَرُونَ. (M.) الذَمَارُ and الذَمَارُ are also names of Calamities, or misfortunes. (K.)

ذَمْرٌ: } see the next preceding paragraph.  
ذَمْرٌ

ذَمَارٌ a verbal noun, like نَزَالٌ; [signifying *Excite thou, or incite, urge, or instigate, thy companions to the fight, or, perhaps, be thou excited, &c.*] ذَمَرَةٌ فِي الْحَرْبِ. (R.)

ذَمَارٌ: see the next paragraph.

ذَمَارٌ Whatever one is obliged, or bound, to preserve and guard and defend or protect, (T, M, K.) and for the loss or neglect of which one must be blamed: (T:) things that are saved, or inviolable; a man's family, and property (حَوْزٌ), and servants or dependents, and relations: (A, T:) as also ذَمَارٌ: (TA:) things for which, if he did not defend or protect them, a man would be blamed, and severely reprov'd. (A:) or what is behind a man, [as a burden upon him,] of those things which it is his duty to defend or protect; for they say حَامِيَ الذَمَارِ, [see below,] like as they say حَامِيَ الْحَقِيقَةِ; and those things are termed ذَمَار because anger (ذَمَرٌ) on their account is incumbent on him to whom they pertain; and they are termed حَقِيقَةٌ because it is the duty of him to whom they pertain to defend them. (S.) الذَمَارُ حَامِيَ signifies *The defender, or protector, of those things for which a man is to be blamed, and severely reprov'd, if he do not defend or protect them:* (A:) [or of those things which he is bound to preserve and guard and defend, &c.: see above:] or one who, when he is incited, or instigated, and angry, defends, or protects. (S.) One says also, فَلَنْ أَمْنَعَ ذَمَارًا مِنْ فَلَانٍ [app. *Such a one is a greater defender of those things which it is his duty to defend than such a one.*] (S.) يَوْمَ الذَمَارِ — The day of war: or of perdition: or of anger. (El-Towheeh.)

ذَمِيرٌ: see ذَمَرٌ. — Also A man goodly, or beautiful, (K, TA,) in make. (TA.)

ذَمَارَةٌ Courage: (M, K:) or sagacity, or sagacity and cunning and craftiness, combined with courage [or with strength: see ذَمَرٌ]: or cleverness, intelligence, and the quality of rendering good assistance. (M.)

ذَمِيرٌ: see ذَمَرٌ, in two places.

ذَمِيرٌ (K, TA,) with دَإِمْ to the م, (TA,) [in the CK ذَمِيرِي] A man sharp in temper, who adheres to things and minds them pertinaciously. (K, TA) [And so ذَمِيرِي]

ذَمِيرٌ The bark of the neck: (M, K) or two bones in the base of the back of the neck or the part called ذَمِيرٌ [behind the ear]: or the ضَاهِلٌ [or upper part of the back, near the neck]: (M) or this last-mentioned part with the neck and what surrounds it as far as the ذَمِيرِي; which is what the تَمِيرُ [ق v.] feels. (A, S.) or the place where the head of a camel is set upon the neck. (A.) بَلَغَ الْأَمْرُ الذَمِيرَ: or case, or event, reached a distressing pitch; (A, K:) like نَلَعَ الْحَقِّ (A.)

ذَمِيرٌ A man who inserts his hand into the vulva of a she-camel, to discover if her fetus be a male or a female: (S, M, K:) because he feels its ذَمِيرٌ, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M) El-Kumeyt says,

وَقَالَ الذَمِيرُ لِلنَّاتِحِينَ  
مَتَى ذَمِيرَتْ قَبِيلِي الْأَرْجُلِ

[And he whose business it was to feel the fetus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the fetus?]. (S, M:) for it is the head that is felt, as above explained. (M.) The ذَمِير is, to camels, as the midwife to human beings. (A.)

## ذمل

1. ذَمَلْتُ (S, M, K,) and ذَمَلْتُ (T,) aor. 2 (T, S, M, K) and ذَمَلْتُ (S, M, K,) inf. n. ذَمِيلٌ (T, S, M, K) and ذَمَلٌ and ذَمُولٌ and ذَمَلَانٌ (M, K,) said of a camel, (T, S,) *He, or she, went a gentle pace:* (T, M, K:) or went a pace above that which is termed الْعَتَقُ (S, M, K,) and above that which is termed الرَّبْدُ [for] A'Obeyd says, when the pace rises a little above that which is termed الْعَتَقُ, it is termed الرَّبْدُ; and when it rises above this, it is termed الذَمِيلُ; and then, الرَّبْدُ: Aq says that no camel goes the pace termed الذَمِيلُ for a day and a night except the مَهْبَرِي. (S.)

2. ذَمَلْتُ, inf. n. ذَمِيلٌ, I urged him, or made him, (namely, a camel, TA,) to go the pace above mentioned. (K.)

ذَمَلٌ ذَمَلٌ ذَمَلٌ [A she-camel that is accustomed to go the pace above mentioned]: (M, K) pl ذَمَلٌ (M, and so in my MS. copy of the K,) or ذَمَلٌ. (TA: in the CK ذَمَلٌ.)

ذَمِيلَةٌ Fatigued, or jaded; (IAq, T, K:) applied to a she-camel. (IAq, TA.)

ذَمِيلَةٌ ذَمِيلَةٌ ذَمِيلَةٌ [A she-camel going the pace above mentioned]: pl. ذَمَائِلٌ. (T.)

## ذمى

1. ذَمَى (M, K, and so in some copies of the S,) aor. يَذِمُّ (K, and some copies of the S;) or ذَمَى aor. يَذِمُّ (T, and so in some copies of the S,) or both; (Sgh, TA;) inf. n. ذَمًا (T, S, M, K, TA,) said of a slaughtered animal, (S, TA,) *It mored.* (T, S, M, Sgh, K, TA) And ذَمَى (M:) or ذَمَى aor. يَذِمُّ (K;) inf. n. as above, (M, K,) *He retained remains of the soul, or vital principle or had strength of heart [remaining]: app. said of our dying.* (M, K.) [These meanings are there indicated, but not expressed.] You say, مَرَرْتُ ذَمَى, inf. n. as above, *He passed by at his last gasp of breath.* (Har p. 220.) And ذَمَى aor. يَذِمُّ, inf. n. ذَمَى [and app. ذَمًا also, as seems to be indicated by what here follows, or perhaps the latter only], *He (a sick person) was seized by the agony of death, and was long in suffering the disquietude thereof* whence one says, مَا أَطْوَلَ ذَمَاءَهُ [From long is his suffering of the agony and disquietude of death]. (Aq, T.) [See ذَمَاءٌ below.] You say also, of a man, ذَمَى, inf. n. ذَمًا, meaning *He remained long sick, or diseased.* (M.) = يَذِمُّ aor. يَذِمُّ, inf. n. ذَمًا, *He hastened, made haste, sped, or went quickly:* (Fr, T, S, M, K:) some also mention ذَمَى aor. يَذِمُّ, [in this sense, and thus I find in one copy of the S,] but [ISd says,] I am not sure of this. (M.) = ذَمَى لِي مِنْهُ شَيْءٌ means *Some of that thereof was, or became, prepared for me; or feasible, or practicable, to me:* (M:) [and so, app., ذَمَى لِي, for] one says, فُلَانٌ مَا ذَمَى لَكَ ذَمَتْنِي الرِّيحُ = ذَمَتْنِي الرِّيحُ (S.) = ذَمَتْنِي الرِّيحُ signifies *The odour annoyed me, or molested me:* (S, M, K;) accord. to AIJu: (M:) and *took away my breath:* referring to a wind emitted from the anus; inf. n. ذَمَى. (M) and killed me; (T, M;) accord. to AZ; (T;) aor. يَذِمُّ (M,) inf. n. ذَمَى: (TA:) but Abou-Malik disallows this, and says, you say, ذَمَتْنِي الرِّيحُ into his [nose and] hand: and accord. to Aq, you say, يَذِمُّ ذَمَى الْحَبَشِيِّ فِي أَنْفِ الرَّجُلِ بِضَائِهِ, inf. n. ذَمَى, *The Abyssinian annoyed the man in his nose by the odour of his armpits.* (T.) One says also, ذَمَى, aor. يَذِمُّ, meaning *He, or it, emitted a displeasing odour.* (M.)

4. ذَمَا ذَمَا ذَمَا *He left him ill, or sick, (أَوْقَدَهُ, T, or وَقَدَهُ, K, [which latter may mean thus, or he beat him, or struck him, violently, or so that he became at the point of death, &c.]) and left him at his last gasp.* (T, K.) And ذَمَى ذَمَى *He failed of hitting the animal at which he shot, or cast, in a vital part, and therefore hastened to kill it:* (T:) [or] he hit the animal at which he shot, or cast, and drove it along, and it drove along with him. (M.)

10 استدعى *He sought, or demanded, a thing* (M.) or *he sought, sought for, or sought after, repeatedly, or gradually*, (S, K,) and *took*, (S,) a thing that another had. (S, K.)

ذمی *A fetid odour*: (M.) *an odour that is disliked, hated, or hateful*. (K.)

ذَمَّةٌ [an inf. n. of 1, (q.v.) in several senses as a simple subst., it signifies] *Motion* [in a slaughtered animal. see 1]: (T, M, K.) and *remains of the soul, or vital principle*, (S, M, K,) and Meyd in explanation of a prov. cited in what follows, in a slaughtered animal: (S.) or *strength of heart*: (M, K:) or *the state between slaughter and the exit of the soul*; but there is no ذَمَّةٌ in the case of a human being: or *strong tenaciousness of life after slaughter*. (Meyd in explaining the prov. above referred to) It is said, *الْقَبْ أَطْوَلُ شَيْءٍ ذَمَّةٌ* [The lizard called صَب is the longest thing in retaining the remains of life, &c.] (T, S.) Hence the prov., أَطْوَلُ ذَمَّةً [Longer in retaining the remains of life, &c., than the صَب]. (Meyd, TA.) — Also *Suchness*; as in the saying, *فَلَانٌ نَاقِي الذَّمَا* [Such a one is long suffering sickness] (MF.) — And *A fracture of the head*: and *a spen-noud, or the like, such as is termed جَائِفٌ* [q.v.] (Meyd ubi suprà.)

ذَامٌ (M, K) and ذَمَامَةٌ (M,) and ذَمَامَةٌ (K,) *An animal shot at, or cast at, which is hit*, (M, K,) and *which one drives along, and which dives along with one*. (M)

ذَمَامَةٌ, or ذَمَامَةٌ. see what next precedes.

## ذَن

1. ذَنٌّ, aor. يَذْنُ, inf. n. ذَيْنٌ (S, M, K) and ذَنْنٌ (K, [but the latter app. belongs to the verb as said of a man,]) *It* (what is termed ذَيْنٌ, S, or mucus, TA, or a thing, and likewise the seminal fluid, M,) *flowed*; (S, M, K, TA.) [like ذَمَرٌ, aor. يَذْمُرُ, inf. n. يَذْمُرُ, (S, M, K, TA.)] as also يَذْنُ, inf. n. يَذْنُ, (S, M, K, TA.) said of what is termed ذَيْنٌ. (IAqr, T.) — And *ذَنٌّ* said of the nose, *It flowed* [with what is termed ذَيْنٌ]; (Lth, T,) like ذَمَرٌ. (S and K in art. ذَمَر.) — And *ذَنٌّ* said of a man, (MA,) or ذَيْنٌ, (K, [but this latter I think doubtful,]) see pers. ذَنْبٌ, (A'Obeyd, T, S, M,) aor. يَذْنُ, (A'Obeyd, T, S,) inf. n. ذَيْنٌ (A'Obeyd, T, S, M, K) and ذَيْنٌ, (K, [but this latter app. belongs to the verb in the senses explained above,]) *His nose flowed* (A'Obeyd, T, S, M, MA, K\*) with what is termed ذَيْنٌ: (A'Obeyd, T, S, M, K\*) and *both his nostrils flowed*. (M.) — ذَنْنٌ also signifies *The flowing of the eye with tears* (M.) [You say, app., ذَنْنٌ الْعَيْنُ, meaning *The eye flowed with tears*] — *فُلُهُ يَذْنُ* [Verily he is weak and perishing, by reason of extreme old age, or of disease; (S, K, TA.)] said of a man: (S:) or *يَذْنُ فِي شَيْءٍ* (K,) or *يَذْنُ فِي شَيْءٍ*, inf. n. يَذْنُ, (Aq, T,) means *he walks, or goes along, in a weak manner*. (Aq, T, K.) And

ذَنْ, as an inf. n. [of ذَنْ], signifies *† The being in a state of perishing*. (KL.) — *مَا رَأَى يَذْنُ* [He ceased not to labour, or exert himself, (A, K, TA,) with moderation and gentleness [to attain that object of want until he accomplished it] (A, TA.) — ذَنْ الْبَرْدُ, inf. n. يَذْنُ, † *The cold became intense*. (TA.)

2: see 1, first sentence.

3. ذَيْنٌ هُوَ يَذْنُهُ عَلَى حَاجَةٍ *He seeks, or demands, of him an object of want*. (S, L, K,\*)

4: see ذَنْنَةٌ, below.

ذَنْ, for إِذْنٌ or إِذًا, in art. إِذَا.

ذَنْنٌ [originally an inf. n. see 1.] *Dirt, or filth*; and *تَعْلٌ* or *تَعْلٌ*, meaning *saliva*; or *spit*, or *foam*, or *the like*; or perhaps it is a mistranscription for *نَمَلٌ*, meaning *sediment, settlings, dregs, or lees*, &c.]: mentioned by Subh. (TA)

ذَنْنٌ: see what next follows.

ذَيْنٌ (Lh, T, S, M, K) and ذَيْنٌ (Lh, S, M, K) [the former originally an inf. n. see 1.] *Mucus* (Lh, T, S, M, K) of any sort, (Lh, M,) or *thin mucus*, (M, K,) or *a thin fluid*, (K,) or *any fluid*, (Lh, M, K,) that flows from the nose. (Lh, T, S, M, K.) — And the former signifies also *The seminal fluid* of a stallion, and of an ass, and of a man, (M, TA,) that flows from the penis by reason of excessive appetite. (TA.)

ذَنْنَةٌ *A remainder, or remains, of a thing that is weak, or frail*, (S, L, K,) and *perishing*; (S, L,) in both of which is added, *يَذْنُ بَعْدَ شَيْءٍ* [app. meaning *that leaves it portion after portion, by perishing, or passing away, gradually*; but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned]; and particularly of a debt, or of a promise: it is distinguished from ذَيْنَةٌ, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) — Also *An object of want*; syn. حَاجَةٌ. (K.)

ذَنْنَى *The mucus of camels*: (K:) or [a fluid] like mucus, that falls from the noses of camels or, accord. to Kr, it is ذَنْنَى: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, “in whom confidence is not placed,”] it is termed ذَنْنَى (M:) or it is a dial. var. of ذَنْنَى: or it is correctly ذَنْنَى. (K.)

ذَيْنَةٌ is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مَرْزَنْزَك, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذَيْنَةٌ, q.v.]

ذَنْنٌ (S, M,) or ذَيْنٌ (T,) *The lower, or lowest, part* (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذَنْنٌ (M) [or ذَنْنٌ]; mentioned by AA: pl. ذَنْنَاتٌ (T:) *The ends* of a shirt, (ISk, S,) or of a garment, (K,) are like ذَنْنٌ (ISk, S, K:) and some say that the

ذَنْ of the former is a substitute for the ذَنْ of the latter. (TA.)

أَذْنٌ *A man* (S, M) whose nose flows with what is termed ذَيْنٌ: (S, M, K.) and *one whose nostrils flow*: (T, M:) fem. ذَنْنَةٌ (S, M, K,) applied to a woman. (S, M.) — It is also applied to a nose; as in the prov., وَإِنْ كَانَ أَذْنُكَ فَيَكُنْ مِنْكَ وَإِنْ كَانَ أَذْنُكَ [Thy nose is a part of thee through it he flows with ذَيْنٌ]. (TA.) — Hence, (TA,) the fem. signifies also *† A woman whose menstrual discharge ceases not*. (S, M, K.) — And ذَنْنَةٌ *† A wound* that will not be stanchd. (TA.)

## ذَنْبٌ

1. ذَنْبٌ (M, K,) aor. ذَنْبٌ (S, M, A, K) and ذَنْبٌ (M, K,) inf. n. ذَنْبٌ: (TK:) and ذَنْبٌ *استدعى* [properly signifies] *He followed his tail, not quitting his track*: (M:) [and hence, tropically,] *† he followed him [in any case], not quitting his track*. (K.) You say, *الْإِبِلُ ذَنْبٌ* *استدعى* *He followed the camels*. (A: there mentioned among proper significations.) El-Kilābe says,

وَحَابَتِ الْخَيْلُ جَمِيعًا ذَنْبُهُ

[And the horses, or horsemen, came all together, following him]. (S [in which the meaning is indicated by the context, but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

مِثْلُ الْأَجِيرِ اسْتَذَنْبَ الرُّوَاكِحَلَا

[Like the hired man,] *he was at the tails of the ridden camels*. (T, S.) وَذَنْبُ الْقَوْمِ [ذَنْبٌ] الشَّحَابِ يَذْنُبُ بَعْضُهُ, and ذَنْبٌ [ذَنْبٌ] الأَمْرُ, and ذَنْبٌ are tropical phrases [meaning *† The people followed one another, and † The road followed on uninterruptedly, and † The affair, or case, or event, proceeded by successive steps, uninterruptedly, and † The clouds follow one another*]. (A.) — See also 2.

2. ذَنْبٌ (T, M, A,) inf. n. ذَنْبٌ (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs*: (A:) or, said of the [lizard called] ذَنْبٌ (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] قَرَأَشِي (Lth, T, M,) and the like, (Lth, T,) *it desired to copulate*, (Lth, T, M,) or *to lay eggs*, and therefore stuck its tail into the ground: (M:) or, said of the صَب, it signifies only *it struck with its tail a hunter or serpent desiring to catch it*: (T:) or, said of the صَب, it signifies also *it put forth its tail* (M, A) *from the nearest part of its hole, having its head within it, as it does in hot weather*, (M,) or *when an attempt was made to catch it*: (A:) [or it put its tail foremost in coming forth from its hole; contr. of ذَنْبُ الْبَيْرِ] (T, S, M, K,) and ذَنْبُ الْبَيْرِ (Aq, A, Mgh,) or الرُّغْبُ (Mgh,) inf. n. ذَنْبٌ (Mgh, K,) [† The full-grown wriggle date or dates, or the ripening dates,] began to ripen, (Mgh,) and so in a copy of the S,) or *skinned ripening*, (Mgh,

and so in a copy of the S<sub>1</sub>) or became speckled by reason of ripening, (A<sub>2</sub>, T, M, K<sub>1</sub>), or ripened, (A<sub>1</sub>) at the ذنب, (A<sub>2</sub>, T, S, M, A, Mgh, K<sub>1</sub>) i.e. the part next the base and stalk (Mgh) The dates in this case are termed ذنوب (Fr, T, S, M, A, K) in the dial. of Banoo-Asad, (Fr, T) and ذنوب (Fr, T, K) in the dial. of Tameem (Fr, T) and مذنب (A, Mgh) and a single date is termed تذنب (T, M, K) and مذنب (T, S) = ذنب القصب [or, probably, ذنب, being similar to رأس and جنت and &c., or perhaps both,] He seized the tail of the صت; said of one endeavouring to catch it (A.) — ذنب الأفعى, said of a صت, It turned its tail towards the viper, or met the viper tail-furthest, in coming forth from its hole; contr. of رأس الأفعى. (TA in art. رأس.) — ذنب عمامة [He made a tail to his turban.] (S, K, TA.) i.e. he made a portion of his turban to hang down like a tail: (S, TA.) you say of him who has done this, ذنبت. (S, A, K, TA.) — ذنب كتابه [and ذنب كتابه] I added an appendix to his discourse and his writing, or book; like ذنبته. (A, TA.) [Hence, the inf. n. نذنب is used to signify + An appendix; like نذيبيل. ذنبوا خُشبانه They made channels for water (which are termed مذابب) in its rugged ground. (TA in art. trad.)

3. ذنبت (AO, T, K<sub>1</sub>) written by Sgh, with his own hand, with ذ, but by others without, (MF), said of a mare [in parturition], She was in such a state that her foetus came to her فُخخ [or tschum] (here described by MF as the place of meeting of the two hips), and the بقى [q.v. (here explained by MF as a skin containing yellow water)] was near to coming forth, (AO, T, K<sub>1</sub>) and the root of her tail rose, and the part thereof that is bare of hair, and she did not [or could not] lower it. (AO, T.) In this case, she is said to be ذنبت (AO, T, K<sub>1</sub>).

4. اذنب He committed a sin, crime, fault, misdemeanour, &c.; (S, M, A, MA, K<sub>1</sub>) he became chargeable with a ذنب [or sin, &c.] (Mgh); it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذنب being used instead of such, as a quasi-inf. n.] for اذنب, like اذكر, [though mentioned in the K<sub>1</sub>, as signifying the committing of a sin or the like, and also in the TK<sub>1</sub>,] has not been heard. (MF.)

5. تذنب على فلان He accused such a one of a sin, crime, fault, misdemeanour, or the like, which he had not committed, or though he had not committed any. (A, TA.) — See also 2, near the end of the paragraph. — تذنت الوادي I came to the valley from the direction of its ذنب [q.v.]. (A.) And تذنت الطريق I took the road; (K<sub>1</sub>, TA.) as though he took its ذنب, or came to it from [the direction of] its ذنب. (TA.)

10. استذنب He found him to be committing [or to have committed] a sin, crime, fault, misdemeanour, or the like; and he attributed, or

imputed, to him a sin, &c. (Har p. 460.) — See also 1, in three places — استذنب الامر The affair was, or became, complete, [as though it assumed a tail,] and in a right state. (K, TA.)

ذنب A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience; syn. اذنب (T, M, A, Mgh), or حزم (S), or both, (TA,) and معصية (T, TA) or it differs from اذنب in being either intentional or committed through inadvertence, whereas the اذنب is peculiarly intentional (Kull p. 13.) or a thing that precludes one from [the favour of] God: or a thing for which he is blamable who does it intentionally: (KT) pl ذنوب (M, Mgh, K) and pl. ذنوب (M, K<sub>1</sub>) and ذنوب (M, Mgh, K) and pl. ذنوب (M, K<sub>1</sub>) [in the Kur xxvi 13, said by Moses, meaning And they have a crime to charge against me,] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.)

ذنب and ذنب (T, S, M, A, Mgh, K) and ذنب (El-Hijree, M, K) signify the same; (T, S, M, &c.) i.e. The tail; syn. ذيل: (TA: [in the CK<sub>1</sub>, الذنب is erroneously put for the ذنب]) but accord to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird (T:) or the first is used in relation to the horse (S, A) and the ass [and the like] (S) more commonly than the second, (S, A,\*) and the second is used in relation to a bird (S, M, A, Mgh) more commonly than the first, (S, M,\*) or more chastely: (M, Mgh.) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (El-Riyashee, TA.) or, as some say, the second signifies the place of growth of the ذنب [or tail] (M:) the pl. of ذنب is ذنوب. (S, M, A, Mgh, K.) [Hence the following phrases &c.] — ركب ذنب المعير [lit. He rode on the tail of the camel, meaning] the man content with a deficient lot. (T, A, K<sub>1</sub>) — ضرب ذنبه [lit. He smote the earth with his tail, الأرض being understood, meaning] + he (a man) layed, or abode, and remained fixed (K<sub>1</sub>). [See also another explanation of this phrase below] — أقام رأساً وعمر ذنبه And [He stayed, or abode, in our land, and remained fixed, or] did not quit it; [lit. and stuck his tail into the ground:] originally said of the locust. (A, TA. [See art. غزر.]) — بنى ذنبه [lit. Between me and him is the tail of the صب] means + between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the صب]. (A, TA.) — استرخى ذنب الشيخ The old man's tail became lax, or languid. (A, TA.) — ركب ذنب الريح [lit. He rode upon the tail of the wind,] means + he outran, or outstripped, and was not reached, or overtaken. (T, A, K<sub>1</sub>) —

ولّى الخسین ذنباً [lit. He turned his tail upon the fifty,] means + he passed the [age of] fifty [years]: (M, TA:) and so وَلَّى الْخَمْسُونَ ذَنْبًا [lit. the fifty turned their tail upon him] (A, TA:) the former accord to Ysaakob accord to IAgar, El-Kilabee, being asked his age, said, اِنْعَمَ قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبًا [lit. The fifty have turned their tail to me]. (M, TA.) — اِنْعَمَ ذَنْبٌ [lit. He followed the tail of an event retreating,] means + he regretted an event that had passed. (T, A, TA.) — [The ذنب of a man is + The part corresponding to the tail: and hence,] رَجُلٌ وَفَّاحُ الذَّنْبِ [A man hard in the caudal extremity,] meaning + a man very patient in enduring riding. (IAgar, M, and the K<sub>1</sub> in art. روج.) — [And of a garment, The skirt:] you say, تَلَعْتُ بِأَذْنَابِي [I clung to his skirts]. (A.) — The ذنب of a ship or boat is + The rudder. (Lih and S<sub>1</sub> and L in art. سكن. [See also مخززان.]) — [Anything resembling a tail. — Hence,] + The extremity of a whip (Mgh, Mgh) — And, of an unripe date, (M, Mgh), and of any date, (M). + The hinder part: (M), the part next the base and stalk. (Mgh.) — + And + The outer extremity of the eye, near the temple; as also ذناب and ذنابة (M, A) and ذنابة (A) [and ذنابة, as used in the K voce اذرب, in art. زج. — See also ذنوب, third sentence — Also + The end; or last, or latter, part; of anything: pl. دناب (T) and دناب (T) and دناب (as a sing.), (K<sub>1</sub>) or ذناب, (so in the TT as from the M), has this meaning, (M, K<sub>1</sub>). You say, كَانَ ذَنْبُكَ فِي ذَنْبِ الدَّهْرِ That was in the end of the time [past]. (M.) — الذنابة ذناب and ذناب الذنابة: both signify the same [i.e. + The end of the valley] (A' Oheyl, M, TA.) or ذنابة and ذنابة and ذنابة signify the last, or latter, part, (K, TA,) in some copies of the K<sub>1</sub>, the last, or latter, part, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time, (K<sub>1</sub>, TA.) [and ذناب app. has the former of these two significations in relation to a valley, accord to Az, for he says,] it seems that ذناب and ذناب in relation to a valley are pls. of ذناب, like as جبال and جبال are pls. of جبل: (T:) — ذنابة (S, Mgh), the former of which is more common than the latter, (Th, S, Mgh), signifies + the place to which finally comes the torrent of a valley. (S, Mgh:) the pl. of ذناب is ذناب: (T:) the ذنب of a valley and its ذناب are the same; [i.e. + the lowest, or lower, part thereof:] (T:) [for the pls.] اذناب (T, TA) and مذابب (TA) signify + the lowest, or lower, parts of valleys. (T, TA:) — اذناب signifies [in like manner] + the last, or latter, parts, of [water-courses such as are termed] تلاح. (T, TA. See also اذنب.) It is said in a trad, لَا يَمْنَعُ فُلَانٌ ذَنْبَ تَلْعَةٍ [Such a one will not impede the last part of a water-course]; applied to the abject, weak, and contemptible. (T.) And اذناب امور means + The last, or latter, parts of affairs or events. (M.) You say also, [A long-tailed story:] اذنب طويل الذنب

[lit. the fifty turned their tail upon him] (A, TA:) the former accord to Ysaakob accord to IAgar, El-Kilabee, being asked his age, said, اِنْعَمَ قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبًا [lit. The fifty have turned their tail to me]. (M, TA.) — اِنْعَمَ ذَنْبٌ [lit. He followed the tail of an event retreating,] means + he regretted an event that had passed. (T, A, TA.) — [The ذنب of a man is + The part corresponding to the tail: and hence,] رَجُلٌ وَفَّاحُ الذَّنْبِ [A man hard in the caudal extremity,] meaning + a man very patient in enduring riding. (IAgar, M, and the K<sub>1</sub> in art. روج.) — [And of a garment, The skirt:] you say, تَلَعْتُ بِأَذْنَابِي [I clung to his skirts]. (A.) — The ذنب of a ship or boat is + The rudder. (Lih and S<sub>1</sub> and L in art. سكن. [See also مخززان.]) — [Anything resembling a tail. — Hence,] + The extremity of a whip (Mgh, Mgh) — And, of an unripe date, (M, Mgh), and of any date, (M). + The hinder part: (M), the part next the base and stalk. (Mgh.) — + And + The outer extremity of the eye, near the temple; as also ذناب and ذنابة (M, A) and ذنابة (A) [and ذنابة, as used in the K voce اذرب, in art. زج. — See also ذنوب, third sentence — Also + The end; or last, or latter, part; of anything: pl. دناب (T) and دناب (T) and دناب (as a sing.), (K<sub>1</sub>) or ذناب, (so in the TT as from the M), has this meaning, (M, K<sub>1</sub>). You say, كَانَ ذَنْبُكَ فِي ذَنْبِ الدَّهْرِ That was in the end of the time [past]. (M.) — الذنابة ذناب and ذناب الذنابة: both signify the same [i.e. + The end of the valley] (A' Oheyl, M, TA.) or ذنابة and ذنابة and ذنابة signify the last, or latter, part, (K, TA,) in some copies of the K<sub>1</sub>, the last, or latter, part, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time, (K<sub>1</sub>, TA.) [and ذناب app. has the former of these two significations in relation to a valley, accord to Az, for he says,] it seems that ذناب and ذناب in relation to a valley are pls. of ذناب, like as جبال and جبال are pls. of جبل: (T:) — ذنابة (S, Mgh), the former of which is more common than the latter, (Th, S, Mgh), signifies + the place to which finally comes the torrent of a valley. (S, Mgh:) the pl. of ذناب is ذناب: (T:) the ذنب of a valley and its ذناب are the same; [i.e. + the lowest, or lower, part thereof:] (T:) [for the pls.] اذناب (T, TA) and مذابب (TA) signify + the lowest, or lower, parts of valleys. (T, TA:) — اذناب signifies [in like manner] + the last, or latter, parts, of [water-courses such as are termed] تلاح. (T, TA. See also اذنب.) It is said in a trad, لَا يَمْنَعُ فُلَانٌ ذَنْبَ تَلْعَةٍ [Such a one will not impede the last part of a water-course]; applied to the abject, weak, and contemptible. (T.) And اذناب امور means + The last, or latter, parts of affairs or events. (M.) You say also, [A long-tailed story:] اذنب طويل الذنب

story that hardly, or never, comes to an end (M) And ذَنْبٌ عَوِيلٌ + A day of which the evil does not to an end: (TA.) — ذَنْبٌ has this meaning: (T, M, TA.) as though it were long in the tail, (M;) or means + a day of long-continued evil. (K.) And أَتَعَمَّ الْفَوَيمَ ذَنْبًا, and الْإِبِلَ, and الْفَوَيمَ the people, and the camels, not quitting their track (A.) — Also †The followers, or dependants, of a man: (T, TA.) and ذَنْبٌ + a [single] follower, or dependant: (S, K.) and ذَنْبٌ (M, A, K) and ذَنْبَانِ (S) and ذَنْبَاتُ [pl. of ذَنْبٌ] (A) and ذَنْبَاتُ, (so in the TT as from the M,) or ذَنْبَاتُ, (K,) but some state that this last is not said of men, (Ham p. 240.) †followers, or dependants, (S, M, A, K,) of a people or party; (M, K;) and the lower, or lowest, sort, or the rabble, or refuse, thereof; (M, A, K;) and such as are below the chiefs. (TA.) صَرْبٌ يَعُوبُ الدِّينَ بِذَنْبِهِ, [accord. to some, + The leader of the religion] shall go away through the land with followers, or dependants, (T, TA.) and those holding his opinions. (T. [But see art. صَرْبُ.] And ذَنْبٌ طَوِيلَةٌ الْكَلْبِ, a phrase mentioned by IAAr, but not explained by him, app. means + [The tribe of] 'Oheyh have numerous horsemen. (M.) — [Also ذَنْبٌ (as will be shown by the use of its pl in the verses here following) and] ذَنْبَاتُ (S, K, TA,) or ذَنْبَاتُ, (so in the TT as from the M,) †The sequel, consequence, or result, syn. عَقِبُ, of anything. (S, M, K.) A poet says,

\* تَعَلَّقْتُ مِنْ أَذْنَابِ نَوَ بَيْتِي  
\* وَتَبْتُ كَلَوَ خَيْفَةً لَيْسَ يَنْفَعُ

[From considering what might be the sequels of "if," (i.e. of the word نَوَ) Thou clungest to the reflection "Would that I had done so and so;" but "would that," like "if," is disappointment: it does not profit]. (TA.) And one says, مَنْ لَكَ نَوَ بِذَنْبٍ + [Who will be responsible to thee for] the sequel [of the word نَوَ]? (TA.): [or, as in the Proverbs of El-Meydāne, نَوَ, which means the same.] — ذَنْبُ السَّرْحَانِ: see art. سَرْحُ. — ذَنْبُ الْعَرِيسِ: a certain asterism (M, K, TA) in the sky, (TA,) resembling the ذَنْبُ [or tail] of the horse. (M, K.) [ذَنْبُ] is a name applied to each of several stars or asterisms: as + The star α of Cygnus; also called ذَنْبُ السَّجَّاحَةِ: and + The star β of Leo, also called الرَّسَبُ. ذَنْبُ وَالذَّنْبُ: signifies + The two nodes of a planet: see art. — ذَنْبُ الْحَيْلِ (K,) or أَذْنَابُ الْحَيْلِ (M,) + A certain herb, (M, K,) of which the expressed juice concretes: so called by way of comparison [to horses' tails: the latter name is now applied to the *equisetum*, or horse-tail]. (M.) [Accord. to Forskål, (Flora Egypt. Arab., p. cxii.) the *Portulaca oleracea* (or garden-purslane) is called in some parts of El-Yemen الفَرْسُ ذَنْبُ.]

الْعَلْبُ + A certain plant, resembling the ذَنْبُ [or tail] of the fox; (M, K;) a name applied by some of the Arabs to the ذَنْبَانِ [q. v.] (T.) — [ذَنْبُ السَّعِ] + *Cauda leonis*, i.e. *circium* (or *orsum*): (Golius, from Diosc. iv 119.) now applied to the common creeping *ray-thistle*. — ذَنْبُ الْمُرْسِ + *Cauda muris*, i.e. *plantago*. (Golius, from Ibn-Beytār.) — ذَنْبُ النُّورِ + A species of *aristida*, supposed by Forskål (Flora Egypt. Arab. p. civ.) to be the *aristida adscensionis*. — ذَنْبُ الْعَقْرَبِ + *Scorpioides*, or *scorpion-grass*. so called in the present day.]

ذَنْبٌ, and its pl ذَنْبَاتُ: see the next preceding paragraph, in three places.

ذَنْبٌ, and ذَنْبٌ, in the latter half of the paragraph.

ذَنْبٌ A certain plant, (T, S,) well known, called by some of the Arabs ذَنْبُ الْعَلْبِ (T) a certain plant having long branches, somewhat dust-coloured (M, TA) in its leaves, growing in plain, or soft, land, upon the ground, not rising high, approved as pasture, (TA,) and not growing except in fruitful years: (M, TA.) or a certain herb, or plant, like ذَرَّةٌ [or millet]; (K;) or a certain herb having ears at its extremities like the ears of ذَرَّةٌ, (M, TA,) and having recils, [قَصَبٌ [i. e. قَصَب], M,) or twigs, [قَصَبٌ [i. e. قَصَب], TA,) and leaves, growing in every place except in unimixed sand, [for حَرُّ الرَّمْلِ in the TA, I find in the M الرَّمْلُ] and growing upon one stem and two stems (M, TA) or, accord. to AHn, a certain herb, having a جَرَّةٌ [app. meaning rhizoma like the carrot], which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the طَرَفُونُ, agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed; (M, TA;) rising about the height of a man, (TA,) or half the height of a man; (M;) two whereof suffices to satiate a camel: (M, TA.) [a coll. gen. n.:] u. un. with ذ. (M, K.)

ذَنْبِي and ذَنْبِي: see ذَنْبٌ, first sentence.

ذَنْبٌ: see ذَنْبٌ, in two places.

ذَنْبٌ: see ذَنْبٌ, in five places: — and see also ذَنْبٌ. — Also A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider. (M, K.)

ذَنْبٌ A horse (T, S, &c.) having a long tail: (T, S;) or having a full, or an ample, tail. (M, A, K.) [See also أَذْنَابُ.] — Hence applied to a day: see ذَنْبٌ, in the latter half of the paragraph. — Also A great دَلْوٌ [or bucket]: (Fr, T, M, &c.) or one that has a ذَنْبٌ [or tail]: (TA:) or one that is full (S, M, M, &c.) of water; (S, M, &c.) not applied to one that is empty: (S, TA:) or one that is nearly full of water: (Isk, S;) or one containing less than fills it: or one containing water: or a دَلْوٌ (M, K) in any case: (M:) or a

bucketful of water: (A.) masc. and fem.; (Fr, Lb, T, S, M, M, &c.) sometimes the latter: (Lb, M) pl. (of pauc, S) أَذْنَابٌ and (of mult., S) ذَنْبَاتُ (S, M, K) and ذَنْبَاتُ. (M, A, M, &c.) Fr. cites as an ex.,

لَنَا ذَنْبٌ وَلَكُمْ ذَنْبٌ  
فَإِنْ أَتَيْتُمْ فَلَنَا الْقَيْبُ

[as meaning For you shall be a great bucket, and for us a great bucket: or, if ye refuse this, for us shall be the well]. (T.) [Accord. to the K, it also signifies A grave: but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] Abou-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i. e. the grave] a well, in his saying,

كُنْتُ ذَنْبُ الْبُيْرِ لَهَا تَبَسُّتُ  
وَسَرَّيْتُ أَكْفَانِي وَوَسَّيْتُ سَاعِدِي

[app. meaning †And I was as though I were the corpse of the grave (lit. the bucket of the well) when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm: for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkah]. (M.) [And Umuiyeh Ibn-Abec-Auth El-Huhalalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed خَسَفُ: see Kosegarten's "Carmina Hududitarum," p. 189.] — Hence metaphorically applied to †Rain. (Ham p. 410.) — [Hence, also,] †A lot, share, or portion: (Fr, T, S, M, A, M, &c.) [see the former of the two verses cited in this paragraph:] in this sense masc. (M, &c.) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.) — Also †The flesh of the [portion of the back next the back-bone, on either side, which is called the] مَتْنُ (M, K;) or the part where the مَتْنُ ends; (M;) the flesh of the lower, or lowest, part of the مَتْنُ. (S;) or the [buttocks, or parts called] أَلْيَةٌ and مَأْكِرُ (M, K) or the flesh of the ذُؤْبَانِ and مَأْكِرُ (CK) and أَلْيَةٌ are the [two parts called the] مَتْنَانِ (M, K,) on this side and on that [of the back-bone]: (M;) or يَرْابِيعُ ذَنْبُ الثَّوْنِ means the flesh that is called يَرْابِيعُ ذَنْبُ الثَّوْنِ [which are the portions of flesh next the back-bone, on either side thereof]. (A.)

ذَنْبٌ [dun. of ذَنْبُ = and] i. q. ذَنْبِي q. v. (TA.)

ذَنْبٌ أَلْفٌ [i. e. toe, or foremost extremity, also called أَلْسَلَةٌ] of a sandal. (K.) — See also ذَنْبٌ, in six places. — And see ذَنْبٌ.

ذَنْبٌ: see ذَنْبٌ, in six places: — and see ذَنْبٌ, in two places. — ذَنْبَةُ الطَّرِيقِ + The point, or place, to which the way, or road, leads; syn. وَجْهَةٌ. (IAAr, M, K.) So in the saying of Abul-Jarrāh, إِنَّكَ لَمْ تَرْتَدْ ذَنْبَةَ الطَّرِيقِ [†Verily thou didst not follow a right course in

respect of the point, or place, to which the way that thou tookest leads]. (IAar, M.) = Also † Relationship; nearness with respect to kindred, or near relationship (K)

ذَنْبِي: see ذَنْبٌ, in three places. — It is also applied to Four [feathers] in the wing of a bird, after what are called الْخَوَافِي (S.). — It is said in a trad., مَنْ مَاتَ عَلَى ذَنْبِي طُوبِقَ قَبُورِ مَنْ أَهْلُهُ, meaning [†Whoever dies] purposing to pursue a way leading to some particular end, [he is to be reckoned as one of the people thereof.] (TA) = Accord. to Fr and the S, it signifies also A fluid like mucus that falls from the noses of camels but this is a mistake: the right word, as stated by IB and others, is ذَنْبَانِي. (L, MF, TA)

ذَنْبِيَّةٌ A certain grain that is found in wheat, whereof the latter is cleared [by winnowing or other means]. (M, K.) [See also ذَنْبِيَّةٌ, in art. ذَنْب.]

ذَنْبِيٌّ † A certain kind of [the striped garments called] بُرُود [pl. of بُرْد]; (AHayth, K.); as also ذَنْبٌ. (TA.)

ذَنْبٌ † Following in the track of a thing. (TA.) See also ذَنْبٌ, in the latter half of the paragraph.

أَذَنْبٌ A [lizard of the kind called] ضَبٌ having a long tail. (T, L.) [See also ذَنْبٌ.]

وَذَنْبٌ and ذَنْبٌ, see 2.

مُذَنْبٌ: see the next paragraph.

مُذَنْبٌ A long tail. (IAar, T, K.) — And [hence, app for مَذْنَبٌ (T, L.) or مَذْنَبٌ (TA, [but see this latter below,]) A [lizard of the kind called] ضَبٌ. (T, TA) — Also, (S, K.), مَذْنَبٌ, like مَذْنَبٌ, (A.), مَقْعَدٌ, (M, TA.), † A ladle; (S, M, A, K.), because it has a tail, or what resembles a tail: (M.) pl. مَذْنَبَاتٌ. (S, M.) — And † A water-course, or channel of a torrent, in a tract at the foot of a mountain; (Lth, T, S, M, A, K.) not wide; (A.) or not very wide; (M;) or not very long and wide; (Lth, T.); as also ذَنْبَةٌ (S:) the تَلْعَةُ is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A:) also a water-course or channel of a torrent, between what are termed تَلْعَتَانِ (TA; [see تَلْعَةُ, and see also مَقْعَدٌ]); or this is termed تَلْعَةٌ (T); or it is termed ذَنْبٌ, of which the pl. is ذَنْبَاتٌ (M, K.) also a water-course, or channel of a torrent, [running] to a tract of land: (M, K.) and a rivulet, or streamlet, (K,) or the like thereof, (AHu, T, M,) flowing from one رَوْحَةٌ (or meadow) to another, (AHu, T, M, K,) and separating therein; (T;) as also ذَنْبَةٌ and ذَنْبَةٌ (K;) and the tract over which this flows is also called مَذْنَبٌ. (T.) See also ذَنْبٌ, in the middle of the paragraph.

مُذْنَبَةٌ: see the next preceding paragraph.

مُذْنَبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبٌ, as seems to be indicated in the TA,]

Finding difficulty in parturition, and therefore stretching out her tail: (K) [but accord. to Az,] it is applied to a ضَبٌ only when he is striking with his tail a hunter or a serpent desiring to catch him (T) See also مَذْنَبٌ — See also 2, in two places.

مَذْنُوبٌ † A man followed [by dependants]. (A.)

مَذْنَابٌ A camel that is at the rear of other camels; (K;) as also مُسْتَذْنَبٌ. (TA) — See also 3.

سَحَابٌ مُذْنَابٌ † Clouds following one another. (A.)

مُسْتَذْنَبٌ: see مَذْنَابٌ. — Also One who is at the tails of camels, (S, TA,) not quitting their track. (TA.)

ذِه

ذِهِي and ذِهِي: see art. ذِه.

ذَهَب

1. ذَهَبْتُ (S, A, &c.) aor. ذَهَبَ, (A, K.) inf. n. ذَهَبٌ (S, A, M, K.) and ذَهَابٌ (TA) ذَهَبْتُ (S, A, K) and مَذْنَبْتُ (A, K.) He (a man, S, [and a beast,]) went [in any manner, or any pace], went, or passed, along; may chert, journeyed; proceeded: went, or passed, away, departed: syn. مَضَى (A,) or سَارَ (K,) or مَرَّ (S, A, K:) and said of a mark or trace or the like [as meaning it went away]. (M, K.) [And hence, † It wasted away; became consumed, destroyed, exhausted, spent, or expended.] — ذَهَبَ إِلَيْهِ He went, repaired, betook himself, or had recourse, to him, or it. (TA) And they say also, ذَهَبَ إِلَيْهِ [He went to Syria]; making the verb trans. without a particle; for although السَّامُ is here a special adv. n., they liken it to a vague locality. (TA.) — ذَهَبَ عَنْهُ He, or it, went from, quitted, relinquished, or left, him, or it. (TA) — ذَهَابٌ and ذَهَابٌ (A, M, K.) inf. n. ذَهَابٌ and ذَهَابٌ He went away [into the country, or in the land]. (M, K.) [but it often means † he went into the open country, or out of doors, to satisfy a want of nature. or simply] † he voided his excrement, or ordure. (A.) — ذَهَبَ بِهِ He went, or went away, with him, or it: (A:) and he made him, or it, to go, go away, pass away, or depart; (A, M, K.) as also ذَهَبَهُ (S, A, M, K,) and ذَهَبَهُ (K,) but this is rare; (Zj, TA.) and ذَهَبَهُ, inf. n. ذَهَبٌ (MF:) [all may likewise be rendered he removed, dispelled, put away, or banished, it; properly and tropically: and † he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent, or expended, it; and these meanings may perhaps be intended by ذَهَبَ إِلَيْهِ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of بِ, accompanying it is necessarily signified; but not otherwise; so that if you

say ذَهَبَ بِهِ, the meaning is, he went away with him, or it; i. e., accompanying him, or it; [he took away, or carried off or away, him, or it:] but if you say ذَهَبَهُ or ذَهَبَهُ, the meaning is, he made him, or it, to go, go away, pass away, or depart, alone, without accompanying him, or it: this, however, is not agreeable with the phrase in the K [u 16], ذَهَبَ اللَّهُ تَبَارَكَ [though this may be well rendered God taketh away their light]. (MF, TA.) [Hence,] one says, أَيْنَ يَذْهَبُ, which may mean † Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdad, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يَذْهَبُ بِعَقْلِكَ [When, or whither, is thine intellect taken away?] (Har p. 574.) [In like manner one says, ذَهَبَ دَهْنٌ † It is reason, or intellect, quitted him, or forsook him; he became bereft of his reason, or intellect. And ذَهَبَ قُوَاهُ † It is heart forsook him, or failed him, by reason of fear or the like.] And ذَهَبَ لَحْمُهُ † [His flesh wasted away]. (K in ut. بحر, &c.) ذَهَبَ الرَّجُلُ فِي الْقَوْمِ † The man became lost [or he disappeared] among the people, or party. (A.) And ذَهَبَ إِلَيْنَا فِي اللَّيْلِ † The water became lost [or it disappeared] in the milk. (A.) ذَهَبَ عَيْنِي † It corrupted my memory; he forgot it. (A, TA.) And † It was, or became, dubious, confused, or vague, to him. (MA.) — ذَهَبَ مَذْنَبُهُ † He pursued a good way, course, mode, or manner, of acting or conduct or the like. (TA.) And ذَهَبَ فِي الدِّينِ مَذْنَبًا † He formed, or held, an opinion, or a persuasion, or a belief, respecting religion: or, accord. to Es-Sarakustee, he introduced an innovation in religion. (M, K.) And ذَهَبَ مَذْنَبُ فَلَانٍ † He pursued the way, course, mode, or manner, of acting &c. of such a one. (M, K.) And ذَهَبَ لِحْمُهُ † He pursued his way, course, mode, or manner, of acting &c. (J, K, TA.) And ذَهَبَ إِلَى مَذْنَبِهِ † He betook himself to [or took to or held] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief. (K, TA.) And ذَهَبَ فَلَانٌ مَذْنَبًا † Such a one takes to, or holds, [the saying, or] the belief, creed, persuasion, doctrine, &c., of Abou-Ifanreefeh. (A.) [And ذَهَبَ إِلَى † He held, or was of opinion, that the thing, or affair, or cause, was so. And ذَهَبَ بِلَفْظٍ إِلَى لَفْظٍ آخَرَ † He regarded a word, or an expression, in his manner of using it, as equivalent to another word, or expression; as, for instance, when one makes a fem. noun masc because it is syn. with a noun that is masc, or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also † he regarded a word, or an expression, as etymologically relating, or traceable, to another word, or expression. And ذَهَبَ بِهِ إِلَى مَعْنَى كَذَا † He regarded it, or used it, (i. e. a word, or an expression,) as relating to such a meaning, or as

meaning such a thing. — ذَهَبَ فِي طَلَبِ الشَّيْءِ [He tried every way, or did his utmost, in seeking the thing]. (K̄ in art. موت.) And ذَهَبَ فِي اللَّيْنِ كُلِّ مَذْهَبٍ [It attained the utmost degree of softness]: said of the skin (TA in that art.) — أَذْهَبَ إِلَيْكَ + Betake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and K̄ voice ص.) — (إلى) ذَهَبَ إِلَى أَبِيهِ فِي الشَّيْءِ [He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (S in art. نزع.) — ذَهَبَ (S, K̄) aor. َ, (K̄) inf. n. ذَهَبَ; (TA); and ذَهَبَ, with two kesels, (IAur, K̄) of the dial. of Temseem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucal and with kesr; (TA,) He (a man) saw gold in the mine, (S,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K̄,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S, K̄,) by reason of the greatness thereof in his eye: (S:) it is derived from ذَهَبَ: and the epithet applied to a man in this case is ذَهَبٌ. (TA.)

2: see 1, in the former half of the paragraph, in two places: — and see also 4.

4: see 1, in the former half of the paragraph, in three places: — Also اذْهَبَ (Msb, K̄) inf. n. اذْهَبَ; (S); and اذْهَبَ (K̄) inf. n. اذْهَبَ; (S); He gilded it; did it over with gold. (S, Msb, K̄.)

[Q. Q. 2. مَذْهَبٌ, from مَذْهَبٌ, is used by late writers as meaning + He followed, or adopted, a certain religious persuasion or the like.]

ذَهَبٌ: see مَذْهَبٌ: — and see also the last sentence of the paragraph here following.

ذَهَبٌ [Gold;] a certain thing well known; (S, Msb, &c.) accord. to several of the leading lexicologists, (TA,) i. q. يَزُرُ (A, L, K̄, &c.); but it seems to have a more general meaning; for يَزُرُ is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (S, Msb, K̄, TA:) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of ذَهَبٌ (Msb, TA.) [or rather as a coll. gen. n., for] ذَهَبَةٌ is the n. un., (K̄,) signifying a piece of ذَهَب [or gold]: (S, A, L, TA:) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem.: ذَهَبِيَّةٌ is the dim. of ذَهَبٌ, the ى being added because the latter word is fem., like as it is in قُونِسَةٌ and شَمْسِيَّةٌ; or it is the dim. of ذَهَبَةٌ, and signifies a little piece of ذَهَب [or gold]: (TA:) the pl. of ذَهَبٌ is أَذْهَابٌ [a pl. of pane] (S, A, Msb, K̄) and ذُؤُوبٌ (S, K̄) and ذَهَابٌ (Nh, Msb, K̄) and ذَهَابٌ. (Nh, TA.) اذْهَابٌ مَاءٌ means Water-gold; gold-powder mixed with size, for ornamental writing &c. — The yolk, or the entire contents, i. e. yolk and white, (مَح, K̄, TA, with the unpointed ح, Bk. I.)

TA, [in the UK and in my MS. copy of the K̄ (مَح) of an egg. (K̄).] — Also, (S, K̄,) in a copy of the T written ذَهَبٌ (TA.) A certain measure of capacity, for corn, used by the people of El-Yemen, (S, K̄,) well known: (S:) pl. ذَهَابٌ (K̄) and أَذْهَابٌ, [the latter a pl. of pane.] (S, K̄,) and pl. pl [i. e. pl. of the latter of the pls above] أَذْهَابٌ (S, and so in the K̄ accord. to the TA,) mentioned by A'Obeid, (S,) or أَذْهَابٌ. (So in the UK.)

ذَهَبٌ: see 1, last sentence.

ذَهَبَةٌ A rain: (S:) or a weak rain: or a copious rain: (A'Obeid, K̄:) pl. ذَهَابٌ. (A'Obeid, S, K̄)

ذَهَبَةٌ: see ذَهَبٌ, first sentence.

ذُؤُوبٌ: see أَذْهَابٌ.

ذَهَيْبٌ: see مَذْهَبٌ, first sentence.

ذَهْيِيَّةٌ: see ذَهَبٌ, first sentence.

ذَاهِبٌ [part. n. of ذَهَبٌ:] Going [in any manner, or any pace:] going, or passing, along, marching; journeying; proceeding: going, or passing, away; departing: [&c.:] (A, K̄) and ذُؤُوبٌ signifies the same [in an intensive manner]. (K̄.) — [ذَاهِبٌ فِي الطُّولِ means + Excessive in length or tallness.]

مَذْهَبٌ is an inf. n.: (JK, A, K̄, TA:) — and also signifies A place of ذَاهِبٌ [or going, &c.]: and a time thereof. (JK.) — [Also A place to which one goes: see an ex. voce مَحْضَرٌ. — And hence,] † A place to which one goes for the purpose of satisfying a want of nature; a privacy; (TA:) i. q. مَتَوَصَّأٌ (JK, A, K̄, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) — [Also A way by which one goes or goes away. — And hence, as in several exs. in the first paragraph of this art.] † A way, course, mode, or manner, of acting or conduct or the like: (Msb, K̄, TA:) † [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging,] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief, (K̄, TA:) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion: (Msb:) and ذُهَبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبٌ. Hence, ذُؤُوبٌ مَذَاهِبٌ + Persuasions, as meaning persons holding particular tenets in religion or the like.] — Also † Origin: (Ks, Lh, K̄:) so in the sayings, لَا يَدْرِي لَهُ مَا يَدْرِي لَهُ أَتَيْنَ مَذْهَبَهُ, i. e. + It is not known whence is his origin. (Ks, Lh, TA.)

مَذْهَبٌ is an inf. n.: (JK, A, K̄, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) — [Also A way by which one goes or goes away. — And hence, as in several exs. in the first paragraph of this art.] † A way, course, mode, or manner, of acting or conduct or the like: (Msb, K̄, TA:) † [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging,] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief, (K̄, TA:) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion: (Msb:) and ذُهَبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبٌ. Hence, ذُؤُوبٌ مَذَاهِبٌ + Persuasions, as meaning persons holding particular tenets in religion or the like.] — Also † Origin: (Ks, Lh, K̄:) so in the sayings, لَا يَدْرِي لَهُ مَا يَدْرِي لَهُ أَتَيْنَ مَذْهَبَهُ, i. e. + It is not known whence is his origin. (Ks, Lh, TA.)

مَذْهَبٌ Gilt, or done over with gold; (S, A, K̄;) as also مَذْهَبٌ (A, K̄) and ذُهَيْبٌ. (T, K̄.) — Also sing. of مَذَاهِبٌ, which signifies Skins gilt, (ISK, JK, TA,) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another: (ISK, TA:) or gilt straps or thongs: (S, TA:) and variegated, or figured, [garments

of the kind called] بُرُود (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرُودٌ مَذْهَبٌ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) — Applied to a horse, Of a red colour tinged over with yellow, (TA;) and so ذُهَيْبٌ [i. e. of a gilded bay colour]: (S, TA.) fem. with ة: the mare thus termed is of a clearer colour and thinner skin. (TA.) — المَذْهَبُ is also a name of The Kaabeh. (K̄, TA.) — See also the next paragraph, in three places.

المَذْهَبُ A gilder. (S.) — المَذْهَبُ, explained by Lth as the name of + A certain devil, said to be of the offspring of Iblees, who tempts recters of the K̄ur-án in the performance of [the ablation termed] الوُضُوءُ (K̄, TA,) and on other occasions, (TA,) is [said to be] correctly [المَذْهَبُ] with kesr to the ە: (K̄:) applied to the devil, (TA in art. شيط.) as meaning + he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also المَذْهَبُ (Fr. TA in art. هذب,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurtubee and many others, ذُهَيْبٌ means + [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وُضُوءُ: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K̄, it is correctly المَذْهَبُ. (TA.) Az says that the people of Baghdád apply the appellation مَذْهَبٌ to + A man who inspires vain suggestions; and that the vulgar among them pronounce it ذُهَيْبٌ. (TA.)

مَذْهَبَةٌ [A cause, or means, of doing away with, removing, dispelling, or banishing]. Festing is said, in a trad., to be مَذْهَبَةٌ لِلْأَمْرِ [i. e. + A cause, or means, of dispelling emulation, or excessive emulation, and resting the mind upon things agreeable with natural desire]. (T and S voce مَحْصَنَةٌ, q. v.)

مَذْهَبٌ: see مَذْهَبٌ.

## ذهل

1. ذَهَلَ عَنْهُ (JK, S, Msb, K̄) aor. َ, (S, K̄) inf. n. ذَهَلٌ (JK, S,) and ذُؤُولٌ (Msb,) or both; (K̄;) and ذَهَلَ (S, Msb,) aor. َ, (Msb,) inf. n. ذُهُولٌ; (S;) He forgot it, or neglected it; (S;) he nas, or became, unmindful of it; (S, Msb:) or he neglected it intentionally; (JK, T, M, K̄, TA;) on عَلَى عَيْدٍ in the K̄ being a mistake for in consequence of his being diverted by something: (T, K̄:) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Msb:) is the neglecting a thing, dismissing it from the mind: (Ham p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.: (Ksh and Bd in xxii. 2:) or the being diverted from one's constant companion, or familiar, so

as to forget him; and being content to relinquish him. (K;) or diversion that occasions grief and forgetfulness. (Er-Rāghib, TA.) Hence, in the *Kur* [xxii. 2]. *يَوْمَ تَرَوْهَا تَذْهَلُ كُلُّ مُرْسِعَةٍ عَمَّا أَرْسَعَتْ* [On the *n*hen thou shalt see it, every woman giving suck shall forget, or neglect, &c., what she has suckled]. (TA.) = See also what next follows.

4. *أَذْهَلَنِي عَنْهُ* (JK, S, Mgh, TA.) inf. n. *أَذْهَلُ*, (TA.) *It* (a thing, JK, S, TA.) or *he*, (a man, Mgh,) *caused me to forget it, or neglect it; (S;) or to be unmindful of it, (S, Mgh;) or to neglect it intentionally. (JK.)* [like *أَذْهَبَنِي عَنْهُ* and sometimes one says *أَذْهَلَنِي* (Mgh, TA;) [like *أَذْهَبَنِي* (TA.)] but this is rare; or, rather, unknown. (TA.)

*ذَهَلُ*: see what next follows.

*ذَهَلُ* (S, K,\*) and *ذَهَلُ* (S, K,\*) *جَاءَ بَعْدَ ذَهَلٍ مِنَ اللَّيْلِ* (S, K,\*) *He came after a short portion, or a period, (سَاعَةً, K, or فَعْرَةً, S,) of the night: (S, K;) so called because sleep causes men to forget* (therein: (Ham p. 4.) *or a large portion; such as the third, or the half: so says* IDrd; but he doubts its correctness; and ISd holds it to be preferably with *س*. (TA.) = *ذَهَلُ* also signifies *The tree [or plant]* بِشَار [q. v.] (JK, Sgh, K.)

*ذَهْلُولُ* A horse fleet, or swift: (K:) or light, or active: and so a man: pl. ذَهَالِيلُ. (JK.)

*ذَاهِلُ* [act. part. n. of 1. — And] A man who cares not for ornament and the anointing of himself. (JK.)

## ذهن

1. *ذَهْنٌ* (MA, TA.) act. n. *ذَهْنٌ* (MA, TA.) *He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing, (MA, KL, PS, TA,) and endowed with a retentive mind. (KL, PS.)* You say, *أَذْهَنَ ذَهْنِي إِلَى مَا أَقُولُ* Understand thou what I say. (TA.) And *هُوَ لَا يَذْهَنُ شَيْئًا* He does not understand anything. (TA.) *أَذْهَنْتُ كَذَا وَكَذَا* I understood such and such things. (TA.) And *أَذْهَنْتُ عَنْ كَذَا* I understood from such a thing. (TA.) = *ذَاهِنِي فَذَهْنَتُهُ*: see 3. — *أَشْذَهْنَنِي*, and *أَذْهَنَنِي*, and *أَذْهَنَنِي عَنْهُ* He, or it, made me to forget it; diverted me from remembering it: (K,\*) TA.) [like *أَذْهَبَنِي عَنْهُ* and *أَذْهَبَنِي عَنْهُ*] *Memory, or understanding, escaped him, or left him. (JK.)*

3. *ذَاهِنَتِي فَذَهْنَتُهُ* He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him [therein, i. e.] in *ذَهْنٍ* (K.)

4: see 1.

10: see 1. — You say also, *إِسْتَذْهَنْكَ حَبَّ الدُّنْيَا*, [

The love of the present world took away, or has taken away, thy *ذَهْن* [i. e. intelligence, understanding, &c.]. (TA.) — And *إِسْتَذْهَمْتَ السَّنَةَ* [The year of drought took away the *ذَهْن*, i. e. pith (بَيْتِي), of the canes, or reeds. (TA.)

*ذَهْنٌ* (JK, S, Mgh, K, &c.) and *ذَهْنٌ* (S, K) Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. عَقْلٌ (JK, K,) and *فَهْمٌ* (K,) and *حِطَّةٌ* (S, Mgh, K,) and *ذَكَاةٌ* (Mgh;) and retentiveness of mind, or memory (JK,\*) S, K,\*) or, as some say, a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses: strength thereof is termed *ذَكَاةٌ*: and a good quality thereof for the forming ideas of the things that present themselves to it is termed *نِظْفَةٌ*: (TA.) pl. *أَذْهَانٌ*. (Mgh, K,\*) One says, *أَجْعَلْ ذَهْنَكَ إِلَى كَذَا وَكَذَا* [Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. ns.: see 1, first sentence.] — Also, the former, + *Strength* (JK, S, K,\*) and *fat.* (JK, K,\*) pl. as above (K.) One says, *مَا بِيَرَعِي ذَهْنِي* There is not in my legs any strength to walk. (TA.) And *إِلَيْهِ مِنَ الْأَذْهَانِ* † *He is of those endowed with strength [of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.)* And *رَأَيْتُ بِالْجِلْدِ ذَهْنًا* † I saw not, in the canals, fat and strength. (JK) — Also + *The pith* (بَيْتِي) of canes, or reeds. (TA.) = See also *ذَهْنٌ*.

*ذَهْنٌ*: see the next preceding paragraph.

*ذَهْنٌ* and *ذَهْنٌ* Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing *ذَهْنٌ*, though the former is agreeable with a general rule as part. n. of *ذَهْنٌ*] applied to a man; the latter app. changed [or contracted] from the former. (TA.)

[*ذَهْنٌ* Of, or relating to, the *ذَهْن*, or intellect, &c.; intellectual; subjective; ideal. Hence, *الأُمُورُ الذَّاهِنَةُ* Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to *الأُمُورُ الظَّاهِرَةُ*.]

## ذو

*ذُو*, meaning *صَاحِبٌ* [i. e. A possessor, an owner, a lord, or a master, but often better rendered having, possessing, possessed of, or endowed with], (T, S, M, Mgh, Mgh, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Mgh, &c.) is originally *ذَوَا*, like *عَصَا*, the *ا* being changed from *و*; (S;) or it is originally *ذَوِي*; and if one used it as a proper name, he would say, *هَذَا ذَوِي قَدْ جَاءَ* [This is Dhawī, he has come]; (M,) [not *ذَوَا*, as in copies of the S; i. e.,] its third radical letter is *ي*, not, as J says, *و*; and this *ي* being afterwards suppressed; (IB;) [

so that the word becomes *ذُو*, and then, by reason of its being prefixed to another noun, *ذُو*, like as *أَبُو*, the original form of *أَب*, becomes *أَبُو*:] it is declined [like *أَبُو*] with *و* and *ا* and *ي*; (Mgh;) [i. e.,] the nom. case is *ذُو*, accus. *ذَا*, and gen. *ذِي*: (Mgh:) the fem. is *ذَاتٌ*; (T, S, M, Mgh, Mgh, K; in a copy of the M, *ذَا*, and the CK, *ذَا* [as though it were not a prefixed noun]; and in the case of a pause, some say *ذَات*, and others say *ذَاة* (Lth, T: the latter usage, only, is mentioned in the S;:) dual, masc., *ذَوَا*, (S,\*) M., [accus. and gen. *ذَوِي*] fem. *ذَوَاتَا*. (T, M, Mgh, Mgh, K,) for which *ذَاتَا* is allowable in poetry, but *ذَوَاتَا* is better, (T.) [accus. and gen. *ذَوَاتِي*:] pl., masc. *ذَوُو*, (T, S,\*) M, Mgh, K, but omitted in the CK,) [accus. and gen. *ذَوِي*] fem. *ذَوَاتُ*, (T, S,\*) M, Mgh, Mgh, K,) accus. and gen. *ذَوَاتِ*; and *ذَوَاتُ* and *ذَوَاتِ* are like *أُولُو* and *أُولَاتِ* [in signification]. (T. [See art. *أُولُو*]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article *ال*. (S.) [Thus you say *رَجُلٌ ذُو مَالٍ* A man a possessor of wealth; and *الرَّجُلُ ذُو الْهَالِ* The man the possessor of wealth.] In the phrase *غَيْرُ ذَاتِ السُّفَةِ* [Not those possessed of weapons, &c.], in the *Kur* [viii. 7], the fem. form is used as meaning the *عَائِلَةُ* [or party]. (T.) *صَارَ ذَا ذَنْبٍ* [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means *تَحَوَّلَ ذَنْبًا* [he became chargeable with a sin, &c.]. (Mgh in art. *ذَنْب*.) — Accord. to the S, it is not prefixed to a pronoun (مُضَرَّرٌ); nor to a proper name, such as *زَيْدٌ* and *عَبْرٌ* and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

إِنَّمَا يَصْطَبِعُ الْبَعْرُوفُ فِي النَّاسِ ذَوُوهُ \* [

[Only they who are possessors thereof do that which is good among men]: (TA.) [this usage, however, is perhaps only allowable by poetic license: see another ex (also here cited in the TA) in the Ham p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) *هَذَا ذُو زَيْدٍ* (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-İbrāhīm, the preceptor of T, meaning *This is Zeyd*, (M, TA,) i. e. *this is the owner of the name Zeyd*; (M, K, TA;) and [perhaps] by the name *ذُو الْحَلِصَةِ* for the *حَلِصَةُ* [said by some to be] the name of a certain idol, and *ذُو* is a metonymical appellation of its *بَهْتٌ*; and by the proper names *ذُو رَعِينٍ* and *ذُو بِلَازٍ* and [accord. to some] *ذُو جَدَنٍ* [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] — *ذَوُو الْأَرْحَامِ* [or, as in the *Kur* viii. last verse, and xxxiii. 6, *ذَوُ الرِّسَمِ*, pl. *ذَوُ الْأَرْحَامِ* in the classical









بَشَاةً [In the case of five camels, a sheep or goat shall be given]. (Mgh.) And it is said in a prov., *الدُّودُ إِلَى الدُّودِ إِبِلٌ* [A few she-camels with a few she-camels are a herd of camels]; (T, S, M, A.) meaning that a little with a little is much; *إِلَى* being here used in the sense of *مَعَ* (S, A.) or *إِلَى* is here used in its proper sense; a word signifying "joined" or the like being understood; (TA.) i. e. a few joined to a few becomes much: (M.) [or,] accord. to the K [and the T], this prov. shows that *دُودٌ* is here used in the place of *الْبَتَانِ* [i. e. two she-camels]; for two added to two are a pl; but this requires consideration. (MF.)

*دُودٌ*: see the next preceding paragraph.

*دُودٌ*: see the next following paragraph.

*دُودٌ* Driving: driving away: and repelling. pl. *دُودٌ* and *دُودٌ* and *دُودٌ*. (M, K.) — Also, and *دُودٌ*, [but the latter has an intensive meaning,] † A man who is a defender, or protector, of that which, or those whom, it is necessary to defend, or protect. (S, K.) who is wont to repel attacks upon his honour. (S, TA.) — *دُودٌ* and *دُودٌ* place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage. (IAqr, K)

*دُودٌ* [An instrument for driving, driving away, or repelling. — † A spear, or short spear, with which one repels from, or defends, himself (A.) — † The horn of a bull, (T, A, K,) with which he repels from, or defends, himself. (A.) — † The tongue: (S, M, A, K.) because with it a man defends his honour. (M.) Ḥassān Ibn-Thābit says,

لِسَانِي وَسَيْفِي صَارِمَانِ كِلَاهُمَا \*  
وَيَبْلُغُ مَا لَا يَبْلُغُ السِّيفُ مَدُودِي \*

[My tongue and my sword are sharp, both of them, and my tongue reacheth what my sword will not reach]. (S, TA.) — † [A man who defends well, or vigorously; as also *دُودٌ*]: you say *دُودٌ* *رَجُلٌ مَدُودٌ* and *مَدُودٌ*. (A.) — The manger (معنف, T, K, TA, in some copies of the K, مختلف, TA) of a horse or similar beast. (T, K.) [A manger is thus called in the present day.]

*دُودٌ*: see the next preceding paragraph.

Quasi. *دُودٌ*.

*دُودٌ*: see 3 in art. *دُودٌ*.

*دُودٌ*

*دُودٌ* (M, K.) aor. *دُودٌ* (M.) inf. n. *دُودٌ*, He walked with short steps, and in a straddling manner. (M, K.) — And *دُودٌ* is a dial. var. of *دُودٌ*, signifying I mixed [medicine &c.] (M.)

*دُودٌ* [like *دُودٌ* &c.] Poison: (K.) or poison made into a confection: or deadly poison: like *دُودٌ* [&c.]. (M.)

*دُودٌ*

1. *دُودٌ* (K,) first pers. *دُودٌ*, aor. *دُودٌ* (S, Mgh.) inf. n. *دُودٌ* and *دُودٌ* (S, Mgh, K) and *دُودٌ* (S, K.) He tasted it; i. e., perceived its taste, by means of the moisture of the tongue: (Mgh.) or he tried, or knew, its taste (K): it is originally said of that of which little is taken: when much is taken, the term *أَكَلَ* is used [and one says *أَكَلَ*]: and *دُودٌ* signifies the same as *دُودٌ*. (TA) You say, *دُودٌ* *الْغَنَاءُ* [I tasted the thing], (S,) *الْغَنَاءُ* [the food]. (Mgh.) And *دُودٌ* *مَا دُودْتُ فِيهِ*, meaning *دُودٌ* *مَا دُودْتُ فِيهِ* [i. e. A day in which I tasted not food] (TA.) — By amplification, the *دُودٌ* is used to signify † The perceiving, beside tastes, all other objects of the senses, and states or conditions: (Bd in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Kur-ān nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Kur iii. 177, *دُودُوا عَذَابَ الْبُورِ* [Taste ye the punishment of burning]: (B, TA.) for, although, in the common *modern* Arabic, the verb *دُودٌ* is not used in this sense, the verb relates to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.)

One says also, *فَلَنْ دُودَ كَذَا* and *وَأَنَا أَكَلُهُ* [lit. Such a one tasted such a thing, and I ate it] meaning † such a one knew, or tried or tested, such a thing, and I knew it, or tried it or tested it, more (TA.) *دُودْتُ الشَّيْءَ* means † I tried, or tested, the thing. (Mgh.) And hence one says, *دُودْتُ فَلَانَ* [Such a one experienced him, &c.; i. e. knew it by its befalling him. (Mgh.)

And *دُودْتُ مَا عِنْدَ فَلَانٍ* + I knew, or tried or tested, what [qualities &c.] such a one possessed, (S, TA.) and so *دُودْتُ فَلَانًا*. (TA.) And *دُودْتُ الرَّجُلَ عَسَلَةَ الْبُرَّةِ* and *وَدَاغَتْ عَسَلَتُهُ* + The man [tasted or] experienced the sweetness of the carnal enjoyment of the woman, and she in like manner (Mgh.)

And *دُودْتُ طَعْمَ الْإِيمَانِ* + I tasted, or experienced, the savour of faith with his heart, like as the mouth tastes, or experiences, the savour of food and drink. (TA from a trad.) And *دُودْتُ كَذِبَهُ* and *وَحَبَّرْتُ حَالَهُ* [I experienced his lying, and knew his condition]. (TA.) And *دُودْتُ يَدِي* and *وَدَاغْتُ مَلَانَةَ* + My hand felt her, and felt such a female. (TA.) — *دُودٌ* (S, K,) inf. n. *دُودٌ* (TA); [and *دُودٌ* (so in Freytag's Lex. from the Deewān el-Hudhā-l-Isyān);] † He pulled the string of the bow (S, K, TA) for the purpose of trial, (K, TA.) that he might see what was its strength. (S, TA.)

— † *دُودٌ* is also employed to signify † Taste, as meaning intellectual discernment and relish; i. e. the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property; and particularly that [faculty] which concerns the niceties of language; because it [i. e. nice language] is, to the soul of man, like delicious intellectual food (Kull.) [When used as a subst. in this sense, its pl. is *أُدُودٌ*.] One says, *أُدُودٌ* *لِلشَّعْرِ*, meaning † He has a good [taste or] natural faculty for poetry. (TA.) — [Also † Voluptuousness; sensuality: see *دُودٌ*.]

meaning † He has a good [taste or] natural faculty for poetry. (TA.) — [Also † Voluptuousness; sensuality: see *دُودٌ*.]

2. *دُودٌ* [He gave him something to taste]: it is like *لَحَسَهُ*. (M and TA in art. *لَط*) — See also 1, in the latter half of the paragraph.

4. *دُودٌ* (Mgh, K, TA) inf. n. *دُودٌ* (TA,) I made him to taste the food; i. e., to perceive its taste by means of the moisture of the tongue: (Mgh.) or I made him to try, or know, the taste [of the food]. (K.) — [Hence,] *دُودٌ* *اللَّهُ* *أَزَافَهُ* [God made him to taste, or experience, the evil result of his affair]. (S) It is said in the Kur [xvi. 113], *فَأَذَقْنَا اللَّهُ لِبَاسَ الْجُوعِ* [So God made her to taste, or experience, the utmost degree of hunger and of fear]: the verb is here used with *لِبَاسٍ* because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, made them to taste, or experience, hunger and fear, and clad them with the clothing thereof. (TA) And in the same [xlii. 47], *إِذَا أَذَقْنَا الْإِنْسَانَ مَتًّا رَاحَةً* [When we make man to taste, or experience, merry from us]; where, afterwards, *الْإِسَابَةُ* is opposed to us; [lit. made people to taste generosity]: and *إِذَا أَذَقْنَا* *أَذَانٌ* *زَيْدٌ* *بَعْدَكَ* *كَرَمًا* [after that, i. e. after thou knewest him, or sawest him, or wast with him] (Abou-Hamzah, K, TA.)

[lit. made people to taste generosity]: and *إِذَا أَذَقْنَا* *أَذَانٌ* *زَيْدٌ* *بَعْدَكَ* *كَرَمًا* [after that, i. e. after thou knewest him, or sawest him, or wast with him] (Abou-Hamzah, K, TA.)

[lit. made people to taste generosity]: and *إِذَا أَذَقْنَا* *أَذَانٌ* *زَيْدٌ* *بَعْدَكَ* *كَرَمًا* [after that, i. e. after thou knewest him, or sawest him, or wast with him] (Abou-Hamzah, K, TA.)

5. *دُودٌ* (S, K, TA) by degrees, (S,) or repeatedly. (K.) — [Hence,] *دُودٌ* *الْفَرْقِ* [Let me try, or test, the character of such a one]. (TA.) And *دُودْتُ طَعْمَ مِرَاقِهِ* [I tasted, or experienced, the savour of his separation]. (TA)

6. see 1, first sentence. [The primary signification of *دُودٌ* seems to be The tasting a thing one with another. — And hence,] *تَدَاوَعُوا الرِّجَاحَ* [They took the spears, one from another, app. to test their qualities: see *دُودٌ* above]. (K, TA.) Ibn-Mukbil says,

أَوْ كَاشَفَتِ رِجَائِي دُودَةً \*  
أُذِي النَّجَارِ قَرَادًا مَتَّهُ عِينًا \*

[Or like the quivering of a well-straightened spear (lit. a spear of Ibadynel, a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness. (TA.)

10. *دُودٌ* *أَسْتَدَقَ* *فُلَانًا* *خَيْرَهُ* *فَلَمْ يَحْصِدْ مَحَبْرَتَهُ* [app. He endeavoured to test such a one, to ascertain the knowledge of his internal state, and did not approve his internal state. see the pass. part. n. below]. (TA, in which خبره is without any syllabical signs.) — *أَسْتَدَقَ* *الْأَمْرَ* *لِعَلَّانٍ* [The

*affair was, or became, easy, or feasible, to such a one* (JK, TA.) You say, *لَا يَسْتَيْذِقُ لِي الشَّعْرُ* [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.)

**ذَوْقٌ** an inf. n. used as a simple subst.; pl. **أَذْوَقٌ**: see I. in the latter part of the paragraph.

**ذَوَّقْتُ** an inf. n.: and also a subst. signifying *A thing that is tasted*; (JM, TA;\*) of the measure **مَفْعُولٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) It is said of Muhammad, **لَا يَرِيحُ ذَوَّقًا وَلَا يَبْنَحُهُ**, i. e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, **مَا ذُقْتُ ذَوَّقًا**, meaning *I tasted not anything* (S, K;\*) — Hence it is said in a trad., **كَانُوا إِذَا حَرَجُوا مِنْ عِنْدِهِ لَا يَنْفَرُونَ إِلَّا عَنْ ذَوَاتِي**, i. e. [They used, when they went forth from his (Muhammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.)

**ذَوَّقْتُ** + *That contracts new marriages time after time*. (JM.) *quick in marrying and quick in divorcing*. (TA.) *that conceives frequent disgust* (**مُؤَلِّقٌ**, S, JM, and Har p. 569), not remaining [long] in one state with respect to marriage &c.: fem. with **ذ**. (Har ubi supr.) Hence the saying, in a trad., **إِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ**, i. e. [Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Har ubi supr.)

**مَذَاقٌ** an inf. n. and also a subst. (TA.) signifying *A place, or time, of tasting*. (KL.)

**أَمْرٌ مُسْتَذَاقٌ** + *A thing, or an affair, tried, or tested, and known*: (S;) and in like manner **رَجُلٌ مُسْتَذَاقٌ** [a man]. (JK.)

## ذول

2. **ذَوْلْتُ ذَالًا** *I wrote a ذ*; (Az, Sgh, K;\*) or **ذَالًا حَسَنَةً** [a beautiful ذ]. (B, TA.) [See also 2 in art. ذيل.]

**ذَالٌ** *A certain letter of the alphabet*, (Lth, ISd, K;\*) [ذ] pronounced with the voice, [not with the breath only.] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of **ت** [or **ث**]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. **ذَائِلٌ** (K) the pl. **أَذْوَالٌ** and **ذَوَالٌ**. (TA.) — Also *The comb of a cock*. (Kh, TA.)

**ذَوِيلٌ**, explained by IdR as signifying *What is dry, of plants &c.*, and so in the K; is said by ISd to be correctly **ذَوِيلٌ** [q. v.]. (TA)

**ذَوِيلَةٌ**: see **ذَالٌ**, above.

## ذون

5. **تَذُونُ** *He was, or became, in a state of richness, wealth, or competence, and ease and plenty*. (IAqr, K;\*) [In the CK, **التَّحْنَةُ** is here, as

in many other instances, erroneously put for **التَّحْنَةُ**.] [See also **تَذُونُ**.] Perhaps both are correct, as dial. vars.]

**ذَانٌ** (S, K) and **ذَيْنٌ** (TA.) [the latter belonging to art. ذبن.] *A vice, fault, defect, or the like*; (S, K;\*) syn. with **ذَابٌ** [and **ذَيْبٌ**] and **ذَامٌ** and **ذِيرٌ**; (S, TA;\*) as heard by ISk from AA. (S.)

**ذُونُونٌ** *A certain plant*: a dial. var. of **ذُونُونٌ**, with **و**. [see the latter in art. ذان.] pl. **ذَوَانِينٌ**. mentioned by Az, on the authority of Ks (TA.)

## ذوى

1. **ذَوَى**, (ISk, T, S, M, Mgh, K;\*) **ذَوَى**, (ISk, S, &c.) inf. n. **ذَوَى**, (T,) or **ذَوَى**, (ISk, S, K;\*) or both; (M, Mgh,) and **ذَوَى**, (T, S, M, K;\*) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S,) **ذَوَى**, (T, K;\*) said of a branch, or twig, (T, M, Mgh,) or of a herb, or leguminous plant, (S, K;\*) *It withered; lost its moisture; or became thin, or unsubstantial, after being succulent*; syn. **ذَبِلَ**: (S, M, Mgh, K;\*) it dried up: (T, A;\*) it obtained not moisture sufficient for it, or was marred by the heat, and in consequence withered, and became weak: (T;) in the dial. of the people of Beesheh, **ذَاى**, (Lth, T.) — [Hence,] **ذَوْتُ سَكِينَةٍ** [His calmness, or gravity,] ceased. (Har p. 100.)

4. **أَذْوَاهُ**, said of heat, (S, Mah, K;\*) or of want of irrigation, (M;\*) *It withered it; caused it to wither, or lose its moisture*; (S, M, Mgh, K;\*) namely, a herb, or leguminous plant, (S, K;\*) or a branch, or twig (M, Mgh.)

**ذَوَى** *The skins of grapes*: (IAqr, T;) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is **ذَوَاءٌ**: (Kr, M;\*) [or] this latter signifies *the skin, or husk, or rind, of the grape*, (AA, T, Kr, M, K;\*) and *of wheat* (الحنطة), (AA, T, and so in some copies of the K;\*) or *of the colocynth* (الحنظلة), (Kr, M, and so in some copies of the K;\*) and of the melon: (AA, T, Kr, M, K;\*) and so [ذَوَاءٌ] with the unpointed **و**. (TA.) — Also **ذَوَى**, (IAqr, T;) or **ذَوَى**, (K;\*) *Weak*, (IAqr, T;) or *small, or young*, (K;\*) *eyes*. (IAqr, T, K;\*)

**ذَوَى**: see what next precedes.

**ذَوَاءٌ** sing. [or rather n. un.] of **ذَوَى** [q. v.]

**ذَوَاتٌ** pl. of **ذَاتٌ**, fem. of **ذُو**, q. v.

**ذَاوٍ** *Withering, or withered; losing, or having lost, its moisture*. (S, TA.)

**ذَالِكُ الرَّجُلِ** *That man*: so in the phrase **ذَالِكُ الرَّجُلِ** [That man]: (K, TA;\*) a dial. var., or a mispronunciation. (TA.)

## ذى

**ذَا** fem. of **ذَا**: see art. ذَا.

**ذِيَّةٌ** *see art. ذيت.*

## ذيا

**ذِيَّ**, and **ذِيَّكَ**, and **ذِيَّالِدَ**: see the two sentences next before the last in art. ذَا.

**ذِيَّةٌ** *see art. ذيت.*

## ذيا

2. **ذِيَّ**, (T, S, K;\*) inf. n. **ذِيَّ**, (K;\*) *He cooked flesh-meat thoroughly, so that it fell off from the bone*. (T, S, K;\*)

5. **ذِيَّ**, said of flesh, or flesh-meat, (T, S, M, K;\*) *It became separated from the bone by reason of corruption*, (T, M, K;\*) or in consequence of cooking, (T;\*) or by slaughter, (M, K;\*) or from some other cause: (TA;\*) or became thoroughly cooked, so that it fell off from the bone. (S;\*) It (a wound, **أَذَى**, S, M, K;\*) became dissuaded, or ragged, and corrupt, or putrid: (**أَذَى**, S, M, K;\*) and so said of other things: (K;\*) thus **ذِيَّاتٌ** said of a **قُرْبَةُ** [or water-skin], (M, TA,) and of a **مَزَادَةٌ** [or leathern water-bag]. (TA.) — *It* (the face) became swollen. (K;\*)

## ذيب

**ذَيْبٌ** (K;\*) like **ذَابٌ**, mentioned in art. ذوب, [and **ذِيرٌ**], and **ذَامٌ**, (TA,) *A vice, fault, defect, or the like*. (K;\*)

**ذَيْبٌ**: see **ذَيْبٌ**, in art. ذَابٌ.

**ذَيْبَانٌ**: see **ذَوْبَانٌ**, in art. ذوب.

**أَذَيْبٌ**, [like **أَذَيْبٌ**] *Much water*. (K;\*) — *Fright, or fear*. (K;\*) **أَذَى** mentions the saying, **مَرَفَلَانٌ وَلَهُ أَذَيْبٌ** [as though meaning *Such a one passed having fright, or fear*]: and he says, I think that one says **أَذَيْبٌ**, with **ذَاى**, having the meaning here following. (TA.) — *Briskness, liveliness, sprightliness, or agility*. (K;\*)

**أَرْضٌ مَذَيْبَةٌ**: see **مَذَابَةٌ**, in art. ذَابٌ.

**مَذُوبٌ**: see **مَذُوبٌ**, in art. ذَابٌ.

## ذيت

**ذَيْتٌ** (AO, S, M, voce ذَا, Mgh, K) and **ذَيْتٌ** (K;\*) the last of which is unknown, except as mentioned by IKh, (TA.) and **ذَيْتٌ** (M, K) and **ذَيْتٌ** (M, K) and **ذَيْتٌ** (K;\*) *i. g.* **كَتَبْتُ وَذَيْتٌ** (AO, S, M, Mgh, K;\*) so in the saying, **كَانَ مِنَ الْأُمُورِ ذَيْتٌ وَذَيْتٌ**, [i. e., *Some of the circumstances of the case were thus and thus, or so and so, or such and such things*]. (AO, S, M.) It is plainly implied in the K [and the S] that the **ت** in **ذَيْتٌ** is a radical letter, the last radical letter of the word: but AHei says that the **ت** in **ذَيْتٌ** and **كَيْتٌ** is substituted for **ي**; that they are originally **ذَيْتٌ** and **كَيْتٌ**; and that the **ي** is elided, and the **ي** which is the last radical letter is changed into **ت**: [in like manner also says ISd in the M, voce ذَا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter

is ert) they are incorrectly placed in the K [and in the S]. (MF) Or ذَيْتٌ is formed from ذَوِي, by sliding the و, and doubling the ي, and then substituting for the tashdeed ت; and if you elide the ت and replace it by ه, you must restore the tashdeed, and say, كُنْ ذَيْهٌ وَذَيْهٌ. (S) [at the end of و. ذو.]

## ذير

2. ذِيرٌ, (K, K.) inf. n. تَذِيرٌ, (S.) *He smeared a she-camel's teats with ذِيرٌ, (S, K, K.) in order that the young one might not suck her.* (S) — And ذِيرُ الشَّاةِ *He bound the she-camel's udder with a صِرَار [q. v.], in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her.* (K, \* TA.) [But see ذِيرٌ, which indicates that the true meaning is, *He smeared the she-camel's teats with ذِيرٌ in order that the pieces of wood above mentioned might not make any impression upon them.*] ذِيرٌ فَوْهٌ, inf. n. تَذِيرٌ. *His (a man's, S) teeth became black.* (Lth, S, K.)

ذِيرَةٌ: see ذِيرٌ.

ذِيرٌ *Fresh camels' or similar dung (يَعْرُ), [mixed with dust, or earth,] with which a she-camel's teats are smeared, (T, S, M, K.) in order that the young one may not suck her, (S, M, K.) and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her; (T, M, K.) ذِيرٌ q. or dung (سِرْفِين) before mixed with dust or earth is called شَحَّةٌ: and when mixed, ذِيرَةٌ: and when the teats are smeared with it, ذِيرٌ. (Lth, K.)*

## ذيع

1. ذَاعٌ, aor. يَذِيعُ, inf. n. ذَيْعٌ, (S, M, K) and ذَيْعٌ and ذَيْعَةٌ, (S, K, K.) *It (information, news, or tidings, S, K, or discourses, M, K, and a thing, TA) became spread, published, or divulged; (S, M, K, K, TA.) became revealed, made known, or disclosed.* (M, K.) — You say also, ذَاعَ الْجَوْرُ + *Injustice, or tyranny, spread.* (TA.) — And ذَاعَ الْجِلْدُ فِي الْجِلْدِ + *The mange, or scab, became general, and spread, in the skin.* (TA.)

4. اذاعه, (S, M, K, K.) and اذاع به, (Zj, K, K.) as in the Kur iv. 85, (Zj,) inf. n. اِذَاعَةٌ, (TA) in art. ذَوِعٌ. *He spread, published, divulged, revealed, made known, or disclosed, it; (Zj, S, M, K, K.) and (so Zj, but in the K, "or,") proclaimed it among the people; (Zj, K.) namely, information, news, or tidings, (S,) or discourses, (M, K,) or a secret.* (K.) — Hence, app., (TA) in art. اِذَاعَتِ الْإِبِلَ and اِذَاعَ الْقَوْمَ (ذَوِعٌ, K.) بِمَا فِي الْحَوْضِ (S,) *The people, or company of men, and the camels, drank what was in the watering-trough, or tank, (S, K, TA.) all of it.* (S.) — And hence, app., (TA,) اِذَاعَ بِه signifies also † *He took it away;*

namely, another's property, (K,) and anything. (TA.) — Accord. to the K, the medial radical letter is both و and ي; but correctly it is ي: (TA) in the present art and in art. ذَوِعٌ: so accord. to AZ and J and Z (TA) in art. ذَوِعٌ.

مَذِيرٌ [A babler of secrets &c.;] one who will not keep, or conceal, a secret (S, K, K.) or one who is unable to conceal his information, news, or tidings an epithet of an intensive form: (TA) pl. مَعَارِيضُ. (S.)

## ذيف

ذَيْفَانٌ (S, M, K) and ذَيْفَانٌ (M, K, K.) *Deadly poison: (S, M, K) or poison that takes effect; or that remains fixed, and collects: (M) a dial. var. of ذَيْفَانٌ &c. (K, K.) and ذَوَانٌ (M.) And the second of these words, Death: so in the saying, سَفَاهَ اللَّهُ كَأْسَ الذَّيْفَانِ [May God give him to drink the cup of death]; as mentioned by Lh. (M.)*

## ذيل

1. ذَالٌ, aor. يَذِيلُ, inf. n. ذَيْلٌ, *It (a garment) was long, so that it touched the ground.* (M, K.) — *He, or it, had a ذَيْلٌ; [app. said of a horse &c., as meaning he had a long tail, or a pendent portion to his tail; and probably of a garment, as meaning it had a skirt, or lower extremity, reaching nearly, or quite, to the ground, or dragged upon the ground, when made to hang down; and perhaps of a man, as meaning he had a ذيل to his garment;] as also ذَيْلٌ. (M, K.)* — And, said of a man, (M, M, K, K.) aor. as above, (M, M, K, K.) and so the inf. n., (M,) *He walked with an elegant and a proud and self-conceited gait, dragging his ذيل [or skirt, or the lower extremity of his garment]; (M, K, K.) and in like manner ذَالَتْ is said of a she-camel. (M.) or he dragged his أَذْيَالُ [or skirts, or the lower extremities of his garment or garments], by reason of pride and self-conceit: (M, K, K.) ذَالَتْ, (T, S, S.) in art. ذَيْلٌ, said of a girl, or young woman, (T,) or of a woman, (S.) aor. يَذِيلُ, (T, S, S.) inf. n. as above, (T,) *she dragged her أَذْيَالُ, (T,) or her ذَيْلُ, (S,) upon the ground, walking with an elegant and a proud and self-conceited gait.* (T, S, S.) [See also 5.] ذَالٌ يَذِيلُهُ *He raised his tail; (M, K, K.) said of a horse, and of a mountain-goat. (M.) And ذَالَتْ بِذَيْلِهَا She (a camel) spread her tail upon her thighs. (T.)* ذَالٌ ذَالٌ ذَالٌ [app. as meaning *He acted towards him, or behaved to him, with boldness, forwardness, presumptuousness, or arrogance;* as also ذَيْلٌ. (K.)] ذَالٌ الشَّىْءُ, (M, M, K, K.) aor. as above, (M,) and so the inf. n., (M, K, K.) *The thing was, or became, low, base, vile, mean, contemptible, or ignominious.* (M, M, K, K.) And ذَالَتْ *His state, or condition, became lowered, or abased; as also ذَالَتْ. (O, K.)* ذَالَتْ said of a woman, (M, K, K.) and of a she-camel, (M,) *She was, or became, lean, or emaciated, (M, K, K.) and in a bad condition. (M.)**

2. ذَيْلٌ ثَوْبُهُ, inf. n. تَذْيِيلٌ, *[He made his garment to have a ذَيْلٌ, i. e. skirt, or lower extremity, reaching nearly, or quite, to the ground, or such as to be dragged upon the ground, or] he made his garment long. (T, S, S.) ذَيْلٌ ثَوْبُهُ* *he made his garment to have a long ذَيْلٌ (T, TA.)* — [Hence, *ذَيْلٌ كَتَابَةٍ + I added an appendix to his writing, or book; like ذَيْلٌ. And hence, the inf. n. تَذْيِيلٌ is used to signify † An appendix; like تَذْيِيلٌ; as also ذَيْلٌ. (T, TA.)* [See also 2 in art. ذَوِلٌ.]

4. أَذْيَالٌ: see 1, second sentence. — اِذَالَتْ قَتَاعَهَا *She (a woman) let down her head-covering. (T, S, K, K.)* اِذَالَةٌ, (T, S, S, M, M, K, K.) inf. n. اِذَالَةٌ, (S, \* M, M, K, K.) *He lowered him; abased him; rendered him vile, mean, contemptible, or ignominious, or held him in low, or mean, estimation; (T, S, M, M, K, K.) and did not tend him, or take care of him, well; (M, K, K.) namely, his horse, (T, S, M, K.) and his young man, or slave; (S;) or it is said of the owner of a thing. (M, K.)* It is said in a trad., (S, M, K.) of the Prophet, (M,) ذَيْلٌ اِذَالَةُ الْخَيْلِ *He forbade [the using of horses for mean work, and burdens. (S, TA.)* — And أَذْيَالُ *I rendered her lean; or emaciated her; namely, a woman, and a camel. (TA.)*

5. تَذَلَّتِ الدَّابَّةُ *The beast moved about its tail. (M.)* — And hence, (M,) تَذَلٌّ *He (a man, TA) walked with an elegant and a proud and self-conceited gait, (M, K, K.) [app., dragging his ذَيْلُ (or skirt), like ذَالٌ. (M, K.)* — [It occurs in the M and L, in art. رَادٌ: said of a branch, or twig, app. as meaning *It inclined limberly from side to side: but in the K, I there find in its place تَذَلٌّ. See also 1.*

6: see 1, last sentence but one.

ذَيْلٌ *The latter, or hinder, or the last, or hindmost, part of anything. (M, K, K.)* Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them, if not strictly proper, is what is termed ذَيْلٌ غَرِيبٌ, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper;] — [A skirt, or lower extremity, of a garment, reaching nearly, or quite, to the ground, or that is dragged upon the ground, when made to hang down:] the extremity, of a garment, that is near the ground, and so of not touching it [as well as if touching it]; an inf. n. used in this sense: (M, K, K.) or the part of a waist-wrapper (زُرَّار) and of a garment [of any kind], that is dragged [upon the ground], (M, K, K.) when it is made to hang down: (M, K, K.) or the part, of an اِرْزَر, and of a [garment of the kind called] رَدَا, that is made to hang down, and touches the ground: and the part, of any kind of garment worn by a woman, that the weaver drags upon the ground behind her: (Lth, T, K.) or the parts, all round, of a woman's garment, that fall upon the ground: and the portion that is made

to hang down, of a woman's shift and of her قَمَاع [or hand-covering]: you do not [properly] say of a man that he has a ذِيل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جُبَّة, [or his dragging the skirt thereof,] is termed ذِيل [ (Khalid Ibn-Jameh, T:) the pl. of ذِيل (in this sense, T, M, as relating to a shirt [&c.], S, and in all its senses, T, M) is أَذْيَال (T, S, M, Mgh, K) and أَذْيَالٌ (El-Hajeres, M, K) [both pls. of pau] and ذِيُول (T, S, M, Mgh, K) which is a pl. of mult. (M.) Hence طُولُ الذَّيْلِ is a metonymical expression meaning Richness, or competency; because long أَذْيَال generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Ráze, Har p. 493:) and you say, طَال ذَيْلُ فُلَانٍ, meaning *† The state, or condition, of such a one became good, and his wealth became abundant: and هو طويل الذَّيْلِ, meaning † He is rich.* (Har p. 319.) — Of a horse (T, K) &c., (K,) [i. e.] of a horse and a camel and the like, (M,) The tail: (T, M, K:) or the tail when long (TA:) or the part, of the tail, that is made to hang down. (M, K.) — [† Of a cloud, The skirt; or lower, pendent, part: used in this sense in the K voce مَحْدَبٌ. — *What is dragged along, (T, S, O,) or drawn together, (M,) by the wind, upon the ground, (T, S, O, M,) of dust (T, M, O) and rubbish: (T, O) or what the wind leaves upon the sand, (M, K,) in the form of a rope, (M,) resembling the track of a ذَيْل [or skirt] dragged along: (M, K:) or, as some say, أَذْيَالُ الرِّيح means † the after-parts of the wind, with which it sweeps what is light to it. (M.) — *The foot, bottom, base, or lowest part, of a mountain. (A and TA voce جَوْرٌ. — *The hindmost of the people. (K) You say, جَاءَ أَذْيَالُ مِنَ النَّاسِ, and Some few of the hindmost of the people came. (S, Sgh.) — See also 2. — And see ذَائِلٌ.***

ذَيْلٌ: see ذَائِلٌ, in three places. — Also *That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait. (TA.) Applied to a horse, That carries*

himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the ذَيْل [or pendent portion] of his tail. (M.)

ذَيْلٌ, applied to a horse, *Having a ذَيْل (T, K,) i. e. a tail: (T:) and ذَيْلٌ having a long ذَيْل: (T, K:) or the former word has the latter signification; (IK, T, M;) it means having a long tail: (S:) and † the latter word, tall, and having a long ذَيْل (M, K,) and that carries himself in an elegant and a proud and self-conceited manner, in his step; (K:) and is applied in the same sense to a wild bull (M:) or the former word signifies short, and having a long tail; and its fem. is with ذ: (T:) or when a horse is of this description, they say ذَنْبٌ ذَيْلٌ, mentioning the ذَنْب. (T, S.) — Also, applied to a فرع, (S, M, K,) [i. e. a coat of mail, as is shown in the S and TA,] Long (S, M, K) in the ذَيْل [or skirt]; (S;) and so ذَائِلَةٌ and ذَائِلَةٌ (M, K.) [In the CK, the last word is erroneously written مَذَائِلَةٌ.] — And حَقْلَةٌ ذَائِلَةٌ and مَذَائِلَةٌ A ring [app. of a coat of mail] that is slender (M, K\*) and elongated. (M.) — ذَيْلٌ ذَائِلٌ [an expression like ذَيْلٌ ذَائِلٌ, the former word an inf. n.,] means [Exceeding] lowliness, baseness, vileness, meanness, contemptibleness, or ignominiousness. (S.)*

مَذَائِلٌ; fem. with ذ: see the latter in the next preceding paragraph, in two places — The fem. also means † A female slave: (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., مَذَائِلٌ مَذَائِلٌ [More proud and self-conceited than a female slave]. (S, K.)

مَذْيَلٌ [so in my MS. copy of the K, as in the M, but in other copies of the K مَذْيَلٌ] and مَذْيَلٌ [in the CK مَذْيَلٌ] i. q. مَذْيَلٌ [One who performs his own work; or who is careless of himself or his honour or reputation]. (M, K.)

مَذْيَلٌ A garment, (T,) of the kind called مَذْيَلٌ (T, S,) or رَدَاءٌ, (K,) Long (T, S, K) in the ذَيْل [or skirt]. (S, K.) So in a verse of Imra-el-

Kays, of which the latter hemistich is cited voce دَوَارٌ. (T, TA.)

أَرْضٌ مَذْيَلَةٌ A land upon which has fallen a weak and small quantity (لَطْفٌ ضَعِيفٌ) of rain. (Sgh, K.)

مَذْيَلٌ: see مَذْيَلٌ.

#### ذِير

1. ذَامَةٌ (T, M, Mgh, K,) first pers. ذَامْتُ (S,) aor. يَذِيرُ (T, &c.) inf. n. ذِيرٌ and ذَامٌ (S, M, Mgh, K,) He blamed, or found fault with, him, or it, (T, S, M, Mgh, K,) namely, a commodity; like ذَامَةٌ: (Mgh:) accord. to Akh, ذَامْتُ and ذَامْتُ all signify the same. (S.)

ذَامٌ: see what next follows, in two places.

ذِيرٌ and ذَامٌ are inf. ns., (S, M, Mgh, K,) and are syn. with عَيْبٌ [as such, and also as meaning A vice, fault, defect, or the like; in the latter sense syn. with ذَامٌ, which belongs to art. ذَم] (T, S, M, Mgh, K:) or, as some say, syn. with ذَم [blame, &c.]. (M.) It is said in a prov., لَا تَعْدِمِ الْحَسَنَةَ ذَامًا [The beautiful female is not without a defect]. (S.)

مَذِيرٌ Blamed, or found fault with; (S, Mgh, K;) as also مَذْيَرٌ (S, K:) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. مَذْيَرٌ, as used in the Kur vii. 17;) and] to a commodity. (Mgh.)

مَذْيَرٌ: see what next precedes.

#### ذِين

1. ذَائِلٌ [aor. يَذِينُ, inf. n., app., ذِينٌ] *He blamed, or found fault with, him, or it; like ذَامَةٌ.* (IAqr, T.)

ذَيْنٌ (M, TA,) incorrectly said in the K to be ذَيْنٌ, with kesr, (TA,) A vice, fault, defect, or the like; (M, K, TA;) as also ذَانٌ [which belongs to art. ذَوْن]. (M.)

مَذَانٌ A dial. var. of مَذَانٌ. (M.) [See the latter in art. ذِيل.]





The tenth letter of the alphabet: called رَاءَ and رَا: pl. [of the former] رَأَاتِ and [of the latter] رَوَاتِ. (TA in باب الالف اللينة.) It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed ذُقِّي, which are ر and ل and ن, [also termed ذُقِّيَّة, or pronounced with the extremity of the tongue, and ب and ف and م, which are also termed شَفِيَّة, or pronounced with the lips:] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence ر is termed, in a vulgar prov., حَبَّارُ الشَّعْرَةِ, ["the ass of the poets"]. (TA in باب الالف اللينة.) ر is substituted for ل, in ثَنَّةٌ for ثَلَّةٌ, and in رَجَلٌ for رَجَلٌ, and in رَجَلٌ for رَجَلٌ, and in رَجَلٌ for رَجَلٌ, and this substitution is a peculiarity of the dial. of Kays; wherefore some assert that the ر in those cases is an original radical letter. (MF.) [= As a numeral, it denotes *Two hundred* ed.]

ر is an imperative of رَأَى [q. v.]. (AZ, T and S and M in art. رَأَى.)

## رَا

رَا and رَأَى: see the preceding paragraph, and art. رَأَى and رَأَى. (M in art. رَأَى [q. v.].)

## رَا

R Q. 1. رَأَى السَّوَابَ (Sgh, and so in a copy of the S), or both, (K), the mirage, or the clouds, or both, shone, or glistened. (S, M, Sgh, K.) — [Hence, probably,] رَأَى عَيْنَاهُ [app. meaning *His eyes glanced*] is said when one turns his eyes: (AZ, S:) or رَأَى العَيْنَ means the eye was restless, turning [in various directions]: or was in a state of motion, or commotion, by reason of its weakness. (El-Ghooree, Har p. 85.) رَأَى (K), inf. n. رَأَى (M), said of a man, (TA.) He moved about the black of his eye: (M, K, TA.) or he turned it about (K, TA) much: (TA.) and he looked sharply, or intently. (M, K, TA.) You say also, هُوَ يَرَأَى بِعَيْنِهِ [He moves about the blacks of his eyes: &c.]. (TA.) [See also رَأَى in art. رَأَى.] And رَأَى, said of a woman, She glistened with her eyes, by reason of looking hard, or intently. (K:) or, said of a fornicatress,

or an adulteress, she moved about the blacks of her eyes [as a sign] to the man seeking her: (T:) or رَأَى بَعِينًا, said of a woman, (S, M,) she glistened with her eyes, by reason of looking hard, or intently. (S:) or she opened her eye wide, and looked sharply, or intently. (M.) Also, said of a woman, She looked at her face in a mirror. (K, TA.) — رَأَى الظِّبَاءَ The gazelles wagged their tails: (K:) or so رَأَى يَأْذَنَابَهُمْ like رَأَى (T.) = رَأَى (K), or رَأَى يَأْذَنَابَهُمْ (T, M,) inf. n. رَأَى (T.) He called the sheep, or goats, to water: (T:) or he called the sheep, or goats, (M, K,) by the cry رَأَى, or [rather, as in the present day,] رَأَى [i. e. رَأَى] (M,) or by the cry رَأَى: (K:) accord. to analogy, the verb [derived from the cry] should be رَأَى: (M:) طَرَطَبَ بِهَا, inf. n. طَرَطَبَ, signifies "he called them [to be milked by making a sound] with his lips." (T.)

رَأَى (S, M) or رَأَى العَيْنَ (T, M) or رَأَى رَأَى (K, M) A man who turns about the black of the eye much. (T, S, M.) And رَأَى (T, M, K,) with medd. and without (T, M, K,) A woman who opens her eye wide, (M,) or who glistens with her eyes, (K,) looking sharply, or intently. (M, K.)

رَأَى: see the next preceding paragraph, in three places.

## رَاب

1. رَاب (T, S, M, A, K,) aor. -, (M, A, K,) inf. n. رَاب (M, TA.) He repaired, or mended, (T, S, M, A, K,) a [cracked, or broken,] vessel, (S,) or a crack, or fissure; (M, A, K:) as also رَاب (M, TA.) in some copies of the K رَاب, [agreesably with an explanation of مَرَّتَاب, its pass. part. n., which see below,] and in others [and in a copy of the A] رَاب, but the right reading is رَاب (TA.) It is related of Aḥḥat, that he heard رَاب said, [as the imperative, for رَاب] and that it is a good dial. var., like سَل for سَل. (TA.) — + He rectified, repaired, mended, or amended, anything. (M.) You say, رَاب بَيْنَ الْقَوْمِ (M, K,) aor. and inf. n. as above, (M,) + He effected a reconciliation, or made peace, between the people, or company of men. (M, K.) And رَاب

رَاب (S, A) + O God, effect a reconciliation, or make peace, between them: (S:) or + rectify the matter, or affair, between them. (A.) And رَابَ رَأَى [O God, rectify, or amend, our state, or condition]. (TA.) — Also, inf. n. as above, + He collected a thing together, and bound it gently. (TA.) — And رَابَتِ الْأَرْضُ + The land produced its [trefoil called] رَابَتِيَّة, or رَابَتِيَّة, [so accord. to different copies of the K,] after the cutting [of a crop thereof]. (K.)

2 and 4 and 8: see above, first sentence.

رَاب an inf. n. used in the sense of [the act. part. n.] رَابِي: so in the saying, كَفَى بِغُلَانٍ رَابِيًا [Such a one is sufficient as a rectifier, or an amender, of thine affair, or thy case]. (A.) You say also, فُلَانٌ رَابٌ أَمْرٍ, or رَابِي, + Such a one is a rectifier, or an amender, of an affair, and [a shalful rectifier or amender] of affairs. (A.) [See also رَابِيَّة: and مَرَابٌ — Also + A chief who rectifies, or amends, the affair, or case, of a people, or party. (A.) — + A big, bulky, portly, or corpulent, chief. (K, TA.) = A herd of seventy camels. (K.)

رَابِيَّة A piece, (S, Mgh, K,) or piece of wood, with which a large wooden bowl, (T, TA,) or with which a vessel, (S, Mgh, K,) is repaired, or mended: (T, S, Mgh, K:) or a thing, (T,) or piece of wood, (TA,) with which a breach, or broken place, (T, TA,) in a vessel, (T,) or in a bowl, (TA,) is stopped up: (T, TA:) a piece that is inserted in a vessel, to repair, or mend, it: (M:) and a piece of stone with which a بَرْمَةٌ [or cooking-pot of stone or other material] is repaired, or mended: (T, TA:) and a patch, or piece, with which a camel's saddle (رَجَل) is patched, or pieced, when it is broken: (M, TA:) some of its meanings are mentioned also in art.

رَاب (S) and رَاب (T) رَاب (TA): pl. رَاب (TA): [Hence,] one says, هُوَ رَابِيَّةٌ صَدِجُ الصَّغَاءِ [He is the means of repairing the breach of sincere affection]. (A.) And هُوَ رَابِي بَنِي فُلَانٍ [app. a mistranscription for هُوَ: i. e. They are the means of rectifying, or amending, the affairs, or case, of the sons of such a one]. (A.) [See also رَاب and مَرَاب.]

رَاب: see رَاب.



رَاب: see رَاب.

رَاب: see رَاب.

رَاب: pl. رَاب, q.v.

رَاب *An instrument with which cracks, or fissures, in a vessel, are repaired, or mended; syn. مِشْقَب. (M, TA.) — [And hence,] the*

same word, and رَاب, (T, A, K.) *A man who repairs, or mends, cracks, or fissures, (T, K,) of bowls [قَواع]: (T:) or who repairs, or mends, things well. (A.) And [hence,] + A man who effects reconciliation, or makes peace, between people. (T.) Pl. [of the former] مَرَاتِب [as though the sing. were مَرَب also]. (T, A, TA.)*

مُغْفَر *i. q. مَرَاتِب [Forgiven, or accord. to the K, + rectified, or repaired, in a suitable manner]. (T, TA.)* [In one copy of the K, مُغْفَر: and] in one copy, مَعْتَن. (TA.)

### رَابِل

Q. 1. رَابِل, inf. n. رَابِلَة, *He was, or became, wicked, crafty, or cunning, as also رَابِل. (T in art. رَابِل) — رَابِلَة (M, K) inf. n. of رَابِل, said of a man; (T, K,) [also signifies] The walking (M, K) of a man (M) inclining (M, K) to either side, (M,) or to one side, (K,) as though having the feet attenuated, and chafed, or abraded. (M, K.) [In the CK is a mistake for رَابِل, which is expressly said in the TA to be with جيم.]*

Q. 2. رَابِل: see above. — Also *He made a raid, or a sudden attack, upon people, and acted like the lion: (S and TA in art. رَابِل:) and so, accord. to Fr. رَابِل. (TA in that art.) And رَابِلُوا They practised theft, (M, K, TA,) and made raids, or sudden attacks, upon people, and acted like the lion. (TA.) And (so in the M, but in the K “or”) They went on a hostile, or hostile and plundering, expedition, upon their feet, and alone, without any commander over them. (M, K.) [See رَابِل in art. رَابِل, and رَابِل, said of a lion, occurs in the “Deerwān el-Hudhaleeyan,” accord. to Freytag, as meaning He had perfect teeth.]*

رَابِلَة *Wickedness, craftiness, or cunning, (M, K, TA,) and boldness, and insidiousness for the purpose of doing evil, or mischief. (TA.)* So in the saying, فَعَلَ ذَلِك مِّن رَّابِلَتِهِ *He did that by reason of his wickedness, &c. (M, K, TA.)* It is the inf. n. of Q. 1 [q.v.]. (T, K.)

رَابِل, a quadrilateral word [as to its root], (M, K,) of the measure مِغْلَال, as is shown by their saying رَابِلُوا (M); and also without, (M, K,) sometimes, (K,) the ء being suppressed, and substituted for it; (M;) The lion: (S in art. رَابِل, and M and K.) and the wolf: (M, K:) or a malignant, guileful, or crafty, wolf: and accord. to Skt., a *fleshy and young beast of prey: (TA:) and applied as an epithet to a thief, because of his boldness: (M,) and also, (K,) as some*

say, (M,) *one who is the only offspring of his mother: (M, K.) pl. رَابِل (S in art. رَابِل, and K) رَابِل, (K,) [the latter, probably, contracted by poetic license,] and رَابِلَة. (TA.)* [See also رَابِل in art. رَابِل]

### رَاد

1. رَاد: — and رَاد: see the next paragraph.

5. رَاد *It (a branch, or twig,) was, or became, in its most fresh, or supple, and soft, or tender, state, [in the first year of its growth; see رَاد;] as also رَاد: (M, L:) or it bent, in a languid manner; syn. قَفَا; (T, M, L, K,) and inclined timberly from side to side; syn. تَدَبَّل. (K,) or تَدَبَّل (M and L) or it bent: (T:) or it inclined this way and that: (A) and رَاد *It, or he, (a man, TA,) shook by reason of softness, or tenderness, (S, K, TA,) and bent from side to side; (TA;) as also رَاد: (S, K, TA) and in like manner one says of a girl, (TA,)**

*ترَادت, meaning she affected a bending of her body from side to side by reason of softness, or tenderness. (T.) + It (the neck) twisted, or bent. (K.) + It (a thing) moved to and fro: (TA:) or it twisted, or bent, and moved to and fro. (M.) — + He (an old man) was, or became, affected with a trembling, and inclined this way and that, in his rising: (A:) or he (a man) rose, and was, or became, affected with a trembling, (T, M, L, K,) in his bones, (M,) in rising, until he stood up. (T, L.) — + The serpent shook, in going, or passing, quickly along. (M, A.) — + The wind was, or became, in state of commotion, (K, TA,) and inclined to the right and left. (TA.) — + رَاد الشَّيْءُ: (T, M, A, L;) and رَاد: (M, L;) and رَاد: [in Galilius's Lex] inf. n. رَاد: (A, L;) + The ضَمِي [or period after sunrise] reached the stage that is termed the ضَبَاب of the day; (A;) i. e., when the sun had risen high, (T, A, TA,) one fifth of the day having passed: (A, TA.) or became bright: or advanced beyond the spreading of the sunshine and the time when the sun had become high. (M)*

6: see 5, in two places.

8: see 5.

رَاد. see رَاد. — [Hence,] رَاد الشَّيْءِ (T, S, M, A, L, K,) and رَاد: (K) + The stage of the ضَمِي [or period after sunrise] that is termed the ضَبَاب of the day; (A;) i. e., when the sun has risen high, (T, S, A, K, TA,) one fifth of the day having passed: (A, TA:) or the brightness thereof: or the period after the spreading of the sunshine and the time when the sun has become high. (M.) — Also رَاد: (S, M, A, and so accord. to some copies of the K,) and رَاد: (S, M, and so accord. to some copies of the K,) or رَاد الشَّيْءِ (T,) and رَاد: (S, M, A, L, K,) likewise, (accord. to some copies of the K, [but these I do not find in this sense in any other lexicon,]) or رَاد: only of all these, (accord. to other copies of the K, in

some of which it is written without ء.) *The root of the jaw-bone (أَصْلُ الشَّيْءِ), (T, S, M, A, K,) that projects beneath the ear (T:) or the part of the jaw-bone whence the molar teeth (الأضراس) grow: or the two رَادَان are the two thin extremities of the لَحْيَان [meaning the two sides of the lower jaw-bone], which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears: (M:) pl. رَاد. (S.) — Also رَاد A vacant tract (حَلَاة) of land. (K.)*

رَاد (T, L, TA; in a copy of the M رَاد: [perhaps a mistranscription for رَاد, if not for رَاد; but more probably for the former, which see in art. رَاد;] in the L, in one place, رَاد; and in a copy of the A رَاد: [which is probably correct, as is also رَاد;]) A branch, or twig, in the most fresh, or supple, and soft, or tender, state, (T, M, A, L,) in the first year of its growth: (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. رَاد: (T, L) some say that رَاد signifies the extremity of any branch or twig: the pl. is رَاد and رَاد: the latter of which is extr; and is not a pl. pl.; for, were it so, it would be رَادِي. (M, L.) — Also, (T, S, M, A, K,) from the same word applied to a branch, or twig, (T,) and رَاد (S, K,) each with ء, (AZ, S,) and رَاد: (S, M, K,) and رَاد: (T, S, M, A, K,) and رَاد: (A, K,) without ء, (A,) [in the CK repeated with ء,] and رَاد: (M, K, in the CK رَاد: and رَاد: (A) and in some copies of the K رَاد: without ء, [which is in some copies written with ء, and] to which the signification there next given (أَصْلُ الشَّيْءِ) is in other copies made to belong, (TA,) and some add رَاد, without ء, (MF,) + A youthful girl: (T:) or a soft, or tender, girl or woman: (A:) and (T) a woman gaily, or beautiful, (T, S, K,) and youthful: (T, K) or one who soon attains to youthfulness with good food: (M:) pl. of the first رَاد: (T, M.) You say رَاد: رَاد: رَاد: in which the former رَاد may be without ء, and the latter must be so, meaning + A soft, or tender, woman; not one that roves about. (A, TA.) — Also رَاد: i. q. رَاد: [Moderation; gentleness; a leisurely manner of proceeding; &c.] (M, K) [In the latter, the form of the word having this signification is not plainly indicated.] A poet says,

كَانَ هَيْلٌ يَبْشَى عَلَى رُودٍ

[As though he were one intemperate, walking in a gentle, or leisurely, manner; for رَاد: sup-pressing the ء for the sake of the rhyme: but he who regards the word as that of which رَاد: is the dim. does not regard it as originally with ء, (M, TA.) — See also رَاد.]

رَاد: see the first sentence in the next preceding paragraph.

رَاد: A sucker, an offset, or a shoot from the root, of a tree: (M, K,) or a soft, or tender, branch, or twig, thereof: pl. رَاد: (M.) — Also i. q. رَاد: (T, S, M, K,) i. e. (TA) + An



from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, خَذَهُ مِنْ رَأْسٍ [Take thou it from the beginning] (A.). أَنْتَ عَلَى رَأْسِ أَمْرِكَ, and ثَوُّهُ عَلَى رَأْسِ ثَوِّهِ, Thou art on the point of accomplishing thine affair: (M, TA.) or أَنْتَ عَلَى رَأْسِ أَمْرِكَ signifies †thou art at the beginning of thine affair; and the vulgar say, عَلَى رَأْسِ أَمْرِكَ, see art. ضَرَعَ. (S, TA.) — أَضَرَعْتُ عَلَى رَأْسِ الْوَيْدِ, see art. ضَرَعَ. — كَانَ ذَلِكَ عَلَى رَأْسِ فَلَانٍ †That was in the time of such a one; in his life-time: like the phrase عَلَى رَجُلٍ فَلَانٍ. (TA in art. رَجُلٌ.) — عَلَى رَأْسٍ also signifies †A numerous and strong company of people. (A, S, M, K.) You say, هُمْ رَأْسٌ †They are a numerous and strong company of people. (S.) And هُمْ رَأْسٌ عَظِيمٌ †They are an army by themselves, not needing any aid. (A, TA.) 'Amr Ibn-Kalthoom says, (S.)

يُرَاسُ مِنْ بَنِي جَسْرَيْنَ بَكْرٍ  
نَدَقَ بِهِ السُّؤْلَةُ وَالْحَزُونَا

[as though meaning, With a numerous and strong company of Benoo-Jusham-Ibn-Behr, with which we beat the plains and the rugged tracks:] (S, M:) but [J says,] I think that he means رَأْسٌ, [i. e. head, chief, &c.,] because he says بِهِ نَدَقَ, not بِهَرٍ. (S.)

رَأْسٌ: see رَأْسٌ.

رَأْسٌ: see رَأْسٌ, in the middle of the paragraph: and again, in three places, in the latter part thereof.

رَأْسٌ: see رَأْسٌ. — Also A camel having no fatness (مُطَرِّقٌ) remaining except in the head: (S, K:) and so مُرَأْسٌ, (S, TA.) incorrectly said in the K to be مُرَأْسٌ, like مَعْرُوسٌ; (TA:) mentioned by A'Obeyd, from Fr.; (S;) so too مُرَأْسٌ. (K.)

مُرَأْسٌ Hit, or hurt, in the head; as also مُرَأْسٌ. (S.) Hence, شَاةٌ رَأْسٌ A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head: pl. رَأْسَى. (S, M, K.) you say غَضِرَ رَأْسِي. (S, K.) — Having his head broken, its skin being cleft. (TA.) — Having his head affected, or overcome, by the disease called بِرْمَار; as also مُرَأْسٌ. (A:) or †the latter, a man afflicted with that disease: (M, TA:\*) and †this same, also, a man having a complaint of his head. (TA.) — †The head, or headman, chief, commander, governor, ruler, lord, master, prince, or king, of a people; a person of authority: (S, M, A, K:) as also رَأْسٌ. (S, K) and رَأْسٌ [q. v.]; (M, A, K:) and [in like manner] رَأْسٌ, syn. of this last, رَأْسٌ: (K:) or رَأْسٌ signifies, [or rather signifies also,] a person high in rank or condition: (Mgh:) its pl. is رَأْسَاءٌ, (M, Mghb), pronounced by the vulgar رَأْسَاءٌ: (TA.) in El-Yemen, رَأْسٌ is applied to one who shaves the head. (TA in art. رَأْسٌ.) — رَأْسٌ, (S, M, A,) and رَأْسٌ, (M, TA,)

†[The chief, or leader, of the dogs:] the dog that is among the other dogs, as the رَأْسُ among a people. (S:) the chief of the dogs, that is not preceded by them in the chase. (M, TA.) — الرُّؤُوسُ الرِّئِيسَةُ [The capital parts of an animal] are, with physicians, four; (Mgh, TA:) namely, the heart, the brain, the liver, and the testicles: (Mgh, K, TA:) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of نوع [properly species]: the assertion that they are the nose, and the tongue, and the penis, is erroneous. (Mgh, TA.)

رَأْسٌ: see رَأْسٌ.

رَأْسٌ: see رَأْسٌ.

رَأْسٌ A seller of heads. (S, M, Mgh, Mghb, K:) رَأْسٌ, (S, Mgh, Mghb,) or رَأْسِي, (K, TA,) with and with the relative ي, (TA,) is vulgar, (S,) or incorrect, (Mgh, K,) or post-classical. (Mghb.)

رَأْسٌ One who is often made or appointed, or who often becomes, رَأْسٌ [i. e. head, chief, &c.]. (K, TA.)

رَأْسٌ [net part. n. of 1.] — (M,) رَأْسَةٌ, (TA,) A bitch that takes the object of the chase by the head. (M, TA.) And [in like manner] رَأْسَةٌ رَأْسٌ A bitch that springs upon the head of the object of the chase. (TA.) — رَأْسٌ also signifies Anything elevated, or rising above the part or parts adjacent to it. (M, TA.) The head (رَأْسٌ) of a valley: (M, TA:) pl. رَأْسَاتُ, (TA,) which signifies the upper, or uppermost, parts of valleys. (K, TA.) — رَأْسَةٌ رَأْسٌ, (M,) or رَأْسَةٌ, (TA,) and رَأْسَةٌ رَأْسٌ, (M,) A cloud preceding the other clouds: (M: [but perhaps in the copy of the M from which this is taken is a mistake for رَأْسَةٌ, i. e. clouds:] pl. رَأْسَاتُ. (K, TA.) — See رَأْسٌ, in two places.

رَأْسٌ: see رَأْسٌ, in two places.

رَأْسٌ Having a large head, (S, M, A, Mgh, K:\*) applied to a man, (S, A, Mgh,) and to a sheep or goat, (S, TA,) and to a stallion; (TA; [but there, is perhaps a mistake for رَجُلٌ:]) as also رَأْسِي, (S, M, A, K:) which is likewise applied to a man, (S, A,) and to a stallion, (TA,) but not to a sheep or goat; (Isk, S;) and رَأْسِي, (TA in art. رَوَسٌ) and رَأْسِي, (M, TA:) applied to a stallion; (TA;) and رَأْسِي, (K:\*) TA:) fem. of the first, رَأْسَاءُ. (M.) — Also رَأْسَاءُ A ewe, (S, M, K,) or she-goat, (M,) having a black head (A'Obeyd, S, M, K) and face, (S, M, K,) the rest of her being white. (S.)

رَأْسٌ, incorrectly written in the K رَأْسٌ, like رَأْسٌ, (TA,) i. q. رَأْسٌ [app. meaning A head strong to burst, or knock, against other heads:] pl. رَأْسَاتُ, (K, TA,) or رَأْسَاتُ, (K, TA:) and رَأْسَاتُ, (K, TA:) signifies the same. (K, TA.)

رَأْسٌ: see رَأْسٌ.

رَأْسٌ A [lizard of the kind called] رَأْسٌ coming forth from his hole having his head foremost: opposed to مَعْرَبٌ. (TA.) — الرَأْسُ The lion. (K.)

رَأْسٌ A horse that bites the heads of other horses when running with them in a race: (M, K:\*) or [so in some copies of the K, but in others "and,"] that takes precedence of the other horses in a race. (K, TA.) — See also رَأْسٌ.

رَأْسٌ: see رَأْسٌ, in four places: — and see رَأْسٌ. — Also One whose desire (شَهْوَةٌ) is in his head only. (Fr, Sgh, K) — †Subjects [of a رَأْسٌ] (K.)

رَأْسٌ: see رَأْسٌ. — and رَأْسٌ. — Also One holding back (سُغِلَ, K) from the party [to which he belongs] (Sgh, TA) in fight, or battle. (Sgh, K.)

## راف

1. رَأْفٌ, (AZ, T, S, M, O, K,) aor. رَافَ; (AZ, T, S, O;) and رَأْفٌ, (AZ, T, S, M, K,) aor. رَافَ; (AZ, T, S;) and رَأْفٌ, (AZ, S, M, O, K;) inf. n. رَأْفٌ and رَأْفَةٌ, (AZ, T, S, M, O, K) and رَأْفٌ, (O,) the first and second being inf. ns. of رَأْفٌ, [for the first is of رَأْفٌ] and the third being inf. n. of رَأْفٌ, (AZ, S, O,) and the fourth being of رَأْفٌ; (O:) said of God, (K,) and of a man; (AZ, T, S;) [He pitied, or compassionated, him: or he pitied him, or compassionated him, tenderly; or in the utmost degree; or most tenderly: for] رَأْفَةٌ is syn. with رَحْمَةٌ; (Fr, T, M, K:\*) or it denotes a more special and more tender affection than رَحْمَةٌ; (T;) or the utmost degree thereof; (S, K;) or the most tender thereof: (K:) راف [in the CK رَأْفٌ, as before, and in Freytag's Lex. رَأْفٌ] and رَأْفٌ signify the same: (K:) [the right reading here appears to be راف; for it is said in the K in art. راف that راف, aor. رَاف, is a dial. var. of راف, aor. رَاف; and رَاف is doubtful; for it is not there mentioned;] or راف, inf. n. رَأْفٌ, signifies سَكَنَ [he, or it, was, or became, still, &c.]; and راف is a dial. var. thereof [signifying thus]; and is not from رَأْفٌ syn. with رَجِيمٌ. (M in art. رَفوف.)

رَأْفٌ (M, O, K) and رَأْفٌ and رَأْفٌ (K) and رَأْفٌ [which is the most common of all] and رَأْفٌ (S, M, O, K) are epithets from the verbs above: (T, S, M, K:) [the first from رَأْفٌ, like صَحْرٌ from صَحِرَ; the second from رَأْفٌ; and the third from رَأْفٌ; signifying Exercising, or having, the affection termed رَأْفَةٌ, i. e. pity, or compassion; &c.; pitying, or compassionating; &c.; or pitiful, or compassionate, &c.: the fourth and fifth having an intensive signification; very pitiful or compassionate, &c.: or] the first and fourth and fifth all signify the same, i. q. رَحِيمٌ. (K:) [and رَأْفِي has a similar (most probably

an intensive) signification; as appears from what here follows:] in the saying [of a poet],

\* وَكَانَ ذُو الْعَرْشِ بِنَا أَرَابِي

[app. meaning *And the Lord of the empyrean was, or is, to us, very merciful*, by the last word is meant *أَرَابِي* [أَرَابِي being] like *أَحْمَرِي* [and *أَحْمَرِي*, q. v.]. (M.) — (M.) also signifies *Wine*; (O, K;.) and *رَأْف* is a dial. var. thereof. (TA in art. روف.)

رُفُفٌ }  
رُفِفٌ }

see the next preceding paragraph.

رُفُوفٌ: see رَأْف. — *الرُّفُوفُ* is one of the epithets applied to God; meaning *الرَّحِيمُ* [The Merciful: or rather it has an intensive signification, i. e. *The Very Merciful*]. (T.)

رَأْفٌ }  
رَأْفٌ }

see رَأْف.

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رَأْل

10 استرألت الرُّبْلَانُ *The young ostriches became big, or advanced in age*; syn. كَبُرَتْ, (O,) or كَبُرَتْ, (so in one of my copies of the S, in the other كَبُرَتْ [which is a mistranscription],) or كَبُرَتْ أَسْنَانًا. (K: so in my MS. copy and in the CK.) — And [hence,] اسرأل النبات *+ The plant, or herb, became tall*; likened to the neck of the young ostrich. (S, O, K.)

رَأْل *The young one of the ostrich*: (T, S, M, K:.) or a young ostrich in its first year, or a year old: (M, K:.) it occurs in a verse of Imra-el-Kays written رال, without: (M:.) fem. with: (S, M, K:.) pl. (of pauc., TA.) رُؤُلُ (K, TA, [in the TT, as from the M, written رَأْل, probably for رَأْل,] and (of mult., TA.) رُؤُلَانُ and رُؤُلَانُ (S, M, K.) and رُؤُلَانُ. (M, K.) — [Hence,] الرُّؤَالُ [which seems to be the most common of the pls.] + *Certain stars in the neighbourhood of those called النُّعَامَاتُ* (in *Cetus*), and *regarded as the young ones of these*. — [Hence also,] or of those called النُّعَامَاتُ (in *Cetus*), and *regarded as the young ones of these*. — [Hence also,] *He was, or became, light of intellect, light-minded, or irresolute*. (S and Z and TA in art. زف.) And *زَفَ رَأْلِي* + *I was, or became, affected with sadness, or disquietude of mind, like the young ostrich by reason of fear, or fright*; a phrase like *ثَانَتْ نَعَامُهُمْ* meaning "They were frightened, and fled." (M.) And *زَفَ رَأْلُهُمْ* + *They perished, or died*. (TA.) And *زَفَ رَأْلُهُ* + *He was, or became, frightened*. (Ham p. 179.)

رُؤُلٌ and رُؤُلٌ (A, T, M, K, [the latter in the CK رَأْلُ]) accord. to Isk, and without. accord. to A'Obayd, (M, TA.) The *slaver of a horse* (A, Isk, T, M, K, TA) or *similar beast*, (Isk, T,) that drops from him: (TA:.) or his

*froth, or foam*: (K:.) accord. to Lth, رُؤَالُ [q. v. in art. رول, thus without: (T:.)] signifies *the spittle of a horse or similar beast*. (T:.) — Also the former, (M,) or ♀ the latter, (K,) *A redundancy in [the number of] the teeth of a horse or similar beast*: (M, K:.) but Aq denies that these two words have this meaning. (T. [See what next follows])

رَأْلٌ and رَأْلَةٌ, accord. to Lth, signify *A tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَصْر*: and accord. to En-Nadī, [the pl.] رُؤَالُ signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out*. (T:.) but Aq disallows this. (TA. [See also art. رول: and see the latter sentence of the next preceding paragraph.]

رَأْلَةٌ: see the next preceding paragraph.

رَأُولٌ: see رُؤَالُ, in two places.

رَأْلَةٌ *An ostrich having [رَأْل] [or young ones]*. (M, K)

رَأْلٌ *He (a man, S) passed along quickly*. (S, K:.)

## رَأْم

1. رَأْمَتْ وَلَدَهَا (T, S, M, K, aor. -, (T), inf. n. رَأْمًا (T, S, M, K\*) and رَأْمٌ (M, K\*) and رَأْمًا (TA.) *She (a camel) loved, (T, S,) or affected, or inclined to, and kept to, or claved to, (M, K,) her young one*. (T, S, M, K.) And *رَأْمًا بِأَنْفِهَا* is also said of a she-camel [as meaning *She makes a show of affection with her nose, by smelling her young one; not having true love*]. (S, M, K, all in art. ذار; &c. [See مُدَائِرُ and see also مُعَارَضُ.] A poet says,

\* أَمْرٌ كَيْفَ يَنْفَعُ مَا تُعْطِي الْعَلُوقُ بِهِ  
\* رُئْمَانٌ أَنْفٍ إِذَا مَا ضَنَّ بِاللَّبَنِ

or رُئْمَانٌ, accord. to different readers: [i. e. *Or how profits what she that smells a young one but refuses to yield her milk to it gives, (the ب in being redundant,) showing affection with the nose, (accord. to the first reading,) or a showing of affection with the nose, (no- cord. to the second and third readings,) when there is niggardliness with the milk?*] he who says رُئْمَانٌ uses this word as an inf. n.: he who says رُئْمَانٌ makes it a substitute for *لَا*: and he who says رُئْمَانٌ makes it a substitute for *لَا* [in *بِهِ*]. (M.) — [Hence,] *رَأْمَ الشَّيْءِ* + *He loved the thing, (S, K, TA,) and (S, K, TA) kept, or claved, to it*. (S, M, K, TA.) One says, *رَأْمَتِ الْأَثَانِي الرَّمَادَ* [The three stones wherewith the cooking-pot was placed close to the ashes]: as though the ashes were their young. (T, K, TA.) — And *رَأْمَتِ الْجَرْجِ* inf. n. رُئْمَانٌ (AZ, T, S, M) and رَأْمٌ, (M, K,) + *The wound coalesced, or closed*; (AZ, T, S, TA:.) the *mouth of the wound drew together, or closed, preparatively to healing*. (M, K, TA.) — رَأْمٌ (T, S, M, K, aor. -, (T, K,) inf. n. رَأْمٌ, (T, M,) *He repaired* (T, S,

M, K) a crack, or fissure, (M,) or a bowl, (T, K,) or a crack, or fissure, of a bowl: (S:.) like رَأْب: (T, M:.) so says Esh-Sheybānee: and [رَأْمَةٌ signifies the same; for] he cites the following verse:

\* وَكَتَلَى بِحَقْبٍ مِنْ أَوَارَةِ جِدَعَتْ  
\* صَدَعْنَ قُلُوبًا لَمْ تَرَأْمَ شُعُوبَهَا

[And slain men in a winding tract of sand of Uvadrah, (a certain water, or mountain, of Temeem,) that had been mutilated, broke hearts of which the rifts have not been repaired]. (S, TA.) — And *He twisted a rope hard, or strongly*; as also رَأْمًا. (M, K.)

3: see the last sentence but one above.

4. رَأْمَتِ الشَّاةَ *He made the she-camel to affect, or incline to, (Isk, T, S, K,) her رَأْمٌ [q. v.], (Isk, T,) or one that was not her young one (K:.) وَلَدَهَا* or *inclined to, her young one*. (M.) — [Hence,] *رَأْمَهُ عَلَى الْأَمْرِ* (Isk, T,) or *على* (M, K,) + *He compelled him against his will to do the thing*. (Isk, T, M, K:.) and so *رَأْمَهُ إِلَى كَذَا*. (TA.) And *رَأْمَهُ إِلَى كَذَا*, or *it, caused him to want such a thing*. (AA, TA in art. دفع.) — *رَأْمَتِ الْجَرْجِ*, (inf. n. رَأْمًا, T,) + *He dressed, or treated curatively, the wound, (T, S, M, K,) in order that it might heal, or close, (S,) or so that it closed*. (M, K:.) — See also 1, last sentence.

5. تَرَأْمَتِ عَلَى وَلَدِهَا, said of a she-camel, i. q. تَطَعَّتْ عَلَى [app. meaning, as quasi-pass. of *عَطَفَ*, *She was made to affect, or incline to, her young one*]. (TT, from the M. [There written تَرَأْمَتِ, which is, in my opinion, a mistranscription.] *I pitied, or compassionated, him; or did so much; or affected, or expressed, pity, or compassion, or much pity or compassion, for him, or expressed a wish that God would have mercy on him*. (K, TA)

8. رَأْمَتِ, said by Golius to signify *It (a wound) closed, or became consolidated*, as on the authority of the S and K, I do not find in any copy of either of those lexicons, nor in any other lexicon.]

رَأْمٌ *A she-camel's young one*; (T, S:.) accord. to IAnar: (T:.) or a she-camel's young one which she affects, or to which she inclines: (M:.) and, (S, M,) accord. to Lth, (T,) i. q. رُؤُوسٌ [which has the former of the meanings above, but more commonly signifies *a skin of a young unweaned camel stuffed with straw or with panic grass or with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk*]: (T, S, M, K:.) or a young one to which she that is not its mother is made to incline. (T.)

فَلَنْ رُؤُوسٌ لِلصَّبِيرِ [evidently, I think, a mistranscription, for رُؤُوسٌ, which is also written رُؤُوسٌ,

† Such a one is object, or ignominious; content to endure injury. (TA.)

رَامَر [The antelope leucoryx, or white antelope.] on antelope (طَيِّ) that is purely white; (T, [in which only the pl. is mentioned,] S, M, K, &c.) so accord. to Aq; (T, S, &c.) and AZ says the like; (T;) inhabiting the sands: (Aq, T, S, &c.) or, as some say, the young one of the طَيِّ [here app. meaning gazelle]: the female is called رَامِيَّة (M.) pl. أَرَامِيَّة (T, S, M, K, &c.) (M, K, &c.) the latter pl. formed by transposition. (M.) [Whether the Hebrew רָאִים or רָאִים or רָאִים mean the same animal as the Arabic رَامَر is doubtful.] — [Hence,] مَرَّتْ بَنَاتُ الْأَرَامَرِ † The beautiful, or pretty, women passed, or went, by us. so called by way of comparison. (TA.)

رَامَر (K, TA.), or الرَامَر, thus accord. to Kr, with ال (M, &c.) q. الْإِسْت [The yodas, or the anus]: (Kr, M, K, &c.) [said to be] the only word of its measure except الدُّلُوبُ, which means “a certain small beast.” (M. [But see this last word.])

رَامَةٌ The خِرَازَةُ [i. e. bead, or the like, that is worn as an amulet, and] that is [held to be] a cause of love, or affection. (K.)

رَامَةٌ Glue, with which a thing is stuck: (S.) accord. to K, [following A'Obeyd, (see art. رَامَر)] it is رَامَةٌ only, without ة: but Th mentions it with ة also; and both are correct. (MF, TA.)

رَامَر Slaver. (T, K, &c.) like رَوَال (T.) [See also رَوَامَر, in art. رَوَامَر.]

رَوَامَر see رَامَر. — Also + A ewe, or she-goat, (El-Umawee, T, S, K, &c.) that is very familiar, (K,) that licks the clothes of him who passes by her (El-Umawee, T, S, K, &c.) — See also رَوَامَر.

رَامَر (T, M, &c.) or رَامِيَّة (S, &c.) or both, (K, &c.) and رَامَر (T, S, M, K, &c.) [but the last has probably an intensive signification,] A she-camel that loves, (T, S, &c.) or affects, or inclines to, and keeps to, or cleaves to, (M, K, &c.) her young one, (T, S, M, K, &c.) or the young one of another: if she do not do so, but smells it, and does not yield her milk to it, she is termed عَلَوُوقُ: so says A'Obeyd, on the authority of Aq: (T: [see the former of the two verses cited in the first paragraph of this art.]) the pl. of رَامِيَّة (TA.) — Hence, الرَوَامِرُ signifies † The three stones whereon the cooking-pot is placed; what are called الْأَثْنَى (T, M, K, TA.) that have remained cleaving to the ashes: (T, K, &c.) because of their cleaving to the ashes: (M: the ashes being as though they were their young, (T, K, &c.)

## رَاو

4. رَاوِي in one of its senses belonging to this art: see 4 in the art. next following.

رَاوِي see the next art., in which it is mentioned in the S.

## رَاي

رَاي (S, M, &c.) for which some say رَا, [suppressing the ة and the ي] (M, &c.) and some say رَاي (T in art. رَاو and M and K in art. رَاو) like رَاي (TA in the latter art.) formed by transposition, (T in art. رَاو) first pers. رَايْتُ (M, Mq, K, &c.) for which some say رَايْتُ, without ة, (T, S, M, &c.) but the former is that which is general and preferred, (T, M, &c.) aor. رَايَ (T, S, M, &c.) for which رَايَ, agreeably with the root, is said by none except [the tribe of] Teym-ar-Ribab, (T, M, &c.) or by such as require this form in poetry, (S, &c.) see pers. fem. sing. and pl., alike, رَايَتْ, so that you say تَرَايْتَنِي [with an affixed pronoun], and if you will you may say رَايْتَنِي, incorporating one ن into the other by tashdeed, (S, &c.) imperative رَاوْ and رَاوْ (AZ, T, S, M, &c.) the people of El-Hijaz saying r, dual رَاوَا, pl. masc. رَاوُوا and fem. رَاوِيْنَ, and Teym saying رَاوْ and رَاوِيَّة (T, M, &c.) inf. n. رَاوِيَّة (T, S, M, Mq, K, &c.) (T, M, K, &c.) the former being altered to رَاوِيَّة and then to رَاوِي and then to رَاوِي (T, M, &c.) and رَاوِي (T, S, K, &c.) and رَاوِيَّة (S, M, K, &c.) [in the CK K, &c.] like رَاوِيَّة [in measure], (S, &c.) in which the ة is not necessarily a restrictive to unity, (M, &c.) and رَاوِيَّة (K [but this I do not find elsewhere]) and رَاوِيَّات (Lh, M, TA.), for which last we find in the copies of the K رَاوِيَّات, (TA.) He saw [a person or thing] with the eye: (S: in this sense the verb has [only] one objective complement: (S, Mq, &c.) you say, رَايْتُ (T, M, Mq, K, &c.) and رَايْتُ (T, M, K, &c.) for which some say رَايْتُ (T, M, &c.) and رَايْتُ (T, M, K, &c.) for which some say رَايْتُ (T, M, &c.) all signifying the same, (T, M, K, &c.) I saw him, or it, (a person and a thing, Mq) with the eye; (T, M, Mq, K, TA: [or so,] and also, with the mind. (M and K in relation to the first, and K in relation to all) رَاوِيَّة is of several sorts: (TA: first, it signifies The seeing with the eye: (M, K, TA: and with what sees for the same purpose as the organ of sight; as in the saying in the Kur [ix. 106], رَاوِيَّاتُ اللَّهِ عَيْنُكَم, [And Say thou, Work ye, for God will see your work]; because the sense of sight cannot be attributed to God: (TA: [and similar to this is the phrase, رَاوِيَّاتُ اللَّهِ عَيْنُكَم, He saw in him such a thing: and رَاوِيَّاتُ اللَّهِ عَيْنُكَم, He experienced from him such a thing.] Secondly, The seeing by supposition, or fancy; as in the saying, رَاوِيَّاتُ اللَّهِ عَيْنُكَم, [I suppose, or fancy, that Zayd is going away]. (TA.) Thirdly, The seeing by reflection, or consideration, as in the saying [in the Kur viii. 50], رَاوِيَّاتُ اللَّهِ عَيْنُكَم, [Verily I see by reflection, or consideration, what ye see not]. (TA.) Fourthly, The seeing with the mind, or mentally; [the opening, or judging, a thing; a sense in which the inf. n. رَاوِي is more commonly used;] (M\* K\* TA: as in the saying in the Kur [liii. 11], مَا كَذَبَ الْفُؤَادُ مَا رَاوِي, [The heart did not belie what he mentally saw]. (TA.) [Of these meanings, other exs. here follow; with

exs. of similar meanings.] — An ex. of رَا for رَاوِي occurs in the saying of a poet,

مَنْ رَا يَمْلُ مَعْدَانِ بْنِ يَحْيَى

[Who has seen the like of Maadan the son of Yahya? the measure being Mafu', with the first foot reduced to MUQATTILUN. (M.) الْحَدُّ لِلَّهِ عَلَى [مُقَاتِلُنَ] (M, K, &c.) is a saying mentioned above, [meaning Praise be to God for the seeing of thee,] (M, K, &c.) is a saying mentioned by IAgar. (M) صَوْمُوا لِرَوِيَّتِهِ means [Fast ye] at the time of seeing it; [referring to the new moon of Ramaadan;] i. e., when ye see it (Mgh.) In the phrase رَايْتُ قَائِمًا [I saw him standing], قَائِمًا is in the accus. case as a denotative of state. (Mq.) رَاوِي عَيْنِي زَيْدًا قَعْلَ ذَاكَ [My eye saw (lit. my eye's seeing) Zayd do that] is held by Sb to be an instance of an anomalous use of an inf. n. and is [said to be] the only instance of the kind, among inf. ns of trans. verbs except رَاوِيَّاتُ (M, TA: but in a copy of the former written رَاوِيَّاتُ رَاوِيَّاتُ عَيْنِي (Sَمْعُ ادْنِي وَالْعَيْنِ) (Sَمْعُ ادْنِي) means [I saw him, or it,] where the eye, or sight, fell upon him, or it. (TA.) يَعِينُ مَا أَرَيْتَكَ [lit. With some eye I will assuredly see it] is a saying mentioned by AZ as meaning hasten thou, (وَاعْبُدْ) thus in copies of the S and in the TA, or عَجَلْ as in one copy of the S, or work thou, (وَاعْبُدْ) thus in two copies of the S, and be as though I were looking at thee: (S, TA: it is said to one whom you send, and requires to be quick; and means pause not for anything, for it is as though I were looking at thee. (TA in art. عَيْن.) رَاوِيَّاتُ الْبَكَاءِ † The place faced [or (as we say) looked upon] the place, as though seeing it, (M, TA.) is tropical: (TA: [and in like manner you say,] رَاوِيَّاتُ الدَّارِ † My house faces [or looks upon] his house. (T, IATH, TA.) رَاوِيَّاتُ نِيَامِهِ رَوِيًّا — [He saw, i. e. fancied that he saw, in his sleep, a vision, or dream]. (S, Mq, K, &c.) أَلَمْ تَرَ إِلَى — [Hast thou not considered such a thing, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IATH, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Kur [ii. 244], أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ, [Hast thou not considered those who went forth from their houses, so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same. (IATH, TA: Er-Raghib says that, when رَاوِيَّاتُ is made trans. by means of رَاوِي, it denotes consideration that leads to the becoming admonished. (TA) In like manner also, (IATH, K, &c.) رَاوِيَّاتُكَ and رَاوِيَّاتُكَ and رَاوِيَّاتُكَ and رَاوِيَّاتُكَ and to a woman رَاوِيَّاتُكَ and to a pl. number of women رَاوِيَّاتُكَ (T, &c.) [which may be lit. rendered Hast thou, and have ye two, &c., considered?] are expressions used to arouse attention, (IATH, TA.) meaning tell thou me and tell ye two me &c.; (T, IATH, K, &c.) as in the saying in the Kur [xvii. 64], قَالِ أَرْأَيْتَ هَذَا الَّذِي كُفِّرْتُمْ عَلَى [I have









جَانٌ and شَيْطَانٌ (IAth, TA.) — And *A garment, or piece of cloth, that is spread out for sale.* (Abou' Alea, M, K.) = For the former word, see also رَاى [of which it is a quasi-pl. n.].

رَبِّى. see رُبِّى [for which it is app. a misinterpretation].

رَبِّى: see رُبِّى.

رَبِّى dim. of رِبَّة, q. v.; also pronounced رَوْبَة. (T.)

رَأَى, or رَاى, A man (M) who sees much. (M, K)

رَأَى [act. part. n. of رَاى; Seeing: &c.] = Still, or motionless: as also رَاى. (TA.)

رَأَى More, and most, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy. (M, K, TA.) You say, اَنَا اَرَى اَنْ اَفْعَلَ ذِكْ I am more, or most, apt, &c., to do that. (K, TA.) And اَوْرَاهِمُ لَانْ يَفْعَلْ ذِكْ He is the most apt, &c., of them to do that. (M.)

رَبَّة inf. n. of 2. (AZ, T, S.) — [Also,] as a subst., not an inf. n., (M,) *Beauty, or goodness; beauty of aspect.* (M, K.) [See also رُبَّة.] — Also, (M, Mgh,) and رَبَّة (S, M, Mgh) and رَبَّة, the former of these two words extr. (M,) *A slight yellowness and dinginess* (S, Mgh) which a woman sees after washing herself in consequence of menstruation: what is in the days of menstruation is termed حَيْضٌ [app. for دَمَرُ حَيْضٍ]; not رَبَّة: (S:) or a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation. or, as some say, رَبَّة signifies the piece of rag by means of which she likens her state of menstruation from her state of purity: it is from الرُّبَّة. (M.) — See also what next follows

رَبَّة A man who practises evasions or elusions, shifts, ruses, or artifices; as also رَبَّة. (Ibn-Buzury, T.)

رَبَّى: see رُبَّى — You say also, رَبَّى مَرَاى accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said مَرَى (TA in art. رَسَعَ) He is where I see him and hear him. (M, K.) And رَبَّى مَرَاى وَمَسَعَ Such a one is where I see him and hear what he says. (S.)

رَبَّى applied to a [camel's] head, Long in the [upper] lip, or muzzle, (Aq, T, M, K,) in which is تَصَوَّبٌ [i. e. a bending down], (M, K, [in the CK, erroneously, تَصَوَّبٌ]) or in which is the like of the تَصَوَّب, like the form of the [vessel called] رُبُوسٌ (Aq, T:) Nusayr likens مَرَاىَات to قَوَابِر [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though it belongs. (M.) See 4, last sentence.

رَبَّى applied to a she-camel, and a ewe or she-

goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, Whose udder shows her to be pregnant; as also رَبَّة: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, bag in her udder. (S.)

رَبَّى: see رُبَّى, in five places. — You say also, رُبَّى هُوَ مَرَّةً He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing, or worthy of such a thing. (K, TA.) [In the CK, erroneously, مَرَّةً.] هُوَ مَرَّةً اَنْ يَفْعَلَ كَذَا He is apt, meet, suited, &c., to do such a thing: and in like manner you say of two, and of a pl. number, and of a female. (Lh, M)

مِرْوَاة A mirror: (T, S, M, K:) originally مِرْوَاة: (Mab.) pl. مِرْوَاة and مِرْوَاة; (T, S, Mgh;) the latter formed by transmutation [of the ء into ا] (T.) [It is said in the S, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason. and in the Mgh it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.]

مِرْوَاة [act. part. n. of 3, q. v.] A hypocrite: [&c.] (T, S) pl. مِرْوَاوُن. (S)

## رب

رَبَّ (M, K,) aor. ٢, inf. n. رَبَّ (M,) [He was, or became, رَبَّ, or lord, possessor, owner, &c.]; he possessed, or owned, it; had possession of it, and command, or authority, over it; (M, K,) namely, a thing; (K;) syn. مَلَكْتُهُ (M, K.) [And in like manner, He was, or became, his رَبَّ, or lord, &c.] You say, رَبَّيْتُ الْقَوْمَ [inf. n. as above and رَبَّيَّة and رَبَّيَّة] I ruled, or governed, the people; syn. سَتَمَرْتُ. i. e. I was, or became, over them [as their lord, master, or chief]. (S.) And رَبَّيْتُ رِبَابَهُمْ Their ruling, or governing, the people continued long. (M, K.) The saying of Saifwán, (T, S,) on the day of Honeyn, (T,) رَبَّيْتُ رَجُلًا مِنْ قُرَيْشٍ أَحَبَّ إِلَيَّ means [Assuredly that a man of Kureysh] should be over me (T, S) as رَبَّ [or lord, &c.] and as master, or chief, having command, or authority, over me, (T,) [is more pleasing to me than that a man of Haradzin should be lord, &c., over me.] — Also, (S, Mgh, K,) aor. ٢, (S, M,) inf. n. رَبَّ (S, Mgh, M,) He reared, fostered, brought up, fed, or nourished, him; i. q. رَبَّاهُ (S, M, Mgh, K;) namely, his child, (S,) or a child, (M, K,) either his own or another's; taking good care of him, and acting as his guardian, (M,) until he attained to puberty, or to the utmost term of youth: (M, K:) and so رَبَّاهُ (Lh, S, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. رَبَّاهُ (Lh, M, Mgh, K) and رَبَّاهُ (Lh, M, K;) and رَبَّاهُ (S, M, K;) and رَبَّاهُ (M, K:) [in like manner, also,] رَبَّاهُ signifies he reared, fostered, or brought up, an orphan: (AA, T:) and accord. to IDrd, (M,) رَبَّاهُ is a dial. var. [of

رَبَّاهُ]: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

كَانَ لَنَا وَفَوْقَهُ رَبَّاهُ

[He belonged to us when he was a young reared, or one-year-old, colt, we rearing him]; with the letter characteristic of the nor. muksoor, to show that the second letter of the preterite is muksoor, accord. to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudhayl in this species of verb (M, TA.) رَبَّتِ الْمَرْءُ صَبِيهَا used tropically, means [The woman putted her child repeatedly on its side in order that it might sleep. (A, TA.)] [See 2 in art. رَبَّت.] [It is said that] the primary signification of رَبَّاهُ is رَبَّاهُ. i. e. The bringing a thing to a state of completion by degrees. (Bd in 1. 1.) A poet says, (S,) namely, Hussán Ibn-Thábit, (TA.)

مِنْ ذُرَّةٍ بَيْضَاءٍ صَافِيَةٍ  
مِمَّا تَرَبَّاهُ حَاتِرُ الْبَحْرِ

[Than a white, clear, pearl, of those which the depth of the sea has brought to maturity]; meaning a pearl which the shell has reared, or brought to maturity, in the bottom of the water. (S, TA.)

And the phrase رَبَّاهُ ثَرْبًا occurs in a trad., meaning [Thou hast wealth] which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child.

(TA.) — [Hence,] الْمَطَرُ يَرْبِي الثَّيَابَ وَالشَّيْءَ The rain causes the plants, or herbage, and the moisture [of the earth] to increase. (M.) And السَّحَابُ يَرْبِي الْمَطَرَ The clouds collect and increase the rain. (M.) And رَبَّ (T, S, M, K, TA.)

aor. ٢, inf. n. رَبَّ and رَبَّاهُ (Lh, M, TA.) and رَبَّاهُ (M, TA.) and رَبَّاهُ (M, K, TA.) or rightly disposed, and completed, (T, S,) a benefit, or benefaction. (T, S, M, TA.)

رَبَّ (M, Mgh, K,) aor. ٢, inf. n. رَبَّ (M, Mgh) and رَبَّاهُ (M,) He put the affair into a right, or proper, state; adjusted it, arranged it, ordered it, or rightly disposed it; (M, K;) and established it firmly: (M:) or he managed, conducted, or regulated, the affair: (Mgh:) [perhaps from رَبَّ signifying "he reared," &c.; but more probably, I think, from what next follows] — رَبَّ (T, S, M, K,) aor. ٢, (T, M,)

inf. n. رَبَّ (T, M, K) and رَبَّ (K;) and رَبَّاهُ (M;) He seasoned a skin (T, S, K) for clarified butter (T, S) with رَبَّ [i. e. rob, or inspissated juice], (T, S, K,) of dates, (TA,) which imparts a good odour to it, (S, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA.) or he seasoned a skin with رَبَّ, and a jar with tar or pitch: or, as some say, رَبَّاهُ signifies I smeared it over, and prepared it properly. (M.) — And رَبَّاهُ (K,) or the latter, but the former also is allowable, (M,) He made oil, or ointment, good, and sweet, or fragrant, or he perfumed it, (M, K, TA.) accord. to Lh, by infusing in it jasmine or some other sweet-smelling



and رُبَّتْ (Mughnee) and رُبَّتْ (TA,) and رُبَّتْ (T, Mughnee, K) and رُبَّتْ (Mughnee, K) and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ (TA) and رُبَّتْ and رُبَّتْ (Mughnee) and رُبَّتْ (TA,) and رُبَّتْ (T, S, M, K) and رُبَّتْ (M, K) and رُبَّتْ (TA,) and رُبَّتْ (T, K) and رُبَّتْ (K) and رُبَّتْ and رُبَّتْ (TA,) and رُبَّتْ (T, S, M, K) and رُبَّتْ and رُبَّتْ (M, K) and رُبَّتْ and رُبَّتْ (TA,) and رُبَّتْ (T, S, M, K) and رُبَّتْ and رُبَّتْ (M, K) and رُبَّتْ and رُبَّتْ (TA,) [of all these, the most common are رُبَّتْ and رُبَّتْ] is the most common of the forms that have the affix ت: (Mughnee and K on the letter ت:) and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or particle, (T, S, Mughnee, K,) governing the gen. case: (S, M, Mughnee, K:) or a noun, (K, TA,) [i. e. an indecl. noun,] in the opinion of the Koofer and some others; but this opinion is rejected by Ibn-Malik in the Teshdeed and its Expos., and by Aḥḥ, and by IHsh in the Mughnee. (TA.) Accord to some, (K, TA,) it is used to denote a small number, (T, M, Mgh, K, TA,) always, (TA,) or mostly: (Mgh, TA:) [thus it may be rendered *Few* if we render the noun following it as a sing. or a pl.: it is the *contr.* of كَثُرَ when this latter is not used interrogatively: (T:) [and with مَ affixed, restricting it from government, it may be rendered *Few times, or seldom*:] or it is used to denote a large number; (K, TA;) i. e. always: so says IDrSt: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَ affixed, *Many times, many a time, oftentimes, oftentimes, often, or frequently*:] or it is used to denote a small and a large number; (Mughnee, K:) often the latter, and seldom the former: (Mughnee) or it is used in a case of boasting, or glorying, (K, TA,) exclusively of other cases, (TA,) to denote a large number: (K, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (K:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some*: and with مَ affixed, *Sometimes*:] accord. to Er-Raḡeḡ, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix مَ,] it governs an indeterminate noun (T, S, Mgh, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.) You say, رُبَّتْ يَوْمَ بَرَكْتَ فِيهِ *[Few, or many, days have I gone forth early therein]*: (T:) and

رُبَّتْ رَجُلٌ قَائِمٌ *[Few, or many, men are standing]*: (M:) and رُبَّتْ رَجُلٌ قَائِمٌ *[Few, or many, men stood]*: (Mgh:) and in like manner, (Mgh:) for the ت in this case is not a denotative of the fem. gender. (Mgh.) The pronoun affixed to it is of the third pers. (S, M,) and is [generally] sing. and masc. (S, Mughnee,) though it may be followed by a fem. and by a dual and by a pl.: (S:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates, and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رُبَّتْ; (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, رُبَّتْ رَجُلًا قَدْ ضَرَبْتُ *[Few, or many, men I have beaten]*: (S, M:) but accord. to the Koofer, you say رُبَّتْ رَجُلًا *[S.]* and رُبَّتْ امْرَأَةً *[M.]* رُبَّتْ نَسَاءً *[M.]* and رُبَّتْ رَجُلَيْنِ *[M.]* and رُبَّتْ نِسَاءً *[M.]* and رُبَّتْ رَجُلًا *[M.]* and رُبَّتْ رَجُلَيْنِ *[M.]* and Rb. who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, "Hast thou not any young women?" and he answered, رُبَّتْ جَوَارٍ قَدْ مَلَكْتُ *[Few, or many, young women have I possessed]*: Ibn-Es-Sarrāj says that the grammarians are as though they were of one consent in holding رُبَّتْ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (S:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AḤṣyṯ cites as an ex.

وَرُبَّتْ عَطِيًّا أَتَقَدُّتُ مِرَ الْعَطَبِ

[And many a perishing man have I saved from perdition]. (TA.) [But the reading commonly found in grammars is مِنْ عَطِيٍّ from his state of perdition.] The following is an ex. of the use of رُبَّتْ to denote a small number, [or rather to denote singleness,]

أَلَا رُبَّتْ مَوْلُودٌ وَلَيْسَ لَهُ أَبٌ

وَوَيْ وَلَدٌ تَمَرٌ يَلِدُهُ أَبُوبَانِ

[Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated]: meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلِدُهُ for تَمَرٌ يَلِدُهُ, for the sake of the metre; like as تَمَرٌ يَلِدُهُ is for تَمَرٌ يَلِدُهُ:]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رُبَّتْ كَانِسِيَةِ فِي الدُّنْيَا عَارِيَةً يَوْمَ الْقِيَمَةِ *[O, many a female having clothing in the present state of existence will be naked on the day of resurrection!]*; and the saying of an Arab of the desert, after the ending of Ramaḡān, يَا رُبَّتْ صَاتِيهِ لَنْ يَخُومَهُ *[O, many a keeper of its fast shall not keep its fast again!]* and O, many a passer of its nights in prayer, or per-

former of its تَرَوِيحٍ shall not pass its nights in prayer, or perform its تَرَوِيحٍ, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] — مَ is affixed to رُبَّتْ &c in order that a verb may follow it; (S, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the latter and the meaning: (Mughnee) you say, رُبَّتْ جَائِبِي فَلَنْ *[Seldom, or often, such a one came to me, or has come to me]*: (T) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T.) so in the saying in the Kar [xv. 2], رُبَّتْ يَوْمَ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ *[Often will those who have disbelieved wish that they had been Muslim]*, (Mughnee, Jel;) or seldom, (Zj, T, M, Jel,) because terrors will boreave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Kar and elsewhere in this manner]. (T.) مَ is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رُبَّتْ &c from governing: thus, Abou-Duwāḡ says,

رُبَّتَا الْجَائِلِ الْوَقْلُ فِيهِمْ

وَتَصَاحِبُ بَيْتِهِنَّ الْبَهَارِ

[Sometimes, or often, the numerous herd of camels is among them, and there are swift horses, among which are the colts]: another says, making مَ affixed, to govern,

رُبَّتَا ضَرْبَةٍ بِسَيْفٍ صَالِبٍ

قَيْنِ نَصْرِي وَطَعَةٍ نَجْلَةٍ

[Many a stroke with a polished sword of the forging of Buzāḡ, (the Bazar of the Bible, a city famous for its sword-blades,) and many a wild spear-wound; or, perhaps, few strokes &c.]: (Mughnee: [but I have substituted قَيْنِ for بَيْنِ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IḌr, says,

مَآوِي يَا رُبَّتَمَا عَارَةً

نُحُوءَةً كَالَّذِي يَلْبِسِي

[Māmeeyeh, (مَآوِي) being an apocopated proper name of a woman, originally مَآوِيَةٌ, O, many a raid spreading widely and dispersally, like the burn with the branding-iron]. (T. [In the TT, as from the T, I find, here, بَل in the place of يَا, which I find in a copy of the T, and which is the reading commonly known.]

رُبَّتْ Rob, or inspissated juice, (دَبَسَ) of any fruit; i. e., (M, TA,) the first, or clear, juice of the thick residuum of any fruit after it has been pressed (M, K, TA) and cooked: (M, TA:) thick طَلَا [or expressed juice; such as the inspissated juice of dates, with which a skin for clarified butter is seasoned; see I, in the latter half of the paragraph]: (S:) or what flows from fresh ripe

*dates, like honey, when it has been cooked [and so rendered thick]; before which it is called صَفَر. (Mgh in the present art. and in art. صَفَر.) what is prepared by cooking from, or of, dates: (TA:) expressed juice of grapes, and of apples, &c., cooked and [so] thickened. (KL) and dregs, (K), or black dregs, (IDrd, M), of clarified butter, (IDrd, M, K), and of olive-oil: (IDrd, M:) pl. رِبَابٌ and رِبَابٌ (S) [and pl. pl. (i. e. pl. of رِبَابٌ) رِبَابَاتٌ, which means sorts, or species, of رِبَابٌ] = See also رِبَابٌ.*

*رِبَابٌ. see رِبَابٌ, in three places. — الرِبَابَةُ was also the name of A Kaabeh [or square temple], (M, K), in Nejran, (M), belonging to [the tribe of] Medh-hij (M, K) and Benu-l-Harith-Ibn-Kaah, who held it in honour. (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafes, (TA), it is applied to Et-Lât (اللات), (K, TA), the rock which [the tribe of] Thakeef worshipped, at Et-Tâf (TA). And in another trad. it is said to be the name of A temple of [the tribe of] Thakeef, which, when they became Muslims, was demolished by Et-Mugheereh. (TA) — And رِبَابَةٌ, (K), or رِبَابَةٌ, (M), signifies A large house or mansion. (M, K) = See also رِبَابَةٌ.*

*رِبَابَةٌ. A party, division, sect, or distinct body or class, of men: (M:) or a large assembly or company: (K:) or a myriad; i. e. ten thousand. (M, K:) or thereabout: (M:) and رِبَابَةٌ signifies the same. (M, K:) or this signifies a company [of men] (T:) the pl. of the former is رِبَابٌ (S, M:) and that of the latter is رِبَابَاتٌ (T, K:) by Th [and in the K], the former pl. is said to be a pl. of رِبَابَةٌ; but this is a mistake. (M.) — [Hence, the pl.] رِبَابٌ signifies Companions. (K.)*

— And hence [also], i. e., as pl. of الرِبَابَةُ, (S, M), الرِبَابُ is an appellation of The [confederate] tribes of Dabbeh; (M, K, TA:) or Teym and 'Adee and 'Ohi; (T, TA:) or Teym and 'Adee and 'Ouf and Thowr and Ashyah; (TA;) [but for the orthography of the last of these names I have found no authority; it is written in the TA اشيب, without any syll. signs;] and Dabbeh was their paternal uncle; (TA;) or five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Ohi and Teym and 'Adee: (S) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (Ag, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against Temem Ibn-Murr: (AO, M, TA:) or because they dipped their hands in some رِبَابٌ, and formed a confederacy over it: (Ag, T, M, K:) or, as some say, because they congregated, and became like the رِبَابٌ [or bundle] of arrows [used in the game called الميسر] (TA:) the rel. n. is رِبَابِي, formed from the sing., (Sb, S, M), accord. to a rule generally observed except when a [single] man has a pl. word for his name, as كَلَابٌ &c. (S, TA.) — The sing. رِبَابَةٌ also signifies Plenty, or abundance, of the means of subsistence: (K:) and constant, or inseparable, prosperity. (Khaldī Ibn-Jemsh, TA.) = See also رِبَابَةٌ.

*رِبَابَةٌ: see the next preceding paragraph, first sentence. — [Hence its pl.] رِبَابَةٌ signifies Confederates; (S, IB, K:) [or] it is for رِبَابَةٌ ذُو having covenants; رِبَابَةٌ being said by AAF to be pl. of رِبَابٌ in the sense of عَهْدٌ. (IB, TA.) = Also A species of plant, (S, M, Mgh, K,) of the [season called] صَيْفٌ, (M,) remaining in the end of the صَيْفٌ: (Mgh:) or the name of a number of plants which do not dry up in the صَيْفٌ, remaining green in the winter and the صَيْفٌ [or summer], among which are the حَبَلٌ and the رِبَابِي and the مَكْرٌ and the عُلْقَى or عُلْقَى: [see رِبَابٌ] or a certain soft, or tender, herb, or leguminous plant (TA) or any plant that is green in the hot season: or certain species of trees, or of plants, undefined: (M.) pl. رِبَابٌ. (S, Mgh.) [In the dial. of Egypt, *Alcaandrian trefol* (برسيم, q. v.) of the second and third crops.] — Also A certain tree: as some say, the tree of the حُرُوبٌ [an appellation generally applied to the carob, or locust-tree]. (M, K.)*

*رِبَابٌ, (S, M, K,) or مَاءٌ رِبَابٌ, (S, TA.) Much water, (S, M, K,) collected together: (M.) or sweet-water: (S, K:) accord. to Th, it means مَاءٌ رِبَابِي [app. such (water) as the clay has collected; for تَجَمُّعٌ signifying تَجَمُّعٌ is probably quasi-pass. of رِبَابٌ, so that this last seems to signify تَجَمُّعٌ]. (M.)*

*رِبَابٌ and رِبَابَةٌ &c. und رِبَابًا and رِبَابَاتٌ &c. = See رِبَابٌ.*

*رِبَابٌ Clouds: (M:) or white clouds. (S, K:) or clouds that one sees beneath other clouds, (S,) or clouds suspended beneath other clouds, (M,) sometimes white and sometimes black. (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or clouds consisting of an accumulation of parts: (A'Obeyd, T:) n. un. with 2. (A'Obeyd, S, K.) Hence الرِبَابُ as a proper name of a woman. (A'Obeyd, T, S.) = Also A certain instrument of diversion, [meaning, of music,] (K,) having strings, (TA,) with which one plays [lit. beats]. (K.) [The رِبَاب in common use among the Arabs in the present day is a kind of viol. A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient رِبَاب.] Memdood Ibn-'Abd-Allah El-Wasiti Er-Rababee became proverbial for his musical skill with the رِبَاب. (K.) = See also رِبَابٌ.*

*رِبَابٌ: see رِبَابِي, of which it is an anomalous pl. = and see also رِبَابٌ.*

*رِبَابٌ: see رِبَابَةٌ, in two places. — Also رِبَابِي, or tenths; syn. عَشُورٌ. (S, M, K.) from the same word signifying "a covenant." (S.) — In the phrase بَعْثُهَا الْإِيمَانَ رِبَابًا, ending a verse of Abou-Dhu-eyb, describing some asses, رِبَابٌ is said to signify An oath, or a promise, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water*

*gives to their owner an arrow, of those used in the game called الميسر, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that رِبَابًا here means their owners (M:) [holding this last opinion,] Sh says that رِبَابٌ in this verse is a pl. of رِبَابٌ. (TA.) = It is also a pl. of رِبَابَةٌ; (S, M;) not of رِبَابَةٌ, as it is said to be by Th [and in the K]. (M.) = See also 1, last sentence = And see رِبَابٌ.*

*رِبَابٌ: see رِبَابِي. = See also رِبَابٌ, of which it is said in the M to be app. a quasi-pl. n.*

*رَبِيْبٌ Reared, fostered, brought up, fed, or nourished; [and taken good care of, until the age of puberty; (see 1;)] as also رَبِيْبٌ (S, M, K;) both applied to a boy: (S, M.) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, †tended well, or taken good care of: (A:) the former is also applied to a gazelle; (IAqr, K in art. دخل) [as meaning †brought up in, or near, the house or tent, and there fed;] like أَهْلِي (TA in that art:) and [its fem.] رَبِيْبَةٌ is applied to a ewe or she-goat, (شَاةٌ, K,) meaning †brought up in the tent, or house, for the sake of her milk; (S, K;) [see also رَبِيْبٌ] pl. رِبَابِيْبٌ (S;) this last being applied to sheep or goats that are tied near to the tents, or houses, and there fed, and that do not go forth to pasture; (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.)*

— [Hence, A step-son,] a man's wife's son (T, S, M, A, Mgh, K) by another husband; (T, S, M, A, K;) as also رَبِيْبٌ (T, K:) pl. رِبَابِيْبٌ. (Mgh.) And رَبِيْبَةٌ [A step-daughter,] a woman's husband's daughter by another wife: (S;) or a man's wife's daughter (T, M, A, Mgh, Mgh, K) by another husband; (T, M, A,) because he rears her: (Mgh:) pl. رِبَابِيْبٌ (A, Mgh, Mgh) and sometimes رَبِيْبَاتٌ. (Mgh.) — Also, and رِبَابٌ (T, M, K,) both syn., like رَبِيْبٌ and رَبِيْبَةٌ, and رِبَابِيْبٌ (TA,) or the latter, (T, S,) mentioned by IAqr, is the correct term, (T,) [A step-father;] the husband of a mother (T, S, M, K) who has a child by another husband. (T.) And رَبِيْبَةٌ and رِبَابَةٌ (T,) or the latter [only], (S, K,) [A step-mother;] the wife of a father (T, S, K) who has a child by another wife. (T.) رَبِيْبَةٌ also signifies [A foster-mother;] a woman who has the charge of a child, who carries him, and takes care of him, and rears, or fosters, him; (Th, S, M, Mgh, K;) like رِبَابَةٌ; the former being of the measure فَعِيلَةٌ in the sense of فَعَالَةٌ. (Mgh.)

*أَرَبَةُ النَّبِيِّ [meaning The foster-fathers of the Prophet] is an appellation given to the people [of the tribe of Sa'd] among whom Mohammed was suckled; as though أَرَبَةٌ were pl. of رَبِيْبٌ [as it is said to be in one of the senses mentioned above]. (TA.) — And رَبِيْبٌ signifies also A confederate; a person with whom one unites in a confederacy, league, or covenant. (M, K.) — And A king. (M, K.)*

**رَبَابَةٌ** see **رَبُوبِيَّةٌ**. — Also *A covenant, compact, confederacy, or league*, (S, M, K;:) as also **رَبَابٌ**, (M, K;:) of which latter, in this sense, the pl. is **أَرْبَابَةٌ** (AA, IB, TA) [See **رَبَّةٌ**, second sentence.] — And *A thing [or case] resembling a quiver (كَبَابَةٌ), in which the arrows of the game called الجيسر are enclosed together*: (S;:) or *a piece of skin*, (T;:) or *a piece of thin skin*, (Lh, M, TA;:) *in which the arrows are enclosed*, (Lh, T, M, TA;:) *resembling a quiver (كَبَابَةٌ)*: (TA;:) or *a piece of rug*, (M, K, TA;:) or *of skin*, (TA;:) *in which the arrows are enclosed* (M, K, TA) or *bound*: (TA) or *a piece of thin skin which is bound upon the hand of the man who takes forth the arrows (K, TA) of that game*, (TA;:) *lest he should know the feel of an arrow for the owner of which he has an affection (K, TA;:) or a small cord with which the arrows are bound [together]: or the arrows [themselves] collectively*: (M, K) sometimes it is used in this last sense: (S;) and **رَبَابٌ** also seems to be used in like manner: as meaning the **رَبَابَةُ** of the arrows of the game of الجيسر. (TA.) [See an ex. in a verse cited voce **أَنْفَاسٌ** in art. **فَيْضٌ**.]

**رَبُوبِيَّةٌ** see **رَبُوبِيَّةٌ**.

**رَبَابِيٌّ** *A player on the رَبَاب* [q. v.]. (MA, K;:) **رَبُوبِيٌّ**, (M, K;:) with fet-h [to the ر], (K;:) a rel. n. from **الرَّبَابُ**, deviating from rule: so in the phrase **عِلْمُ رَبُوبِيٍّ** [Knowledge, science, or doctrine, relating to the Lord, i. e., to God]. (M, K)

**رَبُوبِيَّةٌ** [Lordship; or the state, or quality, of such as is termed **رَبٌّ**, i. e. a lord, a possessor, an owner, or a proprietor; &c.: and, with the article **ال**, particularly *godship, godhead, or deity*:] a subst. from **الرَّبُّ**; (T, S, M, K;:) as also **رَبَابَةٌ** [which seems to be properly an inf. n. of I in the sense first explained]. (M, K) — Also, (M, K;:) or **رَبُوبِيَّةٌ** (so in a copy of the K;:) The state, or condition, of a **مَمْلُوكٌ** [or slave] (M, K;.)

**رَبَّتٌ** and **رَبَّتٌ** &c.; and **رَبَّتَانِ** and **رَبَّتَانِ** &c.: see **رَبٌّ**, in five places.

**رَبَّتِي**, applied to a ewe or she-goat (سَاعَةٌ), (S, M, &c.;) *That has brought forth*: (M, Mgh, K;:) and so *if her young one has died*: (M, K;:) or *that has recently brought forth*: (Lh, S, M, Mgh, K;:) or *that has brought forth twenty days before*: (M;:) or *that has brought forth two months before*: (El-Umawee, S, M;:) or *that is followed*, (M;:) or *accompanied*, (Aq, Mgh;:) *by her young one*: (Aq, M, Mgh;:) or *that is confined in the tent, or house, for the sake of her milk*: (Mgh;: [see also **رَبِيَّةٌ**, voce **زَيْبٌ**]) accord. to AZ, (S, Mgh;:) it is applied to a she-goat, (S, M, Mgh;:) and **رَبَّتِي** is applied to a ewe: (M;:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Mgh;:) the pl. is **رَبَاتٌ**, (Aq, T, S, M, Mgh, Mgh, K;:) which is extr. [in form]. (M, K;:) Lh mentions the phrase **رَبَاتٌ**, or

**رَبَابٌ**, which, he says, is rare. (M.) — See also **رَبَاتٌ**, in two places. — *A benefit, favour, boon, or good*. (AA, T, K;:) [See an ex. in the first paragraph of art. **حَسَنَاتٌ**.] — *A want*; (AA, T, K;:) as in the saying, **لِي عِنْدَ فُلَانٍ رَبَّةٌ** [I have a want for such a one to supply, or accomplish]. (AA, T;:) — *A child's nurse*; syn. **دَابَّةٌ**. (AA, T. In one copy of the T;:) and in the TA **رَابَةٌ** [Perhaps the right reading is **رَابَةٌ**, meaning a foster-mother]) — *A firm knot*: (AA, T, K;:) [and so, app, **رَبَاتٌ**, if correctly written thus, in the instance here following.] You say, **إِنْ كُنْتُ بِرَبَا** (TA;:) **رَبِي تَسُدُّ ظَهْرَكَ فَارْجُ رَبَّتَانِ** **إِزْرَكَ** (so in the TT, as from the M, [as though for **إِزْرَتِي**]) and **مِنْ رَبَّتِي إِزْرَكَ** (T, TA;:) a prov., meaning + If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxation and rest: (T, TA;:) here **رَبَّتِي** [properly] signifies a firm knot. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.] — Also a name of *Jumádd-l-Ould* [the fifth month of the Arabian calendar]; and so **رَبٌّ**: (M, K;:) and likewise, (K;:) or accord. to Kr, (M;:) a name of *Jumádd-l-Ahlahreh* [the sixth month]; and so **رَبَّةٌ**: (M, K;:) and this last likewise, (K;:) there expressly said to be with damm, or **رَبَّةٌ**, (so accord. to the M as transcribed in the TT;:) a name of *Dhu-l-Kandeh* [the eleventh month]: (M, K;:) thus these months were called in the Time of Ignorance. (M. [See also **شَهْرٌ**: and see **الرَّوْثِي** and **رَبَّتِي** in art. **رَبٌّ**])

**رَبِّي** see **رَبَابِيٌّ**. — And for its pl, **رَبِّيُونٌ**, see **رَبِّي** in two places.

**رَبِّي** rel. n. of **رَبَّةٌ**, q. v. (Sb, S, M;.) — See also its pl, **رَبِّيُونٌ**, in the next paragraph, in two places.

**رَبِّي** sing. of **رَبِّيُونٌ**, (T, S, K;:) which signifies *Thousands* (Fr, Th, T, S, K;:) of men: (S, K;:) accord. to Akh, it is from **الرَّبُّ**; and if so, it is **رَبِّيُونٌ**, with fet-h to the ر: but accord. to Fr, it is from **رَبَّةٌ**, meaning “a company.” (Th, T;:) Zj says that it is **رَبِّيُونٌ** and **رَبِّيُونٌ**, with kear to the ر and also with damm to the ر, and signifies a numerous company: he adds that **رَبَّةٌ** is said by some to signify “ten thousand;” and that **رَبِّيُونٌ** is said to signify learned, pious, patient men; and that each of these sayings is good: accord. to Abou-Tálib, it signifies numerous companies: (T;:) [in the Kur iii. 140.] El-Hasan read **رَبِّيُونٌ**; and Ibn-Abbas, **رَبِّيُونٌ**, the former with damm, and the latter with fet-h, to the ر. (L, TA;:) — See also **رَبَّتِي**.

**رَبَاتٌ**: see the next paragraph, in four places.

**رَبَاتٌ** The first, or beginning, or commencement, or the first and fresh state, of anything; (Aq, A'Obeyd, T;:) [and so **رَبَاتٌ** &c., as appears

from what follows.] You say, **أَتَيْتُهُ فِي رَبَاتٍ شَبَابَةٍ**, (T;:) and **رَبَاتٌ** or **شَبَابَةٍ**, (accord. to different copies of the T;:) and **رَبَاتٌ** or **شَبَابَةٍ**, (accord. to different copies of the T;:) and **رَبَّتِي** all meaning [I came to him] in the beginning, or first and fresh state, of his youth. (T;:) And **أَفْعَلَ ذَلِكَ الْأَمْرَ بِرَبَاتِهِ** *Do thou that thing in its first and fresh state* so accord. to ISK;: and hence, he says, **شَأْنُ رَبِّي** [explained above]. (S) And **وَبَرَاتُهُ** **أَحَدْتُ الشَّيْءَ بِرَبَاتِهِ**, (Aq, S, K;:) i. e. [I took the thing] in its first state: (K;:) or altogether, (Aq, S, K;:) not leaving of it aught. (Aq, S;:) They said also, **ذَرُ بَرَاتِي** [app. meaning Leave thou him early, before he acquire more power]: and Th cites the following [as an ex.]:

\* قَدْزَمُرُ بَرَاتِي وَإِلَّا تَذَرُفُرُ \*  
\* يُدْبِقُونَ مَا يَهْمُ وَإِنْ كَانَ أَكْثَرًا \*

[which seems to mean *Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more*]. (M;.) — Also, accord. to A'Obeyd, The chief, or man, part or portion of a constellation: or, accord. to Aq, the aggregate thereof: or, accord. to AO, **رَبَاتٌ**, with fet-h, has this meaning: (T;:) or both signify a company or an assembly, or an aggregate or assemblage. (K, TA) — Also *A captain of sailors* (Sh, K;:) in the sea; (Sh;:) and so **رَبَابِيٌّ**: (Sh, K;:) one skilled in navigation: pl. [or rather coll. n. of the latter] **رَبَابِيَّةٌ**. (TA voce **رَبَابِيَّةٌ**). — See also **رَبِّي**, in two places.

**رَبَاتٌ**: see the next preceding paragraph, second sentence.

**رَبِّي** (M;:) or **رَبِّي** (T, S, M, A, K;:) and **رَبِّي** (A, KL;:) *One who devotes himself to religious services or exercises, or applies himself to acts of devotion*, (S, A, K;:) *who possesses a knowledge of God*: (T, S, K, KL;:) or a learned man: (T;:) or the first signifies, (M;:) or signifies also, (K;:) and so the second, (M;:) *جَبَر* [i. e. a learned man, or particularly of the Jews, &c.; or a good, or righteous, man]; (M, K;:) and a lord, or master, of knowledge or science: or a worshipper of the Lord (الرَّبُّ): (M;:) or a learned man, a teacher of others, who nourishes people with the small matters of knowledge, or science, before the great: (IAq, T;:) or a learned man firmly grounded in knowledge, or science, and religion: or a learned man who practices what he knows and instructs others: or one of high rank in knowledge, or science: or learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden: (TA;:) **رَبَابِيٌّ** is a rel. n. from **رَبَاتٌ**; or from **الرَّبُّ** meaning “God.” (TA, and some copies of the K;:) the **ا** and **ن** being added to give intensiveness to the signification; (M;:) or, as Sb says, to denote a special reference to the knowledge of the

Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of other branches of knowledge*; (T,) so that it is like *لَبَيَّابِي* (T, M, and so in some copies of the K,) meaning "long-bearded," (T,) or "large-bearded," (M,) and *رَبَّابِي*, "thick-necked," and *شَعْرَابِي*, "having much hair;" (T) or it is a Syriac word, (TA, and some copies of the K;) or Hebrew, and was unknown to the [pagan] Arabs, and known only to the men of law and science (TA:); the pl is *رَبَّابُونَ* (T, S,) occurring in the K̅ur in 73 (S) [and v. 48 and 68].

*رَبَّابِي*: see *رَبَّان*, last sentence but one.

*رَبَّابِيَّة* The quality denoted by the epithet *رَبَّابِي* [q. v.]. (A.)

*رَبْتُ* A herd (T, S, M, K) of oxen, (T,) [i. e.] of wild oxen (*فَقَرُ الْوَحْشِ*) (S, M, K:) or, as some say, of gazelles or, accord to K, a number of [wild] oxen together, less than ten: it has no sing., or n un. (M.)

*رَبَّ*; and its fem, with *ة*: see *رَبَّيْب* in three places

*رَبَّةٌ* said in the T and K to be pl. of *رَبَّةٌ* [q. v.] and said by AAF to be pl. of *رَبَّابٌ*.

*مَرَبٌ* A place of collecting (T, S, M, A) of people: (M, A) a place of alighting: (M, K:) a place of abiding, or dwelling, and congregating (M.) [Hence,] *مَرَبُ الْإِبِلِ* The place where the camels keep, or remain. (T, S) — [Hence also,] *فُلَانٌ مَرَبٌ* Such a one is a person who collects, or congregates, people. (T, S, M, K.) [And hence,] *فُلَانٌ مَرَبٌ لِيْنِي فُلَانٌ* Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA in art *جمع*) — Also, and *مَرَبَابٌ* (M, K,) Land abounding with plants, or herbage; (K;) or with *رَبَّةٌ* [q. v.]: (TA:); or land in which there ceases not to be moisture; and so *مَرَبَّةٌ*: or *مَرَبَابٌ* signifies land abounding with plants, or herbage, and with people. (M.)

*مَرَبٌ* Anything keeping, or clearing, to a thing. (M) [See its verb, 4.] You say *مَرَبٌ* A she-camel keeping to, and affecting, her young one, and the stallion. (AZ, TA.) And *مَرَبٌ* *فُلَانٌ* [originally *مَرَبَابٌ*, pl. of *مَرَبٌ*] Camels keeping in a place; remaining in it. (T, S.) And *مَرَبٌ* *فُلَانٌ* Constant, inseparable, poverty: occurring in a trad.: or the epithet there is *مَلَبٌ*. (IAth.)

*مَرَبٌ*: see *مَرَبَّةٌ*.

*مَرَبٌ* Made [or preserved] with *رَبٌّ* [or inspissated juice]; (S, K;) like as *مَعْلَلٌ* signifies "made [or preserved] with *عَلَلٌ* [or honey]:" (S:) you say *رَبَّابٌ مَرَبٌ* [ginger so preserved]. and *رَبَّابٌ مَرَبَابٌ* signifies Preserves, or Bk. I.

confections, made with *رَبٌّ* (S, K;) and in like manner *مَرَبَابٌ*, except that this is from *الْقَرْيَةُ* [inf. n. of *رَبَّى*]. (S.) — Also Oil of which the *gurna* (حَبٌّ [perhaps a mistranscription for *حَبٌّ* i. e. jar]) whence it has been prepared, or taken, has been perfumed (رَبَّ): (T, TA:) or oil perfumed with sweet-smelling plants; as also *مَرَبٌ* and *مَرَبَابٌ*. (A.)

*مَرَبَابٌ*: see the next preceding paragraph.

*مَرَبَابٌ*: see *مَرَبٌ*, in two places.

*مَرَبُونَ*: see *رَبَّيْب*. — Also A slave; a bondman; syn. *مَمْلُوكٌ* [lit. possessed, and now particularly applied to a male white slave] (M, K) *الْعَبَادُ مَرَبُونَ* means [Manikand (lit. the servants of God) are] bondmen (*مَمْلُوكُونَ*) [to God]. (M.) — A skin for clarified butter &c seasoned with *رَبٌّ* [or inspissated juice]. (T, S.) [And A jar smeared with tar or pitch: see 1.] — See also *مَرَبٌ*

*مَرَبٌ* One who confers a benefit, or benefits. (K.) — And One on whom a benefit is conferred, or on whom benefits are conferred. (K.)

## رَبَّ

1. *رَبَّ*, [aor. *رَبَّ*, inf. n. *رَبَّ*] *He*, or *it*, was, or became, high, or elevated: (K:) [or] *he*, or *it*, was, or became, high, or elevated, so as to overlook, or overlook, what was around or adjacent, as also *رَبَّابٌ*. (M, K.) You say, *رَبَّابٌ* *الْأَرْضِ*, (M, TA.) inf. n. *رَبَّ*, (M.) The ground rose and some read, in the K̅ur xxii. 5 and xli. 30, *رَبَّ* instead of *رَبَّ*; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, *رَبَّ* *عَلَى جَبَلٍ* and *رَبَّ* *أَرَبًا* *He* took a high and commanding position upon a mountain, or ascended upon it, (M, TA.) *رَبَّ* *أَرَبًا* (TA.) to look. (TA.) *مَا عَرَفْتُ فُلَانًا* *حَتَّى أَرَبًا* *I* know not such a one until he became within a commanding, or near, view of me, syn. *أَشْرَفَ*. (T.) And *أَشْرَفَ* *رَبَّ* *عَلَى شَرْفٍ* *He* ascended upon an eminence [to watch] lest an enemy should come unawares upon a party. (TA.)

And *رَبَّابٌ* *الْحَرْبَةِ* and *رَبَّابٌ* *الْقَوْمِ* *I* ascended upon the place of observation. (S.) And *رَبَّابٌ* (S, M, K, K\*) aor. *رَبَّ*, (M, K,) inf. n. *رَبَّ*; (S, M;) *رَبَّابٌ* *أَرَبًا* (T, M, K;) and *رَبَّ* *أَرَبًا* (S;) *He* was, or became, [or acted as,] a scout to the party, (T, S, M, K,) upon an eminence. (M.) And *رَبَّابٌ* *أَرَبًا* *وَأَرَبًا* *لَنَا فُلَانٌ* *Such a one was, or became, or acted as, a scout to us.* (S.) — *رَبَّابٌ* *بَكَ عَنْ كَذَا* aor. and inf. n. as above, means *I* exalted thee [or held thee] above such a thing: (M:) and *رَبَّابٌ* *بَكَ أَرْفَعُ الْأَمْرِ* *I* exalted thee [in the highest degree]. (IJ, M:) and *رَبَّابٌ* *بَكَ عَنْ كَذَا* *I* held myself above the doing such a thing: (Har p. 265:) and *رَبَّابٌ* *بَكَ عَنْ هَذَا* *I* exalt thee [or hold thee] above this thing, (S, Har ubi suprà, TA,) and do not approve

of it for thee. (Har, TA.) as though properly signifying *I* betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Har ubi suprà:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] *رَبَّ* is also syn. with *رَبَّ*. (K.)

*رَبَّ* *أَرَبًا* *He* preserved, guarded, or took care of, (TA,) and put into a good, or right, state, (K, TA,) the property, or rattle. (TA.)

— See also 3. *رَبَّ* *فِي الْأَمْرِ* *He* looked into the thing, or affair, and considered. (TA.) —

*عَلَيْتُ عَلَيْهِ* *رَبَّابٌ*, accord to Fr, means *I* know his knowledge, or what he knew; app. meaning *I* tried, proved, or tested, him, and so knew what he knew. (TA.) [See the phrase *رَبَّابٌ* *مَا رَبَّابٌ* *He* did not know, or had no knowledge of, nor did he desire, him, or it: (M:) or he did not know, or had no knowledge of, and did not prepare himself for, him, or it: (Lj, M) or he did not care for, mind, heart,

or regard, him, or it. (T.) or *رَبَّابٌ* *فُلَانٌ* means *I* did not know such a one, nor care for, mind, head, or regard, him. (S, K, K\*) *رَبَّابٌ* *فُلَانٌ* *They* collected for him of every kind of food, (M, K, K\*) milk and dates &c. (M.) — *رَبَّابٌ* *فُلَانٌ* *He* came bearing himself heavily, or sluggishly, in his gait. (M, K, K\*) [Like *رَبَّابٌ*.] — See also what next follows.

2. *رَبَّابٌ*, inf. n. *رَبَّابٌ* *He* made it to pass away; (K, TA.) namely, property: so in the Tekmilah: in the K, *رَبَّابٌ* is likewise mentioned, in an earlier part of the art., as meaning *أَرْفَعٌ*; but the context in the K compared with that in the Tekmilah seems to show that this is a mistake. (TA.)

3. *رَبَّابٌ* *He* watched, or observed, a thing; (M, K, K\*) as also *رَبَّابٌ* *أَرَبًا* and *رَبَّابٌ* *أَرَبًا* (TA:) *He* guarded (حَارَسَ) (T, M, K) men, (M,) or a man, (T, K, K\*) being guarded by him. (T.) — *He* was cautious of, or he feared, a thing, (T, S, K, K\*) or a man; (M;) inf. n. *رَبَّابٌ*. (T, S.) [In one of my copies of the S, *رَبَّابٌ* *الْشَيْءِ* *مَرَبَّةٌ* is erroneously put for *مَرَبَابَةٌ*.]

4: see 1, in two places, near the beginning: — and see also 3.

8 *رَبَّابٌ* *He* stationed himself, or stood, upon a place such as is called *رَبَّابٌ*. (T.) See also 1, in five places. — And see 3.

*رَبَّابٌ* (K,) written by El-Manáwee *رَبَّابٌ*, but it is not certain, (TA,) the [kind of leathern vessel for water called] *إِدَاوَةٌ* that is made of four skins; (K;) made of four skins because of its largeness. (MF.)

*رَبَّابٌ* [High ground]. You say *رَبَّابٌ* *فُلَانٌ* *with* *رَبَّابٌ* *فُلَانٌ*, with *رَبَّابٌ* in each case, [A land in which is no high ground nor low ground.] (T.)

*رَبَّابٌ*: see what next follows, in two places.

*رَبَّابٌ* (T, S, M, O, K) and *رَبَّابٌ* (S, O) and

مُرْتَبِعٌ (T in art. رمى) *A scout*; (T, S, M, O, K;) but only (O, TA) *such as is stationed upon a mountain or some elevated spot*, (T, \* O, TA,) *whence he looks out*: (O, TA:) [perhaps also signifying *scouts*; for the word طليعة by which the first is explained in the S and M and O and K, and the second also in the S and O, means "a scout" and "scouts:" pl. [of the first] رِبَائِي. (S, O.) The first is fem. because the طليعة is also called عَيْن, and عين is fem.: but Sh states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M) AA cites, us an ex. of \* رِبَائِي.

فَارَسْنَا أَبَا عَمْرٍو رِبَائِيًا

[And we sent Aboon-Amr as a scout]: (TA) from a poem of 'Abul-Esh-Sharîk El-Juhane. (Ham pp. 218 et seqq.)

رَائِي الضَّرَبَاءَ [The superintendent, or supervisor, of the players at the game called الضَّرْب, whose place is behind them]. (TA in art رَجَب.)

مُرَبَّاءٌ (S, M, K) and مُرَبَّاءٌ (S, K) and مُرَبَّاءٌ (TA as from the K [but not in the CK nor in my MS. copy of the K]) *An elevated place of observation, or upon which a person is stationed to watch*; (S, K;) the place of the رَيْبَةُ [or scout]. (M.) — And hence, the first of these words, (S,) or \* the second, (T, M.) The مَرَاة [or perch], (T,) or place, (S, M,) of the hawk, or falcon, (T, S, M,) upon which he stands, (S,) or upon which he mounts. (M.) A rijiz suppresses the ء, saying,

بَاتَ عَلَى مَرَبَائِيٍّ مُقْبِدًا

[He passed the night upon his perch, shackle]. (T.)

مَرَبَاءٌ: see the next preceding paragraph, in three places.

مَرَبَاءٌ (M, and so in copies of the K,) accord. to IAsr, with medd and fet-h, (M,) or \* مُرَبَّاءٌ, (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) *A stair, or ladder*. (IAsr, M, K.)

مَرَبَاءٌ: see مَرَبَاءٌ.

مَرَبَاءٌ: see مَرَبَاءٌ.

مَرَبَائِيٌّ: see مَرَبَائِيٌّ.

## رب

1. رَبَّتْ: see 2. = رَبَّتْ, aor. ر, (TK,) inf. n. رَبَّتْ (K,) *It (a thing, TK) was, or became, closed*; syn. اسْتَقْلَقَ. (K, TK.)

2. رَبَّتْ (T, S, M,) inf. n. رَبَّتْ (T, S, K,) *He fed, nourished, reared, or brought up*, (T, S, M, K,) a child; (T, \* S, M;) syn. رَبَّى (T, S, M, K;) as also رَبَّتْ (M,) aor. ر, (TK,) inf. n. رَبَّتْ (K;) and رَبَّتْ (TA, and Ham p. 633.) — And رَبَّتْ (TK,) inf. n. as above, (K,) *He*

*patted a child* (K, TA, TK) *repeatedly* (TA) *on the side in order that it might sleep*. (K, TA, TK) [See رَبَّتْ الْمَرْءُ صَبِيحًا, in art. رَب.]

5. see 2.

رَبَّتْ &c.: } see رَبَّتْ, in art. رَب.  
رَبَّتْ &c.: }

## ربث

1. رَبَّتْ, aor. ر, inf. n. رَبَّتْ (Ks, ISk, T,) *He hindered, withheld, restrained, or prevented, him, and retarded him, or diverted him, by occupying him otherwise*; (Ks, T, TA,) as also رَبَّتْ (A) and he kept him, or held him, back: (Ks, T, TA.) and he deceived, deluded, beguiled, circumvented, or outwitted, him. (ISK, T.) You say, رَبَّتْ عَنْ حَاجَتِهِ (Sh, T, S, A, \* K, \*) and أَمْرُهُ, (T, M,) aor. as above, (T, S, M,) and so the inf. n.: (T, S, M, A, K;) and رَبَّتْ (M,) inf. n. رَبَّتْ (K;) *He hindered, withheld, restrained, or debarred, him*; (Sh, T, S, M, A, K;) and turned, or diverted, him; (M;) from the thing that he wanted, (Sh, T, S, A, K,) and from his affair, (T, M,) by pretences. (T.) = رَبَّتْ *He was, or became, slow, tardy, dilatory, late, or backward*. (Sh, TA.) [See also 5]

2. رَبَّتْ: see above, in two places. Also *He made him to tarry, stay, or stop*. (M.)

5. رَبَّتْ *He tarried, strayed, or stopped*, (S, K,) in his journeying. (S.)

8: see the next paragraph.

8. رَبَّتُوا *They became separated, disunited, dispersed, or scattered*. (TA.) And الرَبْثُ الضَّرْبُ *The sheep, or goats, became dispersed, or scattered*. (A, TA.) And رَبَّتُوا فِي مَكَائِلِهِمْ, and رَبَّتُوا, *They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion*. (A, TA.) — [Hence,] رَبَّتْ (A, TA,) or رَبَّتْ (K, TA,) or رَبَّتْ (CK,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) + *Their affair was, or became, weak, and slow, tardy, or dilatory, so that they became separated, disunited, dispersed, or scattered*: (S, K;) or the first (ربث امرئ) signifies, (T, M, A,) or signifies also, (K, \* TA,) + *their affair, or state of affairs, was, or became, discomposed, dissipated, disorganized, disordered, or broken up*; (T, M, A, K;) as also رَبَّتْ (K.)

11. رَبَّتْ (K, TA,) or رَبَّتْ (CK,) *He was, or became, hindered, withheld, restrained, or debarred*. (K, TA.) You say, رَبَّتْ لِمَرِّ رَأْيَاتٍ *Such a one drew near, or approached: then became hindered, withheld, &c.* (TA.) — See also 9.

Q. Q. 4. رَبَّتْ: see 11: — and see also 9.

رَبَّتْ, i. q. رَبَّتْ (M, K,) *Hindered, withheld, &c.*: (M, \* K:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرِيهٌ كَرِيهٌ وَأَمْرٌ رَبَّتْ [app.

meaning *It is running is attended with difficulty, and the accomplishment of his affair is hindered*]: (T: [in a copy of the A, as cited in the TA, جَرِيهٌ is put in the place of جَرِيهٌ, which appears to be the right reading, from what here follows:]) and

جَرِيهٌ كَرِيهٌ أَمْرٌ رَبَّتْ

[app. meaning *A running attended with difficulty, the affair of which is hindered*]. (M:) رَبَّتْ is [here] syn. with مَكَرَتْ. (T.) — It is also said to signify *The حَبِثُ [or col]*; and so رَبَّتْ, and in the "Jami'" of El-Lithoree, رَبَّتِي, with kear to the ر and with teshdud of the ب, is said to mean a species of fish. (Mgh.)

رَبَّتْ (T, S, M, K,) a subst. from رَبَّتْ signifying as expl. in the second sentence of this art, (T,) and رَبَّتِي (T, S, M, K,) [in like manner a subst.] from رَبَّتْ signifying as expl. in the first sentence of this art, (T,) *A thing, or an event, that hinders, withholds, restrains, or prevents, one* [from a thing that he wants, and from his affair; and that turns, or diverts, one therefrom; and that deceives, or deludes, one]. (S, K;) or both signify *deceit, or delusion*; [in which sense, accord. to the TA, the former word is expl. in the K, but it is not so in my MS. copy of the K nor in the CK;] and *hindrance, restraint, or prevention*: (M, TA:) pl. of the former رَبَائِي. (TA.) You say, رَبَّتْ لَهُ رَيْبَةٌ and رَبَّتْ لَهُ رَيْبَتِي *He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention*. (M.) And رَبَّتْ لَهُ رَيْبَتِي مَتَى *I said that only from a motive of deceit, or delusion, on my part*. (ISK, T.) It is said in a trad, تَقْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الْجُمُعَةِ بِالرَّبَائِيثِ, meaning [The devils go forth against man indiscriminately, on Friday,] with the means of hindering them, or withholding them, from prayer: (M:) إِذَا كَانَ يَوْمَ الْجُمُعَةِ بَعَثَ إِلَيْهِمْ جَبْرُوتَهُ (M:) i. e. [When Friday is come, Iblees sends forth his forces to men, and] they remind them of the wants that hinder, or withhold, them [from the prayers of that day]. (S:) or, as some relate it, يَوْمَ النَّاسِ بِالرَّبَائِيثِ, which is said by El-Khatîb to be of no account; but it may mean [they assail men with] hindrances; for رَبَّتْ may be pl. of رَبَّتْ, inf. n. un. of رَبَّتْ. (MF.) — See also رَبَّتْ, last sentence.

رَبَّتِي: see the next preceding paragraph, in two places: — and see also رَبَّتْ, last sentence. رَبَّتْ *Slow, tardy, dilatory, late, or backward*. (TA.) رَبَّتِي, and its pl. رَبَائِي: see رَبَّتِي, last sentence but one. رَبَّتِي: see رَبَّتِي.

## ربح

1. رَبَّحَ فِي تِجَارَتِهِ (S, A, Mgh, Mgb, K,) *He*

aor. ٤, (Mṣb, K.) inf. n. رَحَّ (Mgh, Mṣb, TA) and رَحَّ and رَحَّ, (Mṣb, TA.) *He gained; or made gain, or profit; in his traffic;* (MA, KI, TK.); *i. q. اسْتَفَلَ*, (S, K.) or أَفْضَلَ. (Az, Mṣb.) The Arabs say to a man when he enters upon traffic, بِالرَّحِّ *[With gaining and liberality.]* (TA.) — And رَحَّتْ تِجَارَتُهُ (A, Mṣb, TA) *His traffic brought him gain, or profit* (Mṣb, TA.)

2. رَحَّ: see 4. — Also رَحَّ, inf. n. رَحَّ, *He took to himself (أَخَذَ) an ape (رَحَّ, TA) in his place of abode.* (K.)

3. رَحَّ أَفْعَالًا مَالًا مَرَابَحَةً *He gave him property on the condition that the gain, or profit, should be [divided] between them two.* (TA.) And رَحَّ الْبَيْعَ مَرَابَحَةً (S, Mṣb) *I sold him the commodity naming a certain gain, or profit, for every portion of the price:* (Mṣb.) you say, رَحَّ الْبَيْعَ مَرَابَحَةً عَلَى كُلِّ عَشْرٍ دِرْهَمٍ دَرْهَمٍ *[I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem].* (TA.) and اشْتَرَيْتَهُ مِنْهُ مَرَابَحَةً *I bought it of him in like manner:* (Mṣb, TA.) the gain, or profit, must be named. (TA.) — See also 4.

4. رَحَّ فِي تِجَارَتِهِ *He found a profitable market in [or for] his traffic.* (Az, Mṣb.) — رَحَّ *He gave him gain, or profit:* (Mgh, Mṣb.) رَحَّ we have not heard; (Mgh;) [i. e.] رَحَّ as meaning *I gave him gain, or profit, has not been transmitted [from the Arabs of classical times].* (Mṣb.) You say, رَحَّ عَلَى سَلْعَتِهِ, (S,) or رَحَّ, (A, K,) or both, (TA.) *I gave him a gain, or profit, upon his commodity.* (S, A, K, TA.) And رَحَّ بَيْعَتَهُ *[He made him to gain by his commodity].* (TA.) And رَحَّ اللَّهُ بَيْعَتَهُ *[God made, or may God make, his sale to be productive of gain, or profit].* (S and K in art. رَحَّ.) — Also رَحَّ *He slaughtered for his guests young weaned camels;* (K, TA.) which are called رَحَّ. (TA.) — And رَحَّ السَّائِقَةَ *He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday.* (K.)

5. رَحَّ *He sought gains, or profits.* (A.) — *He (a man, TA) was, or became, confounded, or perplexed, and unable to see his right course.* (K.)

رَحَّ and رَحَّ [all originally inf. ns.] *Gain, or profit;* (IAṣr, S, A, K, and Mgh in explanation of the first and last;) *increase [obtained] in traffic,* (TA.); *excess, or surplus, [obtained], above the capital [expended];* wherefore it is also termed رَحَّ. (Keh and Bā in explanation of the first in ii 15.) [Hence,] رَحَّ تِجَارَتُهُ *[Pietas is the best traffic in respect of gain, or profit.]* (A.)

رَحَّ: see the next preceding paragraph. — *Horses and camels that are brought from one place to another for sale.* (K.) — And *Fat, as*

a subst. (S, K.) A poet says, (S,) namely, Kluṭūf Ibn-Nudbeh, (TA.)

قَرُّوا أَصْيَابَهُمْ رَحًّا يَبُحُّ  
يَعِيشُ بِقَضَائِهِ الْحَيِّ سَمَرُ

[as though meaning *They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided*]. (S, TA.) but [this is inconsistent with the affixed pronoun relating to رَحًّا, wherefore], in this case, as some say, (S, TA,) it means *young weaned camels;* (S, K, TA.) [as a quasi-pl. n.;] and its sing. is رَحَّ like as that of حَرَسَ; and that of حَارَسَ; and that of خَادِمَ, سَدَمَ, (TA:) or a *young weaned camel;* [like رَحَّ] and its pl. is رَحَّ (K) or it means *have the gain, or profit, obtained by means of the game called البَيْسَر.* (S, TA.) — See also the next paragraph.

رَحَّ *A young weaned camel:* (S, K:) app. a dual var. of رَحَّ. (S) [See also رَحَّ and رَحَّ.] — *A lamb, or kid:* (ISd, TA in art. نَصَحَ) or the latter; (K;) as also رَحَّ. (IAṣr, K.) — See also رَحَّ, first sentence. — Also *A certain bird, (S, K,) resembling the رَامِج [which is an owl employed for catching hawks]:* or, accord to Kr, the word is رَحَّ, and signifies *a certain bird resembling the رَاغ [or rook]* (TA.)

رَحَّ: see رَحَّ in two places. — Also *A certain small animal, resembling the cat.* (So in many copies of the S.) F observes that J says, الرِّبَاحُ دَوْبَةٌ يُحْلَبُ مِنْهَا الْكَافُورُ; and that بَدَلٌ has been substituted as an amendment for دَوْبَةٌ in some of the copies [of the S]; but that each of these readings is erroneous: for يَحْلَبُ we find [in copies of the S] in the handwriting of Abou-Zekereyyā and that of Abou-Sahīl يَحْلَبُ, with the unpointed ح; and the substitution of بدل for دَوْبَةٌ was made by IKt: in the copies of the S, moreover, we find مِنْهَا instead of مِنْهُ: and IB says that the passage in J's original copy, in his own handwriting, runs thus: الرِّبَاحُ أَيْضًا دَوْبَةٌ كَالسَّوْرِ يُحْلَبُ مِنْهُ الْكَافُورُ (TA.) [But I find that, in five copies of the S, between دَوْبَةٌ and بَدَلَةٌ, occur the words وَالرِّبَاحُ أَيْضًا بَدَلٌ يَحْلَبُ, and I think it most probable that J intended to have introduced these or similar words, and therefore wrote مِنْهُ instead of مِنْهَا; meaning that رَحَّ is the appellation of a certain small animal, resembling the cat: and that الرِّبَاح is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the S to be in India.]

رَحَّ: see رَحَّ.

رَحَّ: see رَحَّ.

رَحَّ *A certain kind of camphor:* (K:) so called in relation to a certain country, or town,

agreeably with what is [said to have been] asserted by J, or to a certain king named رَحَّ, who applied his mind to this kind of camphor, and discovered it. (TA.)

رَحَّ (A, TA, TA.) and رَحَّ (A, TA, TA.) the latter of the dial. of El-Yemen, (TA,) and رَحَّ (L, TA, TA.) *The male ape;* (S, A, L, K;) [sinia caudata, clunibus nudis: (Forskål, "Descr. Animalium" &c., p. iii.:)] or the *young one of an ape:* (TA:) or apes [as a coll. gen. n.]: (TA in art. نَصَحَ, in explanation of the last, which is there said to be originally رَحَّ: pl. of the first رَحَّ. (TA.) One says رَحَّ *than the ape.* (A, TA.) — [Hence, app.] رَحَّ رَحَّ (Lith, A, K) or رَحَّ (A) *a sort of dates* (Lith, A, K) of *El-Basrah.* (Lith.) — Also, (K,) accord to some, (TA,) رَحَّ signifies *A small young weaned camel, (K,) and small young camels, syn. حَاشِيَّة, (TA,) slender in the bones and meagre in the body:* (K:) but AHeyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet رَحَّ, and the رَحَّ is five years old? and Khidāsh Ibn-Zuhayr, in a verso cited by Sh, speaks of رَحَّ breathing hard in labour, in order that her young one might come forth. (TA.) — See also رَحَّ.

رَحَّ رَحَّ *Trafficking in which one makes gain, or profit;* (TA;) and so رَحَّ رَحَّ *lucrative, or profitable, traffic;* [a phrase like نَائِبٌ نَائِبٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and رَحَّ رَحَّ *a sale in which one makes gain, or profit.* (TA.) And رَحَّ رَحَّ *Property having gain, or profit:* in this case being like رَحَّ رَحَّ and رَحَّ رَحَّ: occurring in a trad.: but some read رَحَّ رَحَّ, or, more probably, رَحَّ رَحَّ, with ي [or rather ى]. (TA.) — See also رَحَّ.

رَحَّ: see the next preceding paragraph.

## رد

1. رَدَّ (S, M, Mṣb, K.) aor. ٤, (S, L,) or ٤, (Mṣb,) inf. n. رَدَّ, (S, L, K,) or رَدَّ, (Mṣb,) *remained, stayed, abode,* (S, M, L, Mṣb, K.) *in a place.* (S, M, L, Mṣb.) رَدَّ (IAṣr, S, M, Mṣb, K.) aor. ٤, (M,) inf. n. رَدَّ, (T, M, Mṣb,) *He confined; kept close, or within certain limits; or shut up;* (IAṣr, T, S, M, Mṣb, K;) him, or it; (IAṣr, S, M, Mṣb;) or camels [&c.]. (M.) — *He tied camels.* (A, TA.) — Also, (TA,) or رَدَّ, (so accord to the TT, as from the T,) [or رَدَّ] *He stowed, or packed, dates, or the dates, in رَدَّ, i. e. oblong pieces of matting [of woven palm-leaves].* (AA, T, TA.) [From what here follows, and from the usage of the part. n. رَدَّ (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]



You say also, رَبَدْتُ نَمْرُكَ رَبْدًا حَسَنًا *I stowed thy dates in the مرَبْد in a good manner.* (A.)

2: see 1. رَبَدْتُ, said of a ewe or she-goat, *She secreted milk in her udder a little before her bringing forth (أَصْرَعَتْ), and her udder exhibited patches, or shining hues, of black (S, M, A) and white: (S) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T.)* a dial. var. of رَبَعْتُ [q. v.] (S.)

4. اَرَبْد *He (a man) wasted, or wasted, or ruined, his property, and his goods.* (M, TA. [See also اَرَمَد])

5. تَرَبَّد *It (the udder of a ewe or goat) exhibited patches, or shining hues, of black (M, A, L) and white, (L) or of faint blackness and whiteness: (T.)* *He, or it, was, or became, marked, in oblong shapes, (رَبَدَان مَوْطَا) with black and white: (TA:)* and so اَرَبَدُ and اَرَبَدُ (K, TA:) or all three signify *it became of a red hue in which was blackness: (M and L and TA in explanation of the first and second, and TA in explanation of the third also:)* said of a man's face, on an occasion of anger: (M, L) or, said of a man's face, (S, TA,) اَرَبَدُ signifies *it became altered, (S, K, TA,) by reason of anger: (S:)* and so اَرَبَدُ and اَرَبَدُ: (As, T) or *it became like the colour of ashes: as also اَرَبَدُ: (TA) or was as though parts of it became black, on an occasion of anger: (T, TA:)* and اَرَبَدُ, said, in a trad., of the Prophet's face when revelations came down to him, *it became altered to a dusty hue: (TA:)* and تَرَبَّد said of a man's colour, *it assumed various hues, appearing at one time red, and another time yellow, and another time ash: (here meaning a dark, or an ashy, dust-colour), by reason of anger (Ish, TA.)* — Also *He (a man, S) looked sternly, austere, or morosely. (S, K) — And اَرَبَدُ السَّمَاءُ The sky became clouded. (S, M, A, K.)*

9. اَرَبَدُ (S, M, K,) اَرَبَدُ لَوْنُهُ (T,) *He (an ostrich, S, M) was, or became, of the colour termed رَبْدُ: (S, M, K,) as also اَرَبَادُ (K.)* — See also 5, in three places.

11: see what next precedes: — and see also 5.

رَبْدُ: see رَبْدُ and رَبَدُ.

رَبْدُ [app. pl. of رَبْدَةُ] *The diversified wavy marks, streaks, or grain, (رَبْدَان), of a sword. (S, M, A, K:)* of the dial. of Hudhayl. (M.) You say *سَيْفٌ ذُو رَبْدٍ* *A sword [having such marks;] in which one sees what resembles dust, or the tracks of ants. (S, L.)* [See an ex. in a verse of Şakhr, cited voce حَشْبِيَّة.]

رَبْدَةٌ *a colour like رَوَقَةٌ, inclining to blackness; as also رَمْعَةٌ: (T:)* or *dust-colour: (M:)* or *a colour inclining to that of dust: (S, K:)* or *a colour between blackness and dust-colour: (AO, TA:)* or *ash-colour; like رَمْعَةٌ: (A:)* or *blackness mixed with dinginess, or duskiness: (Mgh:)* or, in the ostrich, (M, L,) as also رَبْدُ (M,) or رَبْدُ (L,) *a mixed black colour: or, accord. to*

Lh, *entire blackness. (M, L.)* Also *Dust-colour in the hp. (M, L.)* [See also رَبْدُ.]

رَبْدُ Dates (تَمْرٌ) laid one upon another (S, M, K) in an earthen pot, (S,) or in jars, (M,) and then sprinkled with water. (S, M, K.) [See also رَبْدُ]

رَبْدَةُ The [kind of repository termed] قَمَطَرُ [q. v.] of the [rewards termed] مَحَاضِرُ (K, TA,) i. e. سَحَابَاتُ. (TA.) — See also رَبَائِدُ.

رَبْدَانُ *A certain plant. (M, L.)*

رَبَائِدُ [a pl. of which the sing. (probably رَبْدَةٌ) is not indicated] *Oblong pieces of matting [of woven palm-leaves], in which dates are stowed, or packed. (AA, T.)*

رَبْدٌ *One who reposes, stows, lays up, keeps, preserves, or guards, property &c; a treasurer (IAqr, T, K) fem. with ة. (IAqr, T.)*

رَبْدٌ, and its fem. رَبْدَةٌ, applied to an ostrich, *Of the colour termed رَبْدُ: (S, M, A:)* and so the former applied to dates (تَمْرٌ). (A:) accord to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also رَبْدَةٌ, (T,) signifies *black, (T, M;) entirely: (M) or, (T, M,) as he says in one place, (M,) having, in its blackness, specks of white or red: (T, M:) pl. رَبْدٌ. (S)* Hence اَرَبَدُ meaning *A male ostrich. (T, L.)* Also the fem., applied to a ewe (Mgh, TA) or she-goat, (T, S, K,) to the latter specially, (S,) *Speckled, and marked in the place of the girdle with red: (T, L:)* or *speckled with red and white or black (L, TA:)* or *black, speckled with red (S, Mgh, K) and white. (Mgh.)* — Also *A man, and a woman, having a dusty hue in the lips. (M, L.)* — اَرَبَدُ also signifies *A species of serpent, (T, M, K, TA:)* *(S, K) — And اَرَبَدُ السَّمَاءُ The sky became clouded. (S, M, A, K.)*

رَبْدٌ, a subst. like مَطْبَحٌ [q. v.], (Sb, M,) from the trans. v. رَبَدَ, (Mgh, TA,) [properly *A thing with which one confines, &c.* and hence,] *a place of confinement: (K:)* [pl. مَرَابِدُ. And particularly] *Anything with which camels are confined: (As, T:)* and also *sheep or goats. (TA:)* *a place in which camels (T, S, M, A, Mgh, Mgh) and other animals (S, Mgh) are confined (T, S, M, A, Mgh) or stationed. (Mgh.)* In the phrase

غَدَاةً رُبْعَهُ رَبْدَ الْعَانِ means *A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth: (M:)* or, accord. to As, by that word is meant *a staff put across at the entrance*

[of an enclosure] to prevent the camels from going forth, whence it is thus called. But others disapprove of this, and say that the poet means [by the phrase] *a staff put across at the entrance of the مرَبْد; not that the staff is a مرَبْد. (T:)* — Also *The place of dates, (T, S, A, Mgh, Mgh,) in which they are put to dry (S, A) in the sun; (A:)* in the dial. of El-Medeneh; (S:) or *مَطْبَحُ (S, Mgh) in the dial. of El-Yemen, (TA in art. مَطْبَحُ) and حَرَبِيْنُ (T, S, Mgh, K) in the dial. of Nejd: (S:) or مرَبْدُ الثَمَرِ signifies the *place of dates, [i. e. the place] in which they are put, after the cutting, in order that they may dry: (M:) accord. to A Obeyd, مرَبْدُ, and حَرَبِيْنُ in this sense are both of the dial. of El-Hijaz, and اَنْزَرُ of that of Syria, and تَبْدَرُ of El-Israk. (T.)* — Also *A court, or yard, or spacious place, behind houses, of which use is made. (M.)* — And *The like of a حُجْرَةٌ [i. e. a chamber, or an upper chamber,] in a house (M.)**

رَبْدٌ *Marked, in oblong shapes, (مَوْطَعٌ) with black and white. (Abou-Adhian, K.)* [See also its verb, 9.]

رَبْدُ: see رَبْدُ.

رَبْدُ

1. رَبْدُ [aor. رَبَدَ] (M,) inf. n. رَبْدٌ (Lth, T, M, K,) *He was, or became, light, or active, (Lth, T, M, K,) in the arm, or hand, (M, K,) in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, and in the fingers in working or in doing a thing. (Lth, T.)* And رَبْدُ الْقَوَائِمِ aor. رَبَدَ, inf. n. as above, *His hand was tight, or active, with the قَدَاح [or gaming-arrows] (S, A, L, K)*

رَبْدُ: see رَبْدَةُ — and see also رَبْدَةُ.

رَبْدٌ *Light, or active, (Lth, T, S, M, K,) in the arm, or hand, in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, (Lth, T, S, K,) as also رَبْدُ الْقَوَائِمِ; (A:)* and *light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also رَبْدُ الْأَصَابِعِ فِي عَمَلِهِ (A.)* And *A quick, or fleet, horse. (T.)* And قَوَائِمُ رَبْدَاتٍ *A horse having light, or active, legs (A.)* — جَاءَ رَبْدُ الْعَانِ means *He came alone, put to flight. (IAqr, M, K.)* But the saying of El-Hishan El-Murawe,

غَدَاةً رُبْعَهُ رَبْدَ الْعَانِ is explained by IAqr as meaning *[In the morning] when thou leftest him exempt from satire. (M.)* — Accord. to Abou-Sa'ad, (T,) رَبْدُ لَنْهُ means *A gun having little flesh. (T, K.)*

رَبْدَةٌ (S, A, M, A, K,) and رَبْدَةٌ (S, A, K,) the former of which is said to be the more elatse, (TA,) *The wisp of wool, (T, S, M, A, K,) or piece of rag, (Ks, T, M,) with which one smears with tar a camel (Ks, T, S, M, A, K) that is*

scabby or mangy: (Ks, T.) of the dial. of Tu-meem: (M:) also called رَضَّةٌ [and رَضَّةٌ] (T)

One says, رَضَّةٌ رَضَّةٌ البَهِينِ [As though his honour, or reputation, were the رَضَّة of him who smears camels with tar]; and in like manner, رَضَّةٌ الحَافِضِ [explained below]. (A.) And لَبَا أَسْمَعُهَا حَقَّ تَدْرُو كَمَا نَبَذَ الْبَاهِجُ الرَضَّةَ [When he made them to hear, or told them, the truth, they rejected it, like as he who smears camels with tar rejects the رَضَّة after using it] (A.) — Al-o The piece of rag with which the goldsmith polishes ornaments (S, L, K, and Msh in explanation of the latter word). — And the former word, The rag of a menstruating woman; (M, A, L, K,) the thing that the menstruating woman throws away. (Lth, T.) — And [hence], † Anything unclean, dirty, or filthy, (M, L, K, TA,) and stinking. (TA.) — And [hence likewise], † A man in whom is no good or goodness, devoid of goodness, or worthless, (M, K,) and, accord. to Lh, stinking. (M.) — Also The stopper (صَافِر) of a bottle, or flask. (IAqr, T, M, K.) — Also, (M, L, K,) and رَضَّةٌ (Fr, A'Obeyd, S, M, L,) of which latter رَضَّةٌ is pl, or rather a juss-pl n, (M,) [or more properly a coll. gen. n, رَضَّةٌ being its n. un.] A single one of the رَضَّة, meaning tufts of dyed wool (عُيُون) which are hung upon the necks of camels; (Fr, A'Obeyd, S, L,) and which are likewise called رَضَائِدُ (A, TA,) an irreg. pl. like مَخَابِصُ [and مَخَابِصُ &c.] (TA;) or which are hung upon a she-camel (L:) or a tuft of dyed wool (عُيُون) which is hung upon the ear of a camel (M, L, K) &c., (K,) [i.e.] upon the ear of a he-camel and she-camel, or of a sheep or goat. (M, L.) — The pl. of رَضَّةٌ in all the senses expl. above is رَضَدٌ and رَضَدٌ. (M, L, K.)

رَضَدٌ: see the next preceding paragraph, in two places. — Also The عَذْبَةُ [app. as meaning the علاقة, or suspensory thing in the handle,] of a whip: (K:) [n. un. of رَضَدٌ for you say] رَضَدٌ رَضَدٌ meaning A whip having things in the fur part of its حُلْزُ [or handle]. (En-Najir, TA.) — Also Difficulty, or distress. (IAqr, T, K.) So in the saying, رَضَدٌ فَاثْجَلْتُ عَنَّا [We were in difficulty, or distress, and it became removed, or cleared away, from us]. (IAqr, T.)

رَضَدَاتٌ [in one of my copies of the S رَضَدَاتٌ, and in a copy of the S رَضَدَاتٌ] † One who makes many mistakes in his speech. (S, A, L, K.) [See also رَضَدَاتٌ, below.]

رَضَدَانِيٌّ: see رَضَدَانِيٌّ.

رَضَدَانِيٌّ + Evil (Isk, T, S, M, K) that occurs between, or among, people. (Isk, T, S, M, K.) You say, بَيْنَ الْقَوْمِ رَضَدَانِيٌّ Between, or among, the people is evil. (S, M, K.)

رَضَدَانِيٌّ + One who talks much, and irrationally, or erroneously, (K, TA,) making many mistakes in his speech. (TA.)

رَضَدَانِيٌّ: see رَضَدَانِيٌّ.

## رَضَ

رَضَيْتُ أَمْرًا = see 5. بِالشَّيْءِ. رَضَيْتُ بَلَدًا (K) A thing, or an affair, or an event, put me in expectation. (TA.)

رَضَيْتُ He expected; or awaited: (S-) he tarried, or tarried expecting (IAth.) You say رَضَيْتُ He looked for, expected, awaited, or waited for, the thing, or event. (Msh) And رَضَيْتُ بِهِ الشَّيْءَ (M,) or الأَمْرَ (Msh,) He looked for, expected, awaited, or waited for, the thing, or event, to befall him, or betide him. (M, Msh.) It is said in the Kur [ix. 52], اِذْ هَلْ تَرْتَضُونَ بِنَا إِذْ اِجْدَى الْحَسْبَيْنِ [Do ye look for, &c., aught save one of the two best things (namely victory or martyrdom) to betide us?]. (M) And a poet says, تَرْتَضُ بِهَا رَبِّ السَّوْنِ لَعَلَّهَا تَطْلُقَ يَوْمًا أَوْ يَبُوتَ حَلِيلَهَا

[Wait thou for the vicissitudes of fortune to befall her: perhaps she may be divorced some day, or her husband may die]. (TA.) You say also, رَضَيْتُ بِلَعْنَتِهِ الْفَلَاةَ He looked for, &c., a time of dearth for his commodity, or article of merchandise. (A.) And, [elliptically], رَضَيْتُ بِغَلَابِ (K,) or بِالشَّيْءِ (M;) and رَضَيْتُ (M, A, K,) nor. ٢, (TK,) inf. n. رَضَيْتُ (M, A, K;) He looked for, expected, awaited, or waited for, [something] good or evil to befall, or betide, (M, A, K,) such a one, (A, K,) or the thing: (M:) or رَضَيْتُ بِالشَّيْءِ signifies he looked for, expected, awaited, or waited for, a day for the thing. (Lth.)

رَضَيْتُ An expecting; an awaiting; a waiting: (AHat, S, A, Msh, K.) a tarrying, or tarrying in expectation. (M.) You say, رَضَيْتُ بِمَعَالِي إِلَى فِي مَعَالِي رَضَيْتُ, &c., with respect to my goods, or commodities; app. meaning, I have to wait for a favourable opportunity to sell them. (S, A) And رَضَيْتُ بِالشَّيْءِ إِلَى [I have to endure an expecting, or a waiting, in Bl-Bagrah]. (AHat, A.) And رَضَيْتُ بِالشَّيْءِ إِلَى [I have to endure a tarrying, or a tarrying in expectation, for, or on account of, this thing, or affair]. (M.) — Also The period that is assigned to a husband when he has been pronounced incapable of sexual intercourse with his wife; so that if he go in to her [it is well with him, and he remains her husband]; but if not, a separation is made between them: so in the saying, أَقَامْتُ الْفَرْقَ رَضَايَا فِي بَيْتِ زَوْجِي [The woman abode during the period so assigned to her husband in the house, or tent, of her husband]. (Isk, K.) [In like manner رَضَايَا (perhaps a mistranscription) is explained in the A and TA in art. رَضَى: and the period is there said to be a year.]

رَضَايَا, applied to a man, (K.) Put in expectation. (TK.)

مُتَرَضٍ One who withholds, or collects and withholds, wheat or the like, waiting for a time of dearth, syn. مُتَحَكِرٌ. (S.)

## رَضَ

رَضَى (S, A, Msh, K,) aor. ٢, (S, Msh, K,) inf. n. رَضَى (S, A, Mgh, K) and رَضَى (Msh, K) and رَضَا (K,) [the last an inf. n. of un-], said of the sheep and goat, (S, A, Mgh, K,) and of the gazelle, (S, A,) and of the ox-kmil, and the horse, (S,) or beast, (Msh,) and of the dog, (S, A,) [signifying He lay down, or laid himself down, upon his breast,] is like بَرَكٌ said of a camel, (S, Msh, K,) and جَرٌ and of a bird, (S, TA,) or حَسَنٌ said of a man. (Mgh) Said of a man, it means [† He lay down: and he sat. or] he sat upon his knees. and it may also mean he sat upon his thighs and his buttocks. (Haj p. 172) [And hence, † He remained fixed, or stationary, like an animal lying upon its breast; as is shown by what here follows: whence a signification of رَضَى, q. v.] The saying of Moham-mad to Ed-Dahhāk, when he sent him to his people, إِذَا أَتَيْتَ قَرْيَتَ فَاَرَضْ فِي دَاهِرِهَا means When thou comest to them, remain in their abode in security, or without fear, like the gazelle in his covert: (IAqr, Tsd, K) or trust them not, but be vigilant, like a wild animal, ready to spring up, for thou wilt be in the midst of the unbelievers; (Az, Tsd, K;) so, if anything induce in thee suspicion, thou mayest flee from them like the gazelle (Az, Tsd, TA.) accord. to each interpretation, رَضَى in the accus. case as a denotative of state; the subst. being put in the place of the act. part., as though for مَقْطَبٌ. the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, رَضَى الْأُنْدُ عَلَى فِرْسَتِهِ, and الرُّنْ عَلَى فِرْسَتِهِ, The lion laid himself down upon his breast (بَرَك) on his prey, and the adversary on his adversary (K.) — He (a beast) lodged, and abode, in a place. (TA.) — † He (a man) became heavy, and slept, stretched upon the ground. (TA.) — رَضَى عَنِ الْقَتْلِ (S, A, K,) inf. n. رَضَى (S,) † He (a man) abstained from trapping, or covering the eyes, and avoided it, (S, A, K,) or them, (TA,) being fatigued: (S:) or was unable to cover them: (K:) one does not say, of a man, جَفَرَ. (S.) You say also of an ewe when she is pregnant, فَدَرَضَ عَنَّا (Ibn-Abbād, A) And you say of a man, رَضَى عَنْ مَعَالِي الْأُمُور, † He abstained, or held back, from seeking the means of acquiring eminence, or nobility. (TA.) — رَضَى (A, K) † The night cast its darkness [lit itself (expl. by أَثَقَى بِنَفْسِهِ) upon the earth]. (K.) — رَضَى, aor. ٢ and ٢, (IAqr, O, K,) but the latter aor. was afterwards rejected by IAqr, (TA.) He betook himself, or repaired, to him for lodging, covert, or refuge. (IAqr, O, K.) — رَضَى, aor. ٢, and IAqr is related to have said ٢ also, but afterwards to have retraced it, † She (a wife, or sister, or other woman,) undertook, or managed, his affairs, and gave him lodging, or refuge: (TA:) she was to him [as though she were] a رَضَى, or place of abode: like أَبَوَةٌ “I was to him a father,” and أُمْنَةٌ “I was to him a mother.” (A, TA.) [The aor. occurs in the K, in the phrase تَرَضَى زَوْجًا: thus in the TA:

in the CK, رَضَى in the L, رَضَى and thus also the ar is written in a copy of the A.]

2: see 4. — رَضَى الْبَاقَانَ, inf. n. رَضَى, + I fixed him, or made him to remain fixed, in the place. (TA.) رَضَى الشَّاةَ بَالِيَةً, (TA.) inf. n. as above, (K, TA.) [He made the skin to cleave to the ground with water; i. e.] he put into the skin as much water as covered and concealed its bottom: (K, TA.) mentioned by Sgh, from Ibn-'Abbād. (TA.)

4. اَرْضَ He made a sheep, or goat, [i. e., (see 1,)] to lie down upon his breast; (S, K;) as also رَضَى, inf. n. رَضَى. (TA.) اَرْضَهُمُ It (a vessel, S, A, K, and beverage, or wine, A, TA.) satisfied their thirst so that they became heavy, and slept, stretched upon the ground: (S, A, K;) 1st (milk) satiated them. (TA.) اَرْضَتِ اَرْضُ النَّمْلِ The sun became vehemently hot, (S, A, K,) so as to make the gazelle and the sheep or goat, (S,) or the wild animals, (A,) to lie down upon their breasts: (S, A;) or became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend. (O.) — اَرْضَ اَهْلَهُ, (O, K,) and اَصْحَابَهُ, (O,) + He undertook, or managed, the expenses of his family, (O, K,) and of his companions; (O;) syn. قَامَ بِمَقَاتِلِهِ. (O, K) so says Ibn-'Abbād. (TA.)

رَضَى: see رَضَى.

رَضَى: see رَضَى, in five places. — Also, accord to Ks, (S,) and As, (Sgh, TA.) The middle of a thing: (S, Sgh, K;) but this is disapproved by Sh. (T, TA.) — And A collection of trees of the kinds called طَلْح and سَبَر: (K;) or a collection of abundant and dense trees. (TA.)

رَضَى: see رَضَى: in three places.

رَضَى The lodging-place of sheep or goats; (S, A, K;) because they lie therein upon their breasts; and in like manner of wild animals. (TA:) the nightly lodging-place of sheep or goats: (Mgh:) and رَضَى signifies the same (S, A, Mgh, Mgh:) pl. of the former اَرَضَى: (S, A, TA.) and of the latter مَرَضَى: (S, K, TA.) the مَرَضَى of sheep or goats are like the مَرَضَى of camels. (S) — A place of abode: a place of abode of a people by itself: (A, TA:) pl. as above. (A.) — Anything to which a man betakes himself, or repairs, for lodging, covert, or refuge, (ISK, S, A, Mgh, K,) and at which, or with which, he finds rest, or ease; (K;) such as a house or tent, (S, A, K,) and the like, (S, K,) and a wife, (ISK, S, A, Mgh,) or relations, (ISK, A, Mgh,) or a family, and a relation, and property, (K,) and sheep or goats, and means of subsistence, and food; (TA;) and hence, (S,) milk which sustains a man, and suffices him for food: (S, K, TA.) pl. as above: (K;) رَضَى and رَضَى and رَضَى (IAqr, Sgh, K) and رَضَى (K) are applied to a wife تُرَضَى زَوْجًا (so in copies of the K and in the TA, but in the CK (رَضَى) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging,

or refuge; (TA,) or because she fixes him, (رَضَى, i. e. رَضَى) so that he does not quit his place: (L, TA.) or to the mother; or the sister; who undertakes, or manages, the affairs of (رَضَى) [so in copies of the K and in the TA, in the latter of which it is thus explained, but in the CK (رَضَى) her relation. (K) A poet says,

جَاءَ السَّاءَ وَلَهَا اَلْجَدُّ رَضَا  
يَا وَنَحْ كَفَى مِنْ حَقِّ الْقَرَامِصِ

(S, Mgh) i. e. [The winter has come, and I have not yet made for myself] a lodging. [O, wa to my two hands, in consequence of digging] hollows in which to sit for protection from the cold. (Mgh.) And from رَضَى applied to "milk which sustains a man, and suffices him for food," originated the prov., (K, TA.) مَنْ رَضَىكَ وَإِنْ كَانَ سَبَارًا, meaning Thy family and thy servants (S, K) and those to whom thou betakest thyself for lodging or refuge, (S,) are appertenance of thine, though they be persons falling short [of their duty]. (S, K.) or thy manager of affairs, &c., though he be not a good manager of thine affairs: (L, TA.) and رَضَى also signifies any woman who undertakes, or manages, the affairs of a house, but in the T we find رَضَى, thus written, as by Th, on the authority of IAqr, but not restricted by a measure, and explained as meaning the person who undertakes, or manages, the affairs of thy house; and so in the book of proverbs by As: and in the margin of a copy of the S, we find the above-cited prov. thus written, مَنْ رَضَىكَ وَإِنْ كَانَ سَبَارًا, as from the "Book on Goats" by Ibn-Zayd, and expl. as meaning the sons of thy father are appertenance of thine, though they be evil persons, in whom is no good. (TA.) — The wall of a city: (K, TA:) the environs of a city, (S, A, Mgh,) and of a قصر [or palace &c.], (A,) consisting of houses or dwellings, (A, Mgh,) or of open country. (TA.) and رَضَى signifies the same: (TA:) or this latter signifies the foundation, or basis, of a building; and of a city also. (K;) IKh writes it رَضَى: and some say that رَضَى and رَضَى signify the same: (TA:) the former of these two signifies also the part, of a thing, that touches the ground: (K, TA:) so says Sh: accord. to ISh, رَضَى signifies what touches the ground, of a thing: (TA:) and رَضَى also signifies a lateral, or an outward or adjacent, part: (K;) or lateral, or outward or adjacent, parts of a thing: (Ks, S;) also the space immediately pertaining to a mosque: and [the pl.] اَرَضَى is explained by El-Karkhee as applied to the quarters, or districts, of a town, or city (Mgh) — رَضَى also signifies The rope of the [camel's] saddle called رَضَى (A, K,) with which the رَضَى is bound: (A, TA;) one of the رَضَى, or ropes of the رَضَى: (S, A;) or the part that is next the ground thereof; (K;) i. e., of the rope of the رَضَى: (TA;) not what is above the رَضَى: (K;) accord. to Lth, the part [of the belly] of the camel that is next the ground when he lies down; (L, TA;\*) and the belly of the she-camel; and in like manner IAqr explains the pl. اَرَضَى

as meaning the bellies of camels; but Az says that this is a mistake. (TA.) And + A girl of a رَضَى, like the نَطَاق [q v], which is put upon the flanks of the she-camel, so as to have the hanches behind it, (K, TA,) on either side, having at its two ends two rings, to which are tied the [oven, or plaited, things called] اَسَاع: the رَضَى is bound with it (TA.) — Also + The مَضَارِين [or guts, or intestines] of the belly, that have a winding, or coiled, form; (Lth, A, TA;) such as are in the belly of a sheep or goat: (Lth, TA.) or the folding intestines of boats: (AI, TA;) or the guts, bowels, or intestines, into which the food passes from the stomach; syn. اَمْعَاء: (S, K;) or the contents of the belly, (K, TA,) consisting of the مَضَارِين &c., (TA,) except the heart (K, TA) and the lungs. (TA.) + The part that comprises the حَوَايا [or niding, circling, or coiled, guts or intestines]; (IAqr, TA;) as also رَضَى and مَرَضَى: (IAqr, K, TA;) some describe the رَضَى as below the navel; and the مَرَضَى, as beneath the navel and above the pukes. (TA.)

رَضَى [i. Holding back, through indolence]. رَضَى عَنِ الْحَاجَاتِ, (A, K,) in [some of] the copies of the K, erroneously, عَلَى الْحَاجَاتِ, (A, TA,) means + A man who does not rise to perform needful affairs, (A, K,) and journeys (A, TA:) or who does not go forth to undertake them (Lth, TA.) — See also رَضَى, in three places.

رَضَى, applied to a man, i. q. مَرَضَى: (K;) i. e. Remaining stationary, and unimportant, (TA,) as also رَضَى. (K) — See also رَضَى. — Also + A portion, (K,) or large portion, (IDrd,) of تَرِيد [i. e. crumbled bread moistened with broth] (IDrd, K.) — See also رَضَى, with the unpointed ص.

رَضَى A mode, or manner, of lying upon the breast: (K) and Hqr p. 382: [see 1, first signification.] this is the primary meaning. (Har.) — And A place thereof. (Har ibid. [See again رَضَى, first signification.]) — See also رَضَى, in three places. — Also + A place of slaughter (مَقْل) of any party, or company of men, slain in one plot of ground: (Lth, Sgh, K;) erroneously written by Sgh in the TS رَضَى; but in the O correctly. (TA.) [And accord. to this TA, it seems to be also applied to + The party so slain.] — Also The body [of an animal] when lying upon the breast; particularly, of a hare, (A, K,) and of a lamb, (A, TA,) and of a she-goat; and so رَضَى. (TA.) Hence the saying, أَتَانَا بِرَضَى كَأَنَّهُ رَضَى أَزْب [He brought us crumbled bread moistened with broth resembling in size and shape the body of a hare lying upon its breast]. (A, K,\*)

رَضَى دَابَّةٌ ضَمِيَّةٌ الرَضَى A beast of which the traces of the place where it has been tied [and app. where it has lain] are large, or wide. (TA.)

رَضَى: see رَضَى.

ربط *see* رَبَضَ — Applied to a [skin such as is tanned] قَرْنَهُ †Great, or large; hardly, or not at all, to be lifted; so that it remains fixed, or so that it causes him who desires to lift it to remain fixed. (A, TA.) — Then, (A,) applied to a شَجَرَةٍ (شَجَرَةٍ), meaning †Great, or large, (A'Obeid, S, A, K,) and thick, (S,) and, accord to the K, wide, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. رُبَضٌ. (K.) — Applied to a chain (سَبَلَةٌ), †Large, or big, (S, K, TA,) and heavy, cleaving to him upon whom it is put — it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n. (TA.) — Applied to a coat of mail (جِرَد), †Large, or big: (A, TA.) or wide. (K.) — And, applied to a town (قَرْيَةٌ), †Populous, (Sgh, K, TA,) and large. (TA.)

رَبَضٌ Sheep, or goats, with their pastors, collected together in their lodging-places: (S, A, K;) as though it were a quasi-pl. n.; as also رُبَضَةٌ and رُبُضٌ: (TA:) and hence, (L, TA,) †the former of these two, †a company of men: (L, K:) and †the latter of them, [accord. to the K,] a herd of bulls, or cows, in their lodging-places: from the author of the book entitled *الغيات* [the former of these two, †a company of men: (L, K:) and †the latter of them, [accord. to the K,] a herd of bulls, or cows, in their lodging-places: from the author of the book entitled *الغيات* only: (K, TA:) but what this author says is, that رُبُضٌ signifies the lodging-places of bulls or cows [app. with the beasts in them]: and that the primary application of this word (رَبَضٌ) and رُبَضَةٌ is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also رَبَضٌ. — One says also, *ربض الله على ربيضا* [app. meaning: *May God send (lit. pour) upon him a fever that shall cleave to him like as an animal lying upon its breast cleaves to the ground*]. (TA.) — See also رَبَضٌ, last sentence.

رَبَضٌ: see the next paragraph, in two places.

رَبَضٌ Lying upon his breast; applied to a sheep or goat [&c.]; and so رُبُوضٌ applied to a hare; so too رَبَضٌ [but app. in an intensive or a frequentative sense] applied to a lion, as is also رَبَضٌ, and to a man lying on his adversary. (TA:) and [hence] رَبَضٌ is an appellation of the lion (K:) the pl. [of رَبَضٌ] is رُبُوضٌ and the phrase كَرْبِضَةُ الْغَنَمِ رَبُوضٌ, occurring in a trad., means *كافغير الربض* [Like the sheep, or goats, that are lying upon their breasts]. (TA.) It is said in a prov., *كَلْبٌ جَوَالٌ خَبْرٌ مِنْ رَبَضٍ أَوْ دَبْرٍ رَبَضٍ* [A dog that roams about is better than a lion lying upon his breast or that has laid himself down upon his breast]. (TA.) — [Hence, because of his cleaving to the ground,] †A sick man. (TA.) — [Hence also the phrase,] *رَبَضٌ عَلَى وَجْهِهِ* †The end of his nose is flat, and spreading upon his face. (A.) — (The rabazan is an appellation applied to *The Turks and the Abyssinians*. (K, TA.) Those are meant in the trad. of Mo'awiya, *لَا تَبْعُوا الرَّابِضِينَ*, i. e. *Rouse not ye against you the two* [peoples] that are remaining quiet as long as they do not pursue you: it is like another trad., in which it is said, *الرَّبُوضُ مَا تَرْكُضُهُ وَدَعُوا الْحَبَّةَ مَا تَرْكُضُوا الشَّرَّ مَا تَرْكُضُهُ* [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)

رَبَضٌ [as a subst. from رَبَضٌ, made so by the affix ة, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, *فَلَانٌ مَا تَقُوضُ رَبَضُهُ* [Such a one is so effective in his aim that his animal lying upon its breast does not rise]. (ISK, S, TA:) and in like manner, *رَبَضُهُ*: it is a prov. (TA.) — It is said in a trad., *مَا تَنْبُتُ لَهُ وَاحِدٌ مِنْ الرَّابِضَةِ* [And there is one and went to him one of the rabaze]: (Lth, A, TA) the *rabaze* means †certain angels who were sent down [from Paradise] with Adam, (Lth, A, K, TA,) who direct those that err from the right way (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth, A, TA.) and [so in the K, but correctly "or,"] the remainder of the *Beavers of Evenden* *حَبَلَةُ الْحَبَّةِ* [meaning those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds, which two are termed in the Kur 16 *الْمُتَكَلِّمِينَ*] whereof the earth will never be destitute. (S, K.) — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the رُبُوضَةُ will speak respecting the affairs of the community (T, TA:) the رُبُوضَةُ is the dim. of الرَّابِضَةُ (T, K, TA) signifying *The pastor of الربض* [q. v.]; (T, TA:) and means †the mean, contemptible man, (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, *الْقَاتِفُ* is erroneously put for *القَاتِفُ*]) or he explained it as meaning †the vitious, or wicked, who speaks respecting the affairs of the community: A'Obeid compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that the رُبُوضَةُ means the pastor of sheep or goats: some say that it means †he who abstains, or holds back, from seeking the means of arguing eminence, or nobility; and الرَّابِضَةُ signifies [the same, or] impotent to attain eminence: in this latter, the ة is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

رُبُوضَةٌ: see the next preceding paragraph.

رُبُوضٌ *عَصْفَرٌ* [Safflower, or bastard saffron]. (IAq, K.)

رَبَضٌ: see رَبَضٌ, last sentence, in two places.

رَبَضٌ: see رَبَضٌ, first sentence: — and the same in the last sentence.

رَبَضَةٌ: see رَبَضَةٌ.

ربط

1. رَبَطَ, (S, Mgh, &c.) aor. ر and ٤, (S, Mgh, K,) inf. n. رِبَاطٌ, (Mgh, TA.) *He tied, bound, or made fast*, (S, Mgh, Mgh, K,) a thing, (S, Mgh, K, TA,) and a beast: (Mgh, TA:) and in like manner *رَبَطْتُ* he tied, or bound, a beast with a rope, in order that he might not run away. (TA.) You say, *فَلَنْ يَرْبِطَ كَذَا رَأْسًا مِنَ الدَّوَابِّ* [Such a one ties so many head of beasts: or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., *أَخْرَجْتُ وَأَسْكَنْتُ قَارِيطًا*, or, accord. to one relation, *أَخْرَجْتُ*, i. e. *Thou hast found a generous horse, therefore do thou preserve him*; or, as some relate it, *قَارِيطٌ* relating to the duty of preservation. (TA.) See also 3. — *رَبَطَ عَلَيْهِ* †He held back, or drew back, from him, or it; as though he confined, and bound, himself: (TA, from a trad.) — *رَبَطَ جَانَهُ*, inf. n. رِبَاطَةٌ, †His heart became strong, and firm, and resolute, (K, TA,) so that he did not flee on the occasion of fear. (TA.) [In the CK, *رَبَطَ جَانَهُ*, which would be more properly rendered †He strengthened, or fortified, his heart.] — *رَبَطَ لِنَفْسِهِ الْأَمْرَ جَانًا* — *He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair.* (TA.) — *بَاصِرٌ رَبَطَ اللَّهُ عَلَى قَلْبِهِ* (Mgh, K) †God inspired him with patience. (Mgh, K.) Thus in the Kur [xviii. 13], *وَرَبَطْنَا عَلَى قُلُوبِهِمْ* (TA:) and we inspired them with patience: (Bd.) And in like manner in [viii. 11 and] xxviii. 9. (TA.)

3. *الرَّبَاطَةُ* signifies, (K, TA,) in its primary accotation, (TA,) *Two [hostile] parties tying of their horses, each at their frontier, and each in preparation for the other*: (K, TA:) and *رَبَاطٌ* and *مِرَابِطَةٌ* signify the same [as above]. (S, TA.) [You say, *رَبَطَ الرِّبَاطَانِ* *The two parties tied their horses at their respective frontiers, each in preparation for the other.*] And one says, with reference to horses, *رَبَطَ*, inf. n. رِبَاطٌ, as well as *رَبَطَ*, inf. n. مِرَابِطَةٌ. (Bd in viii. 32.) Hence, (Sgh, L, K,) *رَبَطَ* (Mgh, Mgh) inf. n. رِبَاطٌ (S, Mgh, Sgh, L, K) and *مِرَابِطَةٌ* (S, Mgh, Mgh, K,) *He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier* (S, Mgh, Sgh, L, K) of the enemy, (S, Mgh, K,) or over against the enemy. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) *رَبَطَ الْأَمْرَ* (TK), inf. n. رِبَاطٌ (AAF, K) and *مِرَابِطَةٌ* (TK), †He kept, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair (AAF, K, TK.) It is said in the Kur [ch. iii., last verse], *وَصَابِرُوا* *Be ye patient in endurance of what your religion requires, and vie ye in patience with your enemy, and persevere ye in fighting against your enemy*, (Mgh, TA,) and in tying the horses

[at the frontier]: (TA:) or the last of those verbs means *keep ye post, or remain ye, on, or at, the frontier [of the enemy]:* (Az, K:) or *to be ye mindful of the times of prayer* or *to apply yourselves constantly, perseveringly, or assiduously, to prayer:* (TA:) or *to wait ye for prayer after prayer*, the doing this being termed by the Prophet ربَّطَ (Az, K, TA:) which word, thus used, is an inf. n. of رَابَطْتُ; or, as some say, a simple subst., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَابَرٌ.]

8. نَرَابَطُ الْمَاءِ فِي مَكَانٍ كَذَا وَكَذَا. *The water remained in, or did not quit, or go forth from, such and such a place.* (TA.)

8: see 1, in three places. — ارْبَطَ فَرَسًا *He took a horse for the purpose of tying him, or keeping post, on the enemy's frontier.* (K, TA.) — [He, or it, became tied, bound, or made fast.] — ارْبَطَ إِلَى السَّلْلِ *He became caught, or entangled, in the rope.* (Lh.) — ارْتَبَطَ is also explained by AO and Ez-Zejjé as syn. with اِغْتَلَبَ. (TA.) [Thus, ارتبطه signifies He, or it, attached himself, or itself, or clung, or cleve, to him, or it: (see a citation from Lebeed, voce بَغَضَ) and app. also to he loved him.]

رَبَاطٌ *A thing with which one ties, binds, or makes fast.* (S, Mgh, K.) a skin, (S, Mgh,) and a beast, (S,) &c., (S, Mgh:) a rope with which a beast is tied: (Mgh:) pl. رِبَاطٌ (S, Mgh, K) and رَبَاطٌ (S, TA:) the latter a contraction of the former: (TA.) and مَرْبُوطٌ and مَرْبُوطَةٌ also signify a thing with which a beast is tied. (K.) It is said in a prov., إِنَّ دَبْعَ عَيْرٍ مَقْبَرٌ فِي الرِّبَاطِ, [If an ass is gone away, an ass is tied to the cord]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3.] — [Hence,] used by the vulgar in the sense of اِجْدَادٌ, meaning *to find of fascination by which enchantresses withhold their husbands from other women.* (TA in art. اِجْدَادٌ.) — اِجْدَادٌ *A snare for catching game.* (S, Mgh.) You say, قَطَعَ الظَّبْيُ الرِّبَاطَ [The gazelle rent his snare]. (S.) — *The heart.* (K:) as though the body were tied thereby. (TA.) Hence, (TA in art. قَرَضَ) *He died:* (M and K in that art.) or *he was at the point of death.* (K in that art.) *جَاءَ فَرَسٌ وَقَدْ قَرَضَ رَبَاطَهُ* *Such a one came having turned away, or back, harassed, distressed, or fatigued,* (S, TA, and Az and Az in art. قَرَضَ) and *at the point of death:* (AZ, Az:) or *harassed, or distressed, by thirst, or by fatigue:* (A in art. قَرَضَ) or *in a state of intense thirst and hunger.* (M in that art.) — *The spirit* as in the saying of El-'Ajjaj, describing a wild bull,

قِيَاتٌ وَفَوْ قَايَتِ الرِّبَاطِ

[And he passed the night firm in spirit]. (TA.) — See also رَبَاطٌ, (of which it is a pl., or pl. pl.) in three places. — *A single building of those which are called رِبَاطَاتٌ.* (S, K:) [a public building for the accommodation of travellers and

their beasts; (see رَبَّطَ) an application well known, and mentioned in the TK:] a religious house, or house inhabited by devotees; a dwelling for Sufees, (El-Mukrezev's "Khutat," n. 427;) [a hospice, or an asylum for poor Muslim students and others, like رَاوِنَةٌ,] a building for the poor. in this sense post-classical pl., accord. to analogy, رِبَاطَاتٌ and رِبَاطٌ. (Mgh.)

مَرْبُوطٌ *Tied, bound, or made fast; as also مَرْبُوطٌ* (K, TA:) applied to a horse, (Mgh,) or similar beast (دَابَّةٌ), as also مَرْبُوطَةٌ (TA:) applied to the former, i. e. مَرْبُوطٌ (Mgh;) or مَا يَرْبُطُ [which may perhaps signify the same, but more probably, taken to be tied, or for keeping post, on the enemy's frontier]; (S;) and [in like manner] رِبَاطٌ, applied to the latter, i. e. ارْبَطَ (K.) and رِبَاطٌ applied to a horse also signifies tied and fed in the court of a house (TA:) pl. رِبَاطٌ (TA) and رِبَاطَاتٌ (Mgh,) or the latter is a pl. pl., being pl. of رِبَاطٌ. (TA.)

وَمِنْ رِبَاطِ الْحَبْلِ *Of horses that are tied;* (Bd, Mgh;) رِبَاطٌ being of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ, or an inf. n. used as a subst., being an inf. n. of رَبَطَ in the sense of رَابَطَ (Bd,) or it is an inf. n. of رَابَطَ, and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ham p. 222;) or pl. of رِبَاطٌ. (Bd, Mgh.) or it means *of mares:* (Fr, TA:) and رِبَاطٌ signifies *horses, five thereof, and upwards.* (S, K:) or *horses, themselves, that are taken to be tied, or for keeping post, on the enemy's frontier.* (L.) And you say, لَعَلَّانِ رِبَاطًا *Such a one has a stud constituting the source of his horses, like as you say تَلَدًا.* (S.)

رَابِطَةٌ, also, applied to horses, signifies *Tied in a town or country or the like* occurring in a trail, in which it is said that upon every horse shall be levied a decatur; but upon the رَابِطَةُ, nothing: properly meaning, in this case, رَابِطَةٌ; being like رَابِطَةٌ in the phrase عَيْشَةُ رَابِطَةٍ. (Mgh.) — See also رَابِطٌ. — Also, and

رَابِطٌ *A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things.* (K, TA.) [In the L and TA, رَابِطٌ is also explained, as on the authority of Ez-Zejjé, as signifying الذَّاهِبُ; but this I think a mistranscription, for الرَّاهِبُ.] — *Unripe dates soaked [in water]:* (S, K:) or *fresh ripe dates soaked with water*, also called مَنَقُوشٌ (Sgh, TA in art. نَقَشَ) or *dried dates* (A'Obeyd, IF, A, K) put into jars (جَرَارٌ), (A'Obeyd, A,) and having water poured upon them, (A'Obeyd, IF, K,) or moistened with water, in order that they may become like fresh ripe dates: (A:) but perhaps this is an adventitious term: (IF:) some say that it is رَبِيدٌ, and not original. (TA.)

رَبَّاطٌ *One who ties bow-strings.* (TA.)

رَابِطٌ [act. part. n. of 1]. — خَلَفَ فَلَانٌ بِرَابِطٍ

شَيْئًا *Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy; or keeping post].* (S.)

يَبْدُرُ كَذَا رَابِطَةً مِنَ الْخَيْلِ *[In such a town, or country, or the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier: or it may perhaps mean, a number of horses tied: see رَبِطَةٌ.]* (S.) رَبِطَةٌ also signifies *A company of warriors; or of men preparing against an enemy:* (Mgh:) or *a company of men having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier*, and in like manner [its pl.] مَرْبِاطَاتٌ, *a company of horsemen having their horses tied &c.* (TA.)

فَلَانٌ رَابِطُ الْجَائِسِ — رِبَاطٌ *Such a one is strong in heart.* (S.) or *courageous.* (K:) as though he tied himself from flight, (S, TA,) and restrained himself by his boldness and courage. (TA.) — رِبَاطٌ *A spirit [still attached to the body, and consequently not doomed, but] having ample power, or liberty, [and] capable of good; syn. وَاسِعٌ أَرَبِيٌّ.* (K.) An Arab is related by IAgar to have said, وَالْجِلْدُ بَارِدٌ وَالنَّفْسُ وَالْهَرَبُ أَغْنَى لِي *O Gail, forgive me while the skin is cool, not heated by fever, and the spirit is yet attached to my body, and is at liberty, and capable of good, and the volumes in which my actions are registered are still expanded, and repentance is accepted]: he meant thereby, while he was in health; before death.* (TA.) — See also رَبِطٌ, in two places.

رَابِطَةٌ [fem. of رَابِطٌ. — Also] *A tie, or connection, of any kind; syn. عُلُقَةٌ [q. v.].* — وَصْلَةٌ. (TA.) [This meaning of رَابِطَةٌ is well known, though omitted in the S and K &c. — Hence, + The copula in a proposition]

مَرْبُوطٌ (S, Mgh, K) and مَرْبُوطٌ (S, K,) the former used by him who says رَابِطٌ, and the latter by him who says رَابِطٌ, (IB.) *The place where a thing, (S,) or where a beast, (Mgh, K,) is tied, bound, or made fast.* (S, Mgh, K:) a stable. pl. مَرْبَاطٌ. (Har p. 33.) You say, لَيْسَ لَهُ مَرْبُوطٌ عَنَزٌ [It has not so much as, or even, a place where a she-goat is tied]. (S.) Ench is a noun of place used in a definite manner; so that you may not say, مَسَاكُ الثَّرِيَّا لَكَ مَرْبُوطٌ مَرْبُوطٌ الْعَرَبِ (TA: [in which, however, the word مَسَاكُ has been inadvertently omitted.]) — [Also] *A place where soldiers tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier; as also مَرْبَاطٌ.* You say, مَرْبَاطَاتِهِمْ *The warriors are in their places where they tie their horses at the frontier in preparation for the enemy, or where they keep post on the frontier.* (TA.)

رِبَاطٌ: see مَرْبُوطٌ

مَرْبُوطَةٌ: see رِبَاطٌ — Also *A slender plaited thing which is bound over the pad (خَيْطَةٌ), for*

which, in the copies of the *K*, we find erroneously substituted *خَسْبَةٌ*, TA,) of the *رَحْل* [or camel's saddle] (*K*,<sup>+</sup> TA.)

رَبَّطُ, and its fem , with ة : see رَبَّطُ.

مُرَابِطٌ: pl. مُرَابِطَاتٌ: see مُرَبِّطٌ, in two places.

رَابِطٌ : see مُرَابِطَةٌ

هُوَ مُرْتَبِطٌ كَذَا وَكَذَا مِنَ الْحَيْلِ *He takes, or is taking, such and such [a number] of horses for the purpose of tying them, or keeping post, on the enemy's frontier. (TA.)*

مَاءٌ مَرَابُطٌ † *Water remaining in a place, not quitting it, or not going forth from it.* (Esh-Sheybānee,\* S,<sup>†</sup> K,<sup>‡</sup> TA.)

رابع

1. رُبِعٌ, aor.  $\dot{c}$  and  $\dot{d}$  and  $\dot{z}$ , (Mḡb, K̲, ) inf. n. رُبِعَ, (T.A.) *He took the fourth part of their property, or possessions.* (Mḡb, K̲, ) And (so in the K̲, but in the Mḡb "or,") رُبِعْمِ, (S, Sḡh, Mḡb, K̲, ) nor.  $\dot{c}$  (S, Sḡh, Mḡb) and  $\dot{d}$  and  $\dot{z}$ , (Sḡh, Mḡb) not, as is implied in the K̲,  $\dot{z}$  only, (T.A.) [or rather, not  $\dot{z}$  only], inf. n. as above, and رُبَاعَةً [most probably رُبَاعَةً] also, (L.) *He took the fourth part of their spoil:* (S, Sḡh, Mḡb, K̲, ) e. g. of the spoil of an army: this was done in the Time of Ignorance, but El-Islām reduced it to a fifth part; (K̲;) as is declared in the K̲ar viii. 42. (T.A.) It is said in a trad., أَتَرَأَيْتَ رُبْعَ وَتَدَسَّعَ (S, TA, ) mentioned [and explained] in art. دَسَعَ, q. v.: the meaning [intended] is, *Did I not make thee an obeyed chief?* (T.A.) — And رُبْعِي, (S, Sḡh, Mḡb, ) رُبْعَ النَّفَاةِ (K̲, ) aor.  $\dot{c}$  (S, Sḡh, Mḡb, K̲, ) and  $\dot{d}$  and  $\dot{z}$ , (Sḡh, Mḡb, K̲, ) [inf. n., app., رُبِعَ] *He became the fourth of them;* (S, Sḡh, Mḡb; ) or, *the fourth of the three:* (T.A.; ) or he made the three to be four [by adding to them] himself. (K̲.) And رُبْعِي also signifies *He made them, by adding himself to them, forty:* or, *four and forty.* (K̲. \*TA.) And *He made them (namely thirteen) to be fourteen.* (T in art. ثَلَاث.) رُبْعُهُ, aor.  $\dot{c}$ , (S, K̲, ) inf. n. رُبِعَ, (T.A.) *He twisted it* (namely a bow-string, S, TA, ) and a rope, or cord, K̲, TA) *of four twists, or strands.* (S, K̲, ) = رُبْعَتِ الْإِبِلَ (S, K̲, ) aor.  $\dot{c}$ , inf. n. رُبِعَ, (T.A.) i. q. وَرَبَّتِ الْوَبْعُ (S, K̲, ) i. e. *The camels, having been kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, came to the water on the fourth day [counting the day of the next preceding watering as the first].* (K̲.) [See رُبْعٌ, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, رَبْعَتِ الْوَبْعُ: see 4. (T.A.) — رَبْعَتِ عَلَيْهِ (S, Mḡb, K̲, ) aor.  $\dot{c}$ , inf. n. رُبِعَ; (Mḡb; ) and رُبِعَتْ عَلَيْهِ (S, Mḡb, K̲, ) and رُبِعْتُهُ, but not رُبِعْتُهُ; (IAqr; ) or the phrase used by the Arabs is عَلَيْهِ الرَّبْعُ: (Az, TA: ) *The*  
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fever seized him on one day and left him two days and then came again on the fourth day [counting the day of the next preceding fit as the first], (S, M<sup>ab</sup>, K,) and so on (M<sup>ab</sup>). And رَجَعَ, and رَجَعُ, (S, K,) and رَجَعٌ is said to be also used in the same sense, (TA,) *He had, or was seized by, a quartan fever; a fever of the kind described above.* (S, K, TA.) — رَجَعٌ said of a horse, *He came fourth in the race.* (T, M, L, all in art. تَلَّتْ.) — رَجَعٌ, said of a man, also signifies *He was hit, or hurt, in the رِجَاعُ*, meaning regions, of his head (TA.) — رَجَعَتِ الْمَطَرُ الْأَرْضَ (TA.) [The rain watered the earth and made it to produce herbage: see رَجَعَ] (TA) And رَجَعَتِ الْأَرْضُ The land was watered by the rain in the season called رَجَس. (S.) And رَجَعُوا They were rained upon by the rain of the season called رَجَس. (K, TA.); similar to قَيْطُوا and صَبَّوْا. (TA in art. قَيْطَ:) and in like manner, رَجَعَتِ الْإِبِلُ The camels were rained upon by that rain: and رَجَعٌ may be an inf. n. thereof. (Ham p. 425.) — Hence, رَجَعَتِ الْمَطَرُ الْفَرَسَ the phrase, رَجَعَتِ الْفَرَسُ i. e. from رَجَعَتِ الْمَطَرُ الْأَرْضَ, the phrase, رَجَعَتِ الْفَرَسُ عَلَى قَوَائِمِهِ The horse ate in his legs. (TA.) — And [hence also, رَجَعَهُ اللَّهُ God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarrassment or difficulty, or from a state of perdition or destruction. (TA.) — رَجَعُ الرَّبِيعِ aor. ٢, inf. n. رَجَعُ. The [season called] رَجَس commenced. (TA.) — رَجَعٌ بِالْمَكَانِ (K, TA.) aor. ٢, inf. n. رَجَعٌ, (TA.) in its primary acceptation, signifies *He remained, abode, or dwelt, in the place in the [season called] رَجَس*; (TA.); as also رَجَعٌ يَدُ (S, K). — And hence, (TA.) *He remained, abode, or dwelt, in the place, (K, TA.) in any circumstances, and at any time; (TA.): he took it as his home. (K.)* — Also *He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage.* (K, TA.) — رَجَعَتِ الْإِبِلُ (K,) aor. ٢, inf. n. رَجَعٌ, (TA.) *The camels fed by themselves in the pasturage, and ate as they pleased and drank.* (K.) [Another meaning of this phrase has been mentioned before.] — رَجَعُ نَبِي الْمَاءِ — *He (a man, TA) acted according to his own opinion or judgment, or did what he judged fit with respect to the water.* (K.) — رَجَعٌ (K,) aor. ٢, inf. n. رَجَعٌ, (TA.) said of a man, also signifies *He had, or obtained, abundance of herbage (K, TA) [arising] from the [season, or rain, called] رَجَس.* (TA.) — Also, [app from رَجَعٌ بِالْمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. ٢, + *He (a man, Isk, S) paused, (Isk, S, K,) and acted, or behaved, with deliberation or in a leisurely manner, (K,) and withheld himself* (Isk, S, K) And [hence,] رَجَعٌ عَلَيْهِ (K,) inf. n. رَجَعٌ, (TA.) + *He was affectionate, or pitiful, or compassionate, towards him: (K.) or he acted gently towards him. (TA.)* — رَجَعٌ عَنْهُ (K,) inf. n. رَجَعٌ, (TA.) + *He restrained himself, refrained, abstained, or desisted, from it. (K.)*

The phrases اَرَبَعَ عَلَى طَلْعِكَ وَاَرْبَعٌ عَلَى نَفْسِكَ (S, K) are from رَبَعَ in the sense of "he paused," &c., (S, K), as explained by JSK, (S,) [or in one of the senses following that.] meaning † Deal thou gently with thyself; moderate thyself; restrain thyself. (S, TA.) or behave thou with deliberation, or in a leisurely manner: or the second of these phrases may mean containe thou notwithstanding thy slight lameness: or it may be from الْحَجْرُ رَبَّعَ [q. v. infn.] meaning take thou it, or reach it, notwithstanding thy slight lameness. (TA.) The phrase اَرَبَّتْ عَلَى نَفْسِكَ وَاَرْبَتْ in the trad. of Subey'uh El-Aalamceyeh, accord. to two different relations, adverbs of two interpretations: one is, † Pause thou, and wait for the completion of the عِدَّة [q. v.] of decess; and this is accord. To the persuasion of those who say that her عِدَّة is the more remote of the two periods, which is the persuation of 'Alee and I 'Ab: the second is, from الرَّجُلُ رَبَّعَ signifying "the man had, or obtained, abundances of herbage," and the meaning is, † relieve thou thyself, and release thyself from the strictness of the عِدَّة, and the evil of thy condition; and this is accord. to the persuasion of those who hold that her عِدَّة is the nearer of the two periods; and hence 'Omar said, "If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry." (TA.) It is also said, in another trad., لَا يَرْبِعُ عَلَى طَلْعِكَ مَنْ، i. e. He will not restrain himself, and be patient with thee, whom thy case does not grieve (TA.) And it is said in a prov., سَدَّتْ أَمْرًا حَدِيثَيْنِ فَإِنْ أَبَتْ تَارِبْتَ، i. e. She kept thou a woman twice; and if she refuse, abstain thou: or, accord. to one relation, it is † يَرْبُعُ †; and accord. to another, قَارِبَةٌ، i. e., then add; for she is very weak in understanding; if she understand not, then make thou the two species to be four: Abou-Sa'eed says، فَإِنْ لَمْ تَهْتَمَّرْ بِدَلِّ الْإِرْبَةِ قَالَهُنَّ، i. e., [and if she understand not after the four, then] the stick [is to be used; or, then use thou the stick]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also، رُبِعْتُ عَلَى غَيْلٍ فَلَنْ وَكَسَرَ فِيهَا بِنَاعَةً، inf n. ربعةً [app.] She behaved in a gentle and coaming manner so as to get the better of the reason, or understanding, of such a one, and he sold his houses one after another to expend upon her:] i. e., he expended upon her all that he possessed, so that he sold his dwellings. (TA. [The و before كَسَرَ is not in the TA; but us it seems to have been dropped by inadvertency, I have supplied it.]) رَبَّعَ الْفَصِيلَ The young camel rodeaned his stepping, and ran; as also اَرَبَعَ. (TA.) = اَرَبَعَ (S, K). aor. ر، inf n. رَبَّعَ (TA): اَرَبَّتْ؛ (S); He raised, or lifted, the stone, (S, K, TA.) with the hand; (K, TA.) or carried it; (TA.); for trial of strength. (K.) It is said in a trad., مَرَّبَقُمُ يَرْبَعُونَ حَجَرًا، [He passed by a company of men raising, &c., a stone]; and يَرْبَعُونَ [signifies the same]; (S;) and يَرْبَعُونَ. (Z, TA.) رَبَّعَ الْحِمْلَ (S, K). aor. ر، inf n.

ربيع (TA.) *He put the [staff, or small staff, called] مَرْبَعَةٌ beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it, (S, K,) with the help of his companion, (K,) upon the camel, (S,) or upon the beast. (K) [See also 3.]* رُبِعَ رُبْعُهُ *He (a man) approved his life; was satisfied, or content, with it. (TA.)*

2. رُبِعَهُ, inf. n. تَرْبِيعٌ, *He made it four. (Esh-Sheybānī, K voce وَجَدَهُ.)* — *He made it (a thing) مَرْبِعٌ, (S, K, i) a. he made it to have four portions [or sides or faces or angles &c.]: or he made it of the form of a thing having four legs; or of the form of a quadruped. (TA.)* ثَلَاثٌ مَرْبُوعٌ *Such a one counts three Khaleefahs, [namely, Abū-Bakr and 'Omar and 'Uthmān,] and [does not count a fourth, i. e.,] rejects [‘Alī], the fourth. (TA in art. ثَلَاثٌ.)* *She brought forth her fourth offspring. (TA in art. بَكَرَ.)* رُبِعَ رُبْعُهُ *He remained four nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّحَ.)* — سَبَّحَ تَرْبِيعٌ *[The watering of seed-produce on the fourth day, counting the day of the next preceding watering as the first:] the watering of seed-produce that is [next] after the ثَلَاثُ. (TA.) [You say, رُبِعَ الزَّرْعُ He watered the seed-produce on the fourth day, &c.]*

3. اسْتَأْجَرَ مَرْبَعَةً (Ks, S, K,) and رُبْعًا (K,) *[He bargained with him for work, or he hired him, or took him as a hireling, by, or for, the season called رُبْعٌ, is from الرُّبْعُ, (K,) like مَشَاهِرَةٌ (Ks, S, K) from التَّشْرِيبُ, (K,) and مُضَابِقَةٌ (Ks, S, TA) from الضَّيْفُ, &c. (TA.)]* — مَرْبَعَةٌ also signifies *The taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a [staff, or small staff, such as is called] مَرْبَعَةٌ. (S, \*K, \*TA.)* You say, رُبِعَهُ *He took hold of his hand &c. (LApr.) [See also 1; last signification but one.]*

4. اَرْبِعَ الْقَوْمَ *The party of men (three in number, Mḡb) became four: (S, Mḡb, K: [but in the last of these, mentioned after another signification with which it is connected by the conjunction وَ] or, became forty. (TA.)* — اَرْبَعَتْ اَرْبَعَةً, and اَرْبَعُ, and اَرْبَعَةٌ, and عَلَيْهِ الْحَبَى رُبِعَتْ اَرْبَعًا, [which is from اَرْبَعٌ, in three places; and رُبِعَ, in two places.] occurring in a trad., [Come ye every third day, and every fourth day, counting the day of the next preceding visit as the first, in visiting the sick; or, which is the same, leave ye him one day, and leave ye him two days, and come to him on the third day, in visiting the sick; unless he be overcome [by his sickness]: (S, TA:) this is [in like manner] from the watering of camels termed رُبْعٌ. (TA.)] You say also, رُبِعَ اَرْبَعُ النُّبَيْضِ *He omitted visiting the sick man two days, and came to him on the third; (O, K:) or, as in the L, and in [some of] the copies of the*

S, on the fourth [if counting the day of the next preceding visit as the first]. (TA.) — [Hence also,] اَرْبِعَ عَلَيْهِ السَّائِلُ *The asker, or beggar, asked, or begged, then went away, and then returned. (Ibn-'Abbād, Sgh, K, \*.)* — And اَرْبِعَ بِالْمَرْءِ *He returned to the enjoyment of the woman without langour: (L:)* or اَرْبِعَ alone, said of a man, multum covit (Ibn-'Abbād, K.) — And اَرْبِعَ الْاِبِلَ بِالْوَرْدِ (O, K,) i. e. اَرْبِعَتْ الْاِبِلُ بِالْوَرْدِ, (TA.) *The camels quickly returned to watering, (O, K, TA,) so that they came to water without any appointed time: (TA:) mentioned by A'Obeyd as written with the pointed غ, which is a mis-transcription. (I, TA.)* — And اَرْبِعَ سَائِلٌ of the water of a well, *It [returned quickly so that it] became abundant, or copious. (K.)* — سَائِلٌ of a man, it also signifies رُبْعًا رُبْعًا [meaning] *He was, or became, one whose camels came in the state in which they are termed رُبُوعٌ [i. e. being watered on the fourth day, counting the day of the next preceding watering as the first: whence, likewise, what next follows]. (TA.)* — اَرْبِعَ الْاِبِلَ *He watered the camels in the manner termed رُبْعًا [i. e. on the fourth day, counting the day of the next preceding watering as the first]. (TA.)* — This last phrase, also, (K,) or اَرْبِعَ الْاِبِلَ عَلَى الْمَاءِ, (As,) signifies *He sent and left the camels to go to the water whenever they pleased. (As, K, \*)* [Another signification of the verb thus applied will be found below.] — اَرْبِعَ (inf. n. اَرْبَاعٌ, S, Mḡb) *He (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) became what is termed رُبْعٌ, i. e., he shed the tooth called رُبْعِيَّةٌ: (S, Mḡb, K:) it is when they do this that the camel and the horse begin to be strong. (TA.)* — اَرْبِعَ الْقَوْمَ *The people, or company of men, entered the [season called] رُبْعٌ. (S, K:)* or [app. a mistake for “and”] it has the first of the significations mentioned in this paragraph. (K.) — And (so in the S, but in the K “or”) *The people, or company of men, remained in the place where they had alighted and taken up their abode in the [season called] رُبْعٌ, abstaining from seeking after herbage; (S, K, TA:) the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage. (TA.)* [See also رُبْعٌ رُبْعًا. — And *The people, or company of men, came to, or arrived at, land of seed-produce and fruitfulness, and water. (TA.)* — اَرْبِعَ الْغَيْثُ *The rain caused the [herbage called] رُبْعٌ to grow: (TA:) or the rain confined the people in their رُبْعٌ [or dwellings] by reason of its abundance. (Mḡb.)* — اَرْبِعَ الْأَرْضَ *The earth, or land, produced herbage. (Mḡb in art. جَد.)* — اَرْبِعَ said of a man, *He had offspring born to him in the prime of his manhood: (S, TA:) this being likened to the [season called] رُبْعٌ. (TA.)* — رُبِعَ اَرْبِعَ اِبِلُهُ بِمَكَانٍ كَذَا *He pastured his camels in the [season called] رُبْعٌ in such a place. (S.)* — اَرْبِعَتِ السَّائِقَةُ *The she-camel's womb was, or*

became, closed, (اِسْتَعْلَقَتْ رَحِمَهَا) so that it did not admit the seminal fluid; (Lih, K;) [perhaps because this commonly takes place in the season called رُبْعٌ, meaning either the spring or the season called الْكَلَّا رُبْعٌ; the usual season of the coupling of camels being winter:] as also اَرْبِعَتْ. (TA.) — اَرْبِعَ كَبًا بِالْقَلَامِ *He made an abominable request to her, mentioned in the T in art. عَمِرَ; (TA:) meaning فِي الدُّنْيَا رُبْعًا. (TA in art. عَمِرَ.)* — See also a prov. mentioned in the latter part of the first paragraph

5. تَرَبَّعَ فِي جُلُوسِهِ (S, K) [He crossed his legs in his sitting. i. e. he sat cross-legged; because a person who does so puts himself in such a posture as to occupy nearly a square space:] contr. of اَتَبَّعَ اَمِلَ جُنًا. (K.) — تَرَبَّعَ said of a camel, (S, K,) and of a horse, (TA,) *He ate the [herbage called] رُبْعٌ. (S, K, TA,) and in consequence became brisk, lively, or sprightly, (TA,) and fat; (K, TA:) and اَرْبِعَ signifies the same: (S, K:) or تَرَبَّعُوا و اَرْبِعُوا signify they lighted on, or found, [herbage called] رُبْعٌ: or they lighted on it, or found it, and remained among it: and تَرَبَّعَتِ الْاِبِلُ بِمَكَانٍ كَذَا *The camels remained, or abode, in such a place. (TA.)* You say also, تَرَبَّعْنَا فِي الْحَزْنِ وَالضَّيَالِ *We pastured upon the herbs, or leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand. (TA.)* — تَرَبَّعَتْ *The palm-trees had their fruit cut off: (TA, and in some copies of the K:)* [because this is done in the autumn, which is called الرُّبْعُ.] — See also 1, near the end of the paragraph. — [Hence,] تَرَبَّعَتِ السَّائِقَةُ سَائِقًا قَوِيًّا *The she-camel carried a tall hump. (K.)**

6. تَرَابَعُوا حَجْرًا [They rival, one with another, in lifting a stone, for trial of strength: see رُبْعُ الْحَجَرِ. (TA in art. حَجَرُ.)]

7. اَرْبِعَ *He (a camel) beat [the ground] with all his legs, in going along; (S:) and went quickly. (TA.)* — See also 1, near the end of the paragraph. — *He (a man) was of middling stature, neither tall nor short. (S.)* — See also اَبْكَانَ رُبْعًا — and see 5, in two places: — and 4, near the end of the paragraph: — see also رُبْعُ الْحَجَرِ, in two places, near the end of 1. — اَرْبِعَ اَمْرُ الْقَوْمِ *He looked for, expected, or awaited, his being made commander, or lord, over the people, or party of men. (TA.)*

10. اِسْتَرْبِعَهُ *He had power, or ability, for it, to do it, or to bear or endure it: (LApr:) from اِسْتَرْبِعَ. (TA.)* — [Hence also,] رُبْعُ الْحَجَرِ of a camel, *He was, or became, strong, [lively] for journeying. (Isk, K.)* — It (sand) became heaped up. (AZ, K.) — It (dust) rose; or rose high. (AZ, K.)

رُبْعٌ *A place where people remain, abide, or dwell, in the [season called] رُبْعٌ. (K, TA:) as also رُبْعٌ, (S, Mḡb, K,) and رُبْعٌ, (K, TA:)*







which is with the Persians the ربيع, on the fifth of آذار [March O. S.]; and the قيط which is with the Persians the صيف, on the fourth of حزيران [June O. S.] and Abou-Yahya adds, the ربيع of the people of El-'Irák agrees with the ربيع of the Persians, which is after the شتاء [or winter], and which is the season of the flowers, or roses, and is the most temperate of the seasons: the people of El-'Irák, he says, have rain in all the winter, and have abundance of herbage in the خريف, which the Arabs call الأول ربيع: and Az says, the quarter of the خريف is called خريف because the fruits are gathered therein; and the Arabs call it ربيع because the first rain [which is called النسي] falls therein (TA.) The pl. of

ربيع أربعة [a pl. of pauc.]; ربيعاً [a pl. of mult.]; (S, Mgh, K) and ربايع (AHn, K), or the first of these is pl. of ربيع (Fr, Yaakoob, S, Mgh, K) and of the ربيع of the months; (Fr, Mgh); but the second is pl. of ربيع in the sense of جردول to be explained below. (Fr, Yaakoob, S, Mgh, K.) Hence the phrase in a supplication, mentioned in a trad., اَللّٰهُمَّ اجْعَلْ ربيعَ قَلْبِي [O God, make Thou the Kura'n to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA.) أبو الربيع The

هذند [or hoopoe]; (K,) because it appears with the [season called] ربيع. (TA.) [See also, respecting the seasons &c, the word زَمَنٌ] — Also The rain in the [season called] ربيع [us meaning the half-year commencing at the autumnal equinox, (which includes what is really the spring of Arabia, called "the rabecq of the herbage,") accord to a statement of AHn cited above, and accord. to what is stated on the authority of AZ voc ثَوْبٌ] (S, K) or [only, accord to some,] the rain which is after the وَصْبِي, and after which is [that called] the صَيْف, and then the خَبِير; or, accord. to AHn, rain whenever it comes: Az says, I have heard the Arabs call thus the first rain falling upon the earth in the days of the خريف [or autumn]: (TA:) the pl. [of pauc.] is أربعة and [of mult.] ربايع. (AHn, TA.) [See also, respecting the rains, the زَمَنٌ. — Also Herbage, green herbage which the beasts eat; (TA:) [properly] the herbage that is produced by the first rain in the quarter which is called the ربيع, and which is commonly called the خريف

[or autumn], (Mgh in art. زَمَن) [continuing its growth during the winter-quarter, which is also called the ربيع, and which includes, as stated above, what is really the spring of Arabia, called "the rabecq of the herbage," whenever, as AHn says, the herbage attains to its last stage: it seems generally to mean the spring-herbage, which is earlier or later in different latitudes:] pl. أربعة. (TA.) [Hence,] a poet says,

يَدَاكَ يَدَ ربيعِ السَّاسِ مِيبَا

وَفِي الْأُخْرِى الشُّبُورِ مِنَ الْحَرَامِ

meaning † [Thy two hands are such that] one hand has in it the means of the plentiful subsistence of mankind, [and in the other are the sacred months, 1. e.] in the other is [that which causes] security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable. (TA.) [Compare Proverbs iii. 16.] — Also † A rivulet, or streamlet, (Mgh, K); i. q. جردول: (S, Mgh, K) or i. q. نَهْرٌ (Mgh) or نَهْرٌ صَغِيرٌ (Har p. 402.) † A rivulet, or streamlet, that runs to palm-trees: and ربيع السَّاسِ, a subst prefixed to its epithet, occurring in a trad., † the river [or rivulet] that waters seed-produce: (TA:) pl. أربعة (Fr, Yaakoob, S, Mgh, K) and ربايع (TA.) A poet says, describing one drinking much,

فَوْهَ ربيعٍ وَهَنَهُ قَدَحٌ

† His mouth is a river [and his hand is a bowl] (TA.) — Also A share, or portion, of water for [irrigating] land, (IDrd, K, TA,) whatever it be or, as some say, a share, or portion, thereof for the quarter of a day or night; but this is not of valid authority. (TA.) You say, فلان من هذا ربيعاً (K, TA,) or, as in some copies of the K, ربي, instead of ربي, i. e. To such a one belongs a share, or portion, of this water [for irrigating land]. (TA.) — The dim. of ربيع is ربيع (Mgh.)

ربيع: see ربايع: and see also ربايع, last sentence.

رباعة: see ربعة, in two places.

رباعة. see ربعة, in four places. — It also signifies A kind of حِجَالَة [meaning obligation, or responsibility, that must be discharged, or performed, taken upon himself by a person for others; and here, particularly, such as is taken upon himself by the head, or chief, of a people]. (S, K.) You say, هو على رباعة قومهِ, [properly He is over the affairs of his people, as indicated above, voc ربعة, last sentence,] meaning He is the head, or chief, of his people (TA.) Abu-l-Kásim El-Ishbáhúse says, رباعة is metaphorically used to signify † The being a head, or chief; or the office of head, or chief; in consideration of the taking of the مَرْبَاع [or fourth part of the spoil, which was the share of the chief]: and hence one says, لَا يَغْيُرُ رَبَاعَةَ الْقَوْمِ غَيْرُ فُلَانٍ [None will act vigorously in the office of head, or chief, of the people, except such a one]. (TA.)

ربعة A stone that is raised, or lifted, (S, K, TA,) for trial of strength: (K, TA:) applied only to a stone. (Az, TA.) — A helmet of iron (Lth, S, K.) — A meadow; or a garden; syn. روضة. (IApr, K.) — A leathern water-bag, such as is called مَزَادَة. (K.) — A kind of receptacle for perfume and the like; syn. عَجْدَة. q. v. (K.)

رباعي A boy four spans (أَشْبَار) in height. (S and Mgh voce خَبَاسِي q. v.) It is also applied to a camel, like سباعي; [app. meaning Four cubits in height:] fem. with ة. (TA in art. سبع.) —

[Also A word composed of four letters, radical only, or radical and augmentative.]

رباعة The tooth that is between the تَبَنَة [or central incisor] and the نَاب; (S, Mgh, K;) i. e. each of the four teeth which are next to the نَاب, (Mgh, TA,) pertaining to man and to others: (TA:) pl. ربايعات: (S, Mgh, Mgh, K;) a man has, above, [two teeth called] ربايعان, and [two called] ربايعان, after them, and [two called] ربايعان, and [two called] ربايعان, and six ربايعان, on each side [three], and [two teeth called] ربايعان; and the like below. (Ag, TA:) and the solid-hoofed animal has, after the نَابِيَا, four ربايعات, and four ربايعات, and four ربايعات, and eight ربايعات. (AZ, TA.) — Also fem. of ربايع [q. v.] (S, K.)

رباع One who often buys, or sells, ربايع, meaning houses, or places of abode. (IApr, K.)

رباع [act. part. n. of ربايع]. — The chief who used to take the fourth part of the spoil, in the Time of Ignorance. (Ham p. 336.) — هو ربايع He is [the fourth of four, or] one of four. أربعة He is [the fourth of four, or] one of four. (TA.) — ربايعَة عَشْرَة and ربايع عَشْرَة, the former masc. and the latter fem., meaning Fourteenth, are subject to the same rules as عَشْرَة and its fem., expl. in art. ثلث, q. v. — ربايع ربايع [Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first: pl. of ربايعَة]: from ربايعَة, meaning ربايعَة, and ربايعَة (S, K.)

In like manner, also, ربايع is applied, metaphorically, to birds of the kind called ربايع, an epithet denoting their coming to water, by El-'Ajjáz. (TA.) — ربايع ربايع A fruitful, or plentiful, ربيع [meaning the season so called]. (Isk, K.) — One does not say ربايع ربايع like as one says ربايع ربايع &c., because there is no corresponding verb, like قَاتَط &c., for such a verb would have no meaning of heat nor of cold. (IB.) — هو ربايع على حاله He is abiding, or continuing, in his state, or condition. (TA.)

رباعي: see رباعة. رباعي نقاحاً She is the quickest of them in conceiving, or becoming pregnant. (Th.)

رباعة [Four:] a masc. n. of number; fem. ربايع. (S, K.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which أربعة is imperfectly decl., see ثَلَاثَة. See also ربايع. — ذَوَاتُ الْأَرْبَعِ The quadrupeds. (The Lexicons passim.) — جَاءَتْ عَيْنَا بِأَرْبَعَة † His two eyes shed tears running from their four sides: or it means, accord. to Z, he came weeping most vehemently. (TA.) [See another ex. voce ربايع. — ربايع عَشْرَة [indeed, in every case, meaning Fourteen,] is pronounced by some of the Arabs ربايع عَشْرَة: and [the fem.] ربايع عَشْرَة, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced ربايع عَشْرَة in the dial. of Nejd. (S in art. عشر.)

الرَّيْبَةُ, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الرَّيْبَةُ, (Aḡ, S, Mḡb, K,) the latter on the authority of some of the Benoo-Asud, (S, Mḡb,) and الرَّيْبَةُ, (Aḡ, Mḡb, K,) which is a form of the word seldom used, (Mḡb,) and الرَّيْبَةُ, and الرَّيْبَةُ, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El-Kutabee, Mḡb,) except أَرْبَعَةٌ, (AZ, O,) the name of A certain day; (S, Mḡb, K;) [namely Wednesday: the fourth day of the week; (L;)] as also رُبُوعٌ; but this is post-classical: (TA:) the dual of الرَّيْبَةُ is أَرْبَعَاوَانِ (L;) and the pl. is أَرْبَعَاوَاتُ (S, L;) [accord. to those who make the sing. fem.;] or the dual is أَرْبَعَانِ, and the pl. is أَرْبَعَاتُ; (K;) thus says Abou-Jukhádib, regarding the noun as masc.: (Fr.) Abou-Ziyád used to say, بِمَكِّي الرَّيْبَةُ بِمَا فِيهِ, [Wednesday passed with what (occurred) in it], making it sing. and masc. [because he meant thereby يَوْمَ الرَّيْبَةِ]; but Abu-l-Jarráh used to say, مَضَتْ أَرْبَعَاوَاتُ الرَّيْبَةِ, making it fem. and pl., and employing it like a n. of number. (Lh:) Th is related to have mentioned أَرْبَعِينَ as a pl. of الرَّيْبَةُ; but Isd says, I am not sure of this (TA.) The word has no dim. (Sb, ḡ in art. امس.)

أَرْبَعُونَ [Forty;] a certain number, (TA,) after ثَلَاثُونَ. (S, K.) — [Also, Fortieth.]

أَرْبَعَةٌ One who fasts alone on the [Wednesday]. (IAḡr.)

رُبُوعٌ; see رُبُوعٌ, in three places.

رُبُوعٌ, applied to a camel, [That is watered on the fourth day, counting the day of the next preceding watering as the first: (see 4:) and] that is brought to the water at any time (TA.) — See also رُبُوعٌ.

رُبُوعٌ. — Applied to rain, (S, Mḡb, TA,) That comes in the [season called] رُبُوعٌ: [in the Ham p. 425, written رُبُوعٌ:] or that induces the people to remain in their abodes and not to seek after herbage: (TA:) or that confines the people in their رُبَاعٍ [or dwellings] by reason of its abundance: (Mḡb:) or that causes the [herbage called] رُبُوعٌ to grow: (TA:) or that causes the growth of that in which the camels may pasture at pleasure. (S.) — With ة, applied to land (أَرْضٌ), Abounding with [the herbage called] رُبُوعٌ; as also رُبُوعٌ. (TA.) — Without ة, applied to a she-camel, (Aḡ, S, K,) That brings forth in the [season called] رُبُوعٌ (S, K:) or that has her young one with her; (Aḡ, S, K;) the young one being called رُبُوعٌ (Aḡ, S:) as also رُبُوعٌ (Aḡ, TA:) or the latter signifies one that usually brings forth in the [season called] رُبُوعٌ (S, K:) or that brings forth in the be-

ginning of the breeding-time. (Aḡ, S, K:) or that is early, or before others, in becoming pregnant. (TA.) and the former, so applied, signifies also one whose womb is, or becomes, closed, [app. in the season called رُبُوعٌ, (see 4)] so that it does not admit the seminal fluid. (TA.) — Applied to a man, † Having offspring born to him in the prime of his manhood. (TA.) [See 4.] — Also The sail of a full ship: (Aḡ, K.) that of an empty ship is called رُبُوعِي. (AA, TA.)

رُبُوعَةٌ: see رُبُوعَةٌ.

رُبُوعٌ (S, K,) Having four portions [or sides or faces or angles &c.; generally meaning either square or quadrilateral:] or of the form of a thing having four legs, or of the form of a quadruped. (TA.) [See also مُتَلَفٌ.] — مُتَلَفٌ الكَاجِبِينَ — A man whose eyebrows have much hair, as though he had four eyebrows. (TA.) — رُبُوعُ الجَبْهَةِ [Having a square forehead; meaning] † a slave. (TA.)

رُبُوعَةٌ A land containing, or having, رُبُوعٌ [or jerboas]; (S, K;) as also رُبُوعٌ. (TA.)

رُبُوعَةٌ A staff, (K,) or small staff, (S,) of which two men take hold of the two ends in order to raise a load (S, K) and put it upon the back of the camel, (S,) or upon the beast; (K,) as also رُبُوعٌ (K:) which latter is also expl. as signifying a piece of wood with which a thing is taken. (TA.) [See 1, last signification but one.]

رُبُوعٌ: see رُبُوعٌ. — رُبُوعٌ: see رُبُوعٌ. — رُبُوعٌ: see رُبُوعٌ. — Rain that comes in the beginning of the [season called] رُبُوعٌ: [an epithet used in this sense as a subst.] pl. مُرَابِيعٌ. (S, \* K, \* TA, \* [in which only the pl. is mentioned,] and EM p. 140.) Hence, مُرَابِيعُ السَّحُورِ, as used in a verse of Lebeed cited in the first paragraph of art. رَزَقٌ; by the being meant the أنوَاءُ (S;) i. e. the Munions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi supr.) — Applied to a place, That produces herbage in the beginning of the [season called] رُبُوعٌ. (K, TA.) — Applied to land (أَرْضٌ): see رُبُوعٌ. — Applied to a she-camel: see رُبُوعٌ.

رُبُوعٌ Twisted of four twists, or strands; (S, TA;) applied to a rope, (TA,) as also رُبُوعٌ, (Ibn-'Abbád, TA,) and to a bow-string, and a bridle. (S, TA.) — Applied to a spear, Four cubits in length: (TA:) or neither long nor short; (S, TA;) and in like manner applied to a man: see رُبُوعٌ, in two places: (S, Mḡb, L, &c.) and [hence its pl.] مُرَابِيعٌ, applied to horses, compact in make. (TA.) — Also, applied to a man, Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day [counting the day of the next preceding fit as the first; i. e. having, or seized by, a quartan fever]; as also رُبُوعٌ; (S,

K;) and رُبُوعٌ is said to be used in the same sense; but the Arabs say رُبُوعٌ. (AZ, TA.) — رُبُوعٌ, رُبُوعٌ, رُبُوعٌ, Land, and trees, watered by the rain in the season called رُبُوعٌ. (S, TA.) — [Hence,] رُبُوعٌ, applied to a man, also signifies † Restored from a state of poverty to wealth or competence or sufficiency; recovered from his embarrassment or difficulty, or from a state of perdition or destruction. (TA.)

رُبُوعٌ, pl. of رُبُوعٌ [q. v.]: = and pl. of رُبُوعٌ [q. v.].

رُبُوعٌ: see رُبُوعٌ, in three places.

رُبُوعٌ, applied to a beast, That has pastured upon the [herbage called] رُبُوعٌ, and became fit, and brisk, lively, or sprightly. (TA.) — See also رُبُوعٌ = and see رُبُوعٌ.

رُبُوعٌ فِي جَسَدٍ مُرَبَّعٍ He sat cross-legged, i. q. رُبُوعٌ فِي جَسَدٍ مُرَبَّعٍ. (TA.)

رُبُوعٌ Having power, or ability, for, or to do, a thing; as, for instance, war, or battle; (IAḡr;) or to bear, or endure, a thing; (IAḡr, Sḡh,) as when relating to an envier, meaning his envy. (Sḡh.) You say also رُبُوعٌ يَعْمَلُهُ A man who is able by himself to execute his work, having power, or strength, to do it, and very patient. (K.)

رُبُوعٌ, in which the ي is augmentative, (Kr, S, Mḡb,) because there is not in the language of the Arabs any word of the measure رُبُوعٌ (Kr, S,) except what is extr., such as رُبُوعٌ (K,) which is a foreign word [introduced into their language], (S in art. رُبُوعٌ.) [The jerboa;] a certain well-known beast; (K;) a small beast like the قُرْظُ [or rat], but longer in the tail and ears, and of which the hind legs are longer than the fore-legs; the reverse of what is the case in the زُرْفَةُ [or giraffe]; called by the vulgar رُبُوعٌ; (Mḡb;) a rat (قَارَةٌ) of which the burrow has four entrances; Az says, it is a small beast larger than the جُرَذُ, [q. v.; but in the L, in art. جُرَذُ, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskäll ("Descr. Animalium," p. iv.) says it mus. gaculus: see the questions appended to Niebuhr's "Descr. de l'Arabie," p. 177: pl. رُبُوعٌ. (S, Mḡb.) [See رُبُوعٌ, voce رُبُوعٌ.] — Hence, (TA,) رُبُوعٌ also signifies لَحْمَةُ الْبَنَنْ [The portion of flesh and sinew near the bñch-bone, on either side]; (S, K;) as being likened to the قَارَةُ [thus called]: (TA:) or this is with qamm [الرُبُوعُ]: (K:) or the رُبُوعُ of the مَتْنِ are its portions of flesh; (T, S, K;) and the word has no sing.: (K:) Az says, I have not heard any sing. thereof. (TA.)

رُبُوعٌ الجَارِ الْيَبُوعِي The neighbour that is variable in his actions [like the jerboa, which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like الجَارِ الْبَرَقِشِي. (IAḡr, TA in art. جُرُور.)

## ربق

1. رَبَّقَهُ, aor. ٤ (S, Mgh, K) and ٤, (S, K), inf n. رَبَّقَ, (JK, S, Mgh,) *He put his head* (i.e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Mgh) *into the ربقه*, (S, K,) or *into the ربق*: (Mgh:) or, accord. to the M, *he made fast, or bound or tied fast or firmly, him, or it, in the ربقه*: (TA.) or *he made fast, or bound or tied fast or firmly, his* (a sheep's or goat's) *neck with the ربق*, or *cord*. (JK:) and رَبَّقَهُ, inf. n. رَبَّقَ, *he made fast, or bound or tied fast or firmly, him, or it, in the ربق* [pl. of ربق or of ربقه] (TA.) — [Hence:] رَبَّقَهُ فِي الْأَمْرِ (Mgh, K), aor. ٤, inf. n. رَبَّقَ, (Mgh,) + *He made him to fall into the thing, or affair*. (Mgh, K) — رَبَّقَ also signifies *The act of making fast, or binding, or tying, fast, or firmly*; and so رَبَّقَ; (K;) each as an inf. n. of رَبَّقَهُ. (TK.)

2. رَبَّقَ [He prepared the ربق, pl. of ربق]. One says, رَبَّقَتِ الصَّانُ رَبَّقَ رَبَّقَ, i.e. [The ewes have secreted milk in their udders: therefore] *ربق: الرباق: prepare thou the ربق: for they will bring forth soon*. (S, K.) — because they [begin to] secrete milk in their udders عَلَى رَأْسِ الْوَلَدِ [i.e. at the time of bringing forth, or when about to produce the young] (S.) It is not thus in the case of she-goats: therefore, (S,) in the case of these, one says رَبَّقَ, with ن, (S, K,) meaning “wait thou” because they show signs of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَبَّقَ, with م. (K.) [See art. ربق and ربق]. — One also says, رَبَّقَتِ الْأَمْرَ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids*. (T in art ربق.) — See also 1. رَبَّقَتِ الْكَلَامَ *I interlarded, or embellished, the speech, or discourse, with falsehoods*; as also رَبَّقَهُ; syn. لَقَّقْتُ بِهِ. (JK;) [or لَقَّقَهُ; for] رَبَّقَتِ الْكَلَامَ signifies تَلَعَّفَهُ (Ibn-'Abbād, K;) as also رَبَّقَهُ. (Ibn-'Abbād.)

5. رَبَّقَتِ الْبَيْتَ, (JK,) or رَبَّقَتِ مِنْ عُنُقِي (Ibn-'Abbād, K,) + *I hung the thing upon my neck*. (JK, Ibn-'Abbād, K, TA.)

8. رَبَّقَ (a kid) *had his head put into the ربقه*. (S.) — [Hence:] رَبَّقَ فِي حَبَاتِي *He* (a gazelle, S, K) *became caught in my snare*. (Lh, JK, S, K.) — *أرْبِقْتُ فِي حَبَاتِي* + *I became caught in [the snare of] his deceit*. (TA.) — And رَبَّقَ فِي الْأَمْرِ + *He fell into the thing, or affair*. (Mgh, K.) — *أرْبِقْتُ نَفْسِي* *I tread, bound, or made fast, him, or it, for myself*. (TA.)

ربق *A cord having in it a number of loops whereon lambs, or kids, are tied, or made fast; any one of which loops is termed ربقه* (S, Mgh, K) and ربقه: (K:) or *a cord which is doubled in the form of a ring, into which is put the head of a sheep or goat, and which is then tied, or made fast: so, says Az, I have heard from the*

Arabs of the desert of Bano-Tamem: (TA.) pl [of mult.] رَبَّقَ (S, Mgh, K) and رَبَّقَ [of pauc.] رَبَّقَ. (S, K.) — Hence, (TA.) occurring in a trad., (S,) + *He cast off the tie of El-Islām*, (Mgh, TA.) with which he had bound himself, (TA.) [from his neck] (Mgh, TA.) [See also ربقه.] And تَكْرَمُ الْعَبْدُ مَا نَرُ تَأْكُلُوا الرِّبَاقَ, also occurring in a trad., (S,) meaning + [The covenant is your] as long as ye sever not the tie with which ye are bound; this tie being likened to the ربق upon the necks of lambs or kids; and the severing thereof, to the beast's eating its ربق, and severing it; for thereby the beast becomes free from the tie. (TA.) And in a trad. of 'Omar, حُجُوا بِالرِّبَاقِ لَا تَأْكُلُوا أَرْزَاقَهَا وَتَدْرُوا أَرْزَاقَهَا [Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks]: he likens the obligations imposed upon them to رباق. (TA.) One says also, سَلَّ رِبْقَةً, meaning + *He removed from him his anxiety*: (K, TA.) and so فَعَلَّ رِبْقَةً. (TA.)

ربقه: see the next preceding paragraph.

ربقه: see ربق, in four places. — Also *A thing woven of black wool, of the width of the ربقه* [or band of the drawers or trousers], in which is a red stripe of dyed wool. its extremities are tied together, and then it is hung upon the neck [or shoulder] of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword the Arabs of the desert hang the ربق [pl. of ربقه] upon the necks of their boys only as a preservative from the [evil] eye. (T, TA.)

ربقان *Evil in disposition*: applied to a man; and in like manner to a woman: mentioned by Ag; and in the K in art. بقت [where, in some copies, it is written ربقان]. (TA.)

ربق (TA,) or رَبَّقَهُ, (S, Mgh, K,) applied to a lamb or kid (رَبْمَة), (ISK, S, K,) or to a sheep or goat (شاة), (Mgh, TA.) *Having its head put into the ربقه*; (ISK, S, Mgh, K, TA;) as also رَبَّقَهُ; (ISK, JK, S, Mgh, K) and رَبَّقَهُ. (JK, TA.)

الرَّبْقُ أَمْرٌ الرَّبْقُ Calamity, or misfortune: (JK, S, K:) whence the prov. رَبَّقَ عَلَى أَرْبَقٍ (TA,) meaning *He brought us a great calamity, or misfortune*: (K in art. ربق): Ag says that the Arabs assert it to have been said by a man who saw the ghoul upon a dusky white camel (جَمَلٌ أَوْزَقٌ) (S in that art., and TA:) being the dim. of أَوْزَق (K in that art.): or الرَّبِقُ or the viper (JK, Ibn-'Abbād, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself it resembles the ربق. (TA.)

ربق *A cord with which a ewe, or goat, is tied (K, TA.) by the neck*. (TA.)

رَبَّقَ i q. مُطَرَّقَ [Silent: or lowering the eyes, looking towards the ground: &c.]. (JK, TA.)

رَبَّقَ: see رَبَّقَ. — Also, [or رِبْقَةً] *A cake of bread, or one baked in ashes, into which fat has been put; syn. مَسْحُوحَة*. (K.)

ربق: see رَبَّقَهُ.

## ربك

1. رَبَّكَ, (S, K,) [like رَبَّكَ] aor. ٤, inf. n. رَبَّكَ, (S, TA.) *He mixed, or mingled, it*. (S, K.) — Also, (K,) aor. as above, (TA,) and so the inf n, (S, TA.) *He made it good, or qualified it properly, namely, ثَرِبَ [i.e. crumbled, or broken, bread, moistened with broth], (S, K, TA,) and mixed it with some other thing*. (TA.) — And رَبَّكَ رِبْقَةً, (K, TA,) [and رَبَّكَ] aor. and inf. n. as above, (TA.) *He made رِبْقَةً* [q. v.]. (K) عَرَّانَ فَارَبَّكَ لَهُ [He is hungry, therefore make ye رِبْقَةً for him], (S, K,) or, as IDrd relates it, فَابْكُلُوا لَهُ [i.e., “therefore mix ye رِبْقَةً (a certain food) for him”], (TA,) is a prov.; (S, K;) the origin of which was this: (S:) a certain Arab of the desert, (S, K,) said in the O to be Ibn-Lisān-el-Hommarah, (TA,) came to his family, or wife, (S, K,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, “What shall I do with him? Shall I eat him or shall I drink him?” so his wife said, عَرَّانَ فَابْكُلُوا لَهُ: and when he was satiated, he said, “How are the infant and his mother?” (S, K:) the saying means, “he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child:” and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) — And رَبَّكَ فُلَانًا (Lh, K,) inf. n. as above, (Lh, TA.) *He threw such a one into mire*. (Lh, K.) — رَبَّكَ: see B.

8. اَرَبَكَ *It was, or became, mixed, or mingled*. (S, K.) — *He* (a man) *stuck fast in mire*. (Lh, K, TA.) And + *He* (an animal of the chase) *struggled in the snare*. (K, TA.) — + *He* (a man, TA.) *was, or became, in the condition of one whose affair, or case, is confused to him; as also رَبَّكَ*, aor. ٤, (K, TA,) inf. n. رَبَّكَ. (TA.) And اَرَبَكَ + *He* (a man) *was, or became, entangled in the affair, and could hardly, or not at all, escape from it*. (S.) اَرَبَكَ فِي الْبَلَكَاتِ + *He fell into cases of perdition, and could hardly, or not at all, escape from them*. (TA from a trad. of 'Alee.) — اَرَبَكَ فِي كَلَامِهِ + *He reiterated in his speech, by reason of an impediment, or inability to say what he would; syn. تَتَخَّخ*. (K, TA.)

11. اَرَبَكَ رَأْيَهُ عَلَيْهِ, (K, TA,) inf. n. اَرَبَكَ, (TA,) + *His opinion, or judgment, was, or became, confused to him*. (Ibn-'Abbād, K, TA.) — And اَرَبَكَ عَنِ الْأَمْرِ + *He* (a man) *paused, or stopped, from the affair*. (Ibn-'Abbād, K.)

رَبَّكَ + *A man* (IDrd) *reah in art, artifice,*

cunning, ingenuity, or skill, in the management of affairs: (IDrd, K.) a possessive epithet. (IDrd.)

ربك A man in a state of confusion in respect of his affair, or case: (K:) the last is a possessive epithet. (TA)

ربك: see what next precedes

ربك Dates kneaded with clarified butter and [the preparation of dried curd called] رطل, after which it is eaten. (Sgh, TA.) [See also رَبَكَة.]

ربك. see the next paragraph. — and see also رَبَكَة.

ربك (S, K) and رَبَكَة (K) Dates with clarified butter and [the preparation of dried curd called] رطل, (S, K,) kneaded together, and then eaten; [like رطل, as explained above,] and, as ISK says, sometimes water is poured upon it, and it is drunk: or, he adds, accord. to Ghanezesh Umm-El-Homâs, رطل and dates and clarified butter, made soft, not like what is called رطل. (S.) or (accord. to Ed-Dubeyreesh, S) flour and رطل (S, K) ground, and then (S) mixed with clarified butter (S, K) and رطل [or unsplashed juice]: (S:) or dates and رطل (K, TA) kneaded without clarified butter: (TA) or unsplashed juice (R, K, TA) mixed (TA) with flour or سويق [i. e. meal of parched barley]: (K, TA) or a cooked compound of dates and wheat. (K.) — Also the former word, A portion of fresh butter from which the milk will not separate, (Sgh, K,) so that it is mixed [therewith]. (Sgh.) — And Watar mixed with mud. (Sgh, K.) — [Hence,] رطل بالربكة i. e. [+He accused him of] a thing that stuck fast upon him. (TA.)

### ربل

1. ربلو (T, S, M, K,) aor. ر (T, S, K) and ر (K,) inf. n. ربلو (T,) They multiplied; became many in number: (T, M, K:) they increased and multiplied: (S:) and their children multiplied, and their cattle, or property. (M, K.) See also 8. — رَبَلَتْ She (a woman) was, or became, fleshy; (M;) and رَبَلْتُ (S.) And you say also ربلت [app. meaning His flesh was, or became, abundant]. (M in art. رابل.) — رَبَلَتْ الأَرْضُ (IDrd, M, K,) inf. n. ربل (IDrd, TA,) and رابلت (IDrd, M, K:) The land produced ربل [q. v.]: (IDrd, K:) or abounded with ربل: (M) or the latter signifies it ceased not to have in it ربل. (T.) And رَبَلَتْ البَرَاعِي The pasturages abounded with herbage. (T.) [See also 5.]

4: see above. — Also رابل He was, or became, wicked, crafty, or cunning; [like رابل; see art. رابل] and lay in wait for the purpose of doing evil, or mischief. (TA)

5: see 1, in two places. — رَبَلَتْ الأَرْضُ The land had trees such as are termed ربل; i. e.

breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired (Ag, A'Obeyd, T) or the land became green after dryness, at the advent of autumn. (S.) And رَبَلَتْ الشَّجَرُ The trees put forth leaves such as are termed ربل. (M, K.)

— رَبَل also signifies He ate ربل; (Ibn-'Abbād, K;) said of a gazelle. (Ibn-'Abbād, TA.) And They (a company of men) pastured their cattle upon ربل. (M, K.) And He prosecuted a search after ربل. (Ibn-'Abbād, K.) — Also He took, captured, caught, snared, or trapped; or sought to take &c.; game, or wild animals, or the like. (M, K.) You say, حَرَجُوا يَتَرَبَّلُونَ They went forth to take &c., or seeking to take &c., game &c. (M.)

8. رَبَلْ إرسل His cattle, or property, multiplied; (Ibn-'Abbād, K,) like رَبَل. (Ibn-'Abbād, TA.)

Q. Q. 2. رَبَلْتَنِي, originally رَبَلْتَنِي see the latter, in art. رابل.

ربل Fat, and soft, or supple: [perhaps, in this sense, a contraction, by poetic license, of رَبَل;] an epithet applied to a man. (Ijam p. 630.) — Also A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain: (Ag, A'Obeyd, T, S:) or certain sorts of trees that break forth [with leaves] in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (K:) accord. to Abou-Ziyād, a plant, or herbage, that scarcely, or never, grows but after the ground has dried up; as also ربلَة and ربلَة and ربلَة: (TA:) [and] leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain. (M.) pl. ربلول. (S, M, K.)

ربل A certain plant, intensely green, abounding at Bilhays [a town in the eastern province of Lower Egypt, commonly called Bilboys or Bilbays,] (K) and its neighbourhood: (TA:) two drachms thereof are an antidote for the bite of the viper. (K.)

ربل, applied to a man, Fleshy: (A'Obeyd, S, TA:) or fleshy and fat. (TA. [See also رابل]) And [in like manner the fem.] ربلَة, as also ربلَة, Fleshy (M, K) and fat; applied to a woman. (M.) And ربلَة applied to a woman signifies also Large in the ربلات [pl. of ربلَة, q. v.]; (Lith, T, M, K;) as also ربلَة: (M, K:) or both signify ربلَة; (O, K;) [in the CK, erroneously, ربلَة;] i. e. narrow in the ربلات [or groins, or inguinal creases, or the like], as expl. in the 'Eyn: (TA.) or you say ربلَة ربلَة, meaning [app. as seems to be implied in the context, large in the ربلات and] narrow in the ربلات. (Lith, T.)

ربلَة: see what next follows.

ربلَة (AZ, T, S, M, K) and رَبَلَة (S, M, K,) the former said by Ag to be the more chaste, (S,) The inner part of the thigh; (AZ, T, S, M, K;) i. e., of each thigh, of a man: (AZ, T:) or any

large portion of flesh: (M, K.) or the parts (M, K) of the inner side of the thigh [or of each thigh] (M) that surround the udder (M, K) and the vulva: (K:) pl. ربلات, (AZ, T, S, M, K,) which Th explains as meaning the roots of the thighs. (M, TA)

ربل Fleshy and fatness (IAar, T. [Thus in two copies of the T, without 5. See also رَبَلَة.]

ربل Fleshy, applied to a man: (T:) or corpulent, large in body, or big-bodied; so applied. (TA:) and with 5, fat; applied to a woman (TT, as from the T; but wanting in a copy of the T. [See also ربل.]) — [Also] A thief who goes on a hostile, or hostile and plundering, expedition, (M, K,) against a party, (M,) by himself. (M, K.) [See also رابل; and see Q. 2 in art. رابل.]

ربل Fleshy, (A'Obeyd, S, M, K,) and some add and fatness. (TA. [See also رابل.]) — رَبَلْ ذات ربلَة A well of which the water is wholesome and fattening to the drinkers. (Ijam p. 307.)

ربل Fatness: (S, M, K;) and ease, or ampleness of the circumstances, or plentifulness or pleasantness, or softness or delicateness, of life: (M, K;) [in the CK, ربلَة is erroneously put for ربلَة] or the primary signification is softness, or suppleness, and fitness. (Ijam p. 307.)

ربل, applied to a woman, Soft, or tender: (O, TA:) or fleshy: (TA:) or soft, or tender, and fleshy. (K. [In the CK, ربلَة is erroneously put for ربلَة.]

ربل The flesh of the shoulder-blade. (Ibn-'Abbād, TA.)

ربل The lion; (A'Obeyd, T, S, M, K;) as also ربل, (S,) which is the original form, (M in art. رابل, q. v.) derived from ربلَة signifying "wickedness," &c. (TA in that art.) Abou-Sa'eed says that it is allowable to omit the 5 [and substitute for it ى]: (S:) [and Az says,] thus I have heard it pronounced by the Arabs, without 5: (T:) or, accord. to Skr, it signifies a fleshy and young lion: (TA:) the pl. is ربلَة (T, TA) and ربل (S, TA:) and hence ربل العرب, meaning Those of the Arabs, who used to go on hostile, or hostile and plundering, expeditions, upon their feet [and alone]. (TA. [See also ربل; and see Q. 2. in art. رابل.]) It is also applied as an epithet to a wolf: and to a thief: (T, S:) accord. to Lith, because of their boldness: (T:) or as meaning Malignant, galeful, or crafty. (TA.) Applied to an old, or elderly, man, (M, K,) it means Advanced in age, (M,) or weak, or feeble. (K.) Also One who is the only offspring of his mother. (Ibn-'Abbād, TA.) — Applied to herbage, Tangled, or luxuriant, or abundant and dense, and tall. (Fr, T, K.)

ربل A cunning, or crafty, lion. (TA.)

ربل means, (M, K,) app., (M,) Good, or

excellent, رَيْل. (M, K, \*) رَيْلَةٌ [its fam.]: see رَيْل.

أَرْضُ مَيْلَانَ *A land that ceases not to have in it* (T: ) or *a land abounding therewith.* (M, K, \*)

مَنْزِلَةٌ, applied to a woman: see رَيْل.

## ربو

1. رَبُّو, aor. رَبَّوْ (T, S, M, Mgh, K, \*) inf. n. رَبَّوْ (so in copies of the S, [in one of my copies of the S not mentioned,]) and رَبَّوْ (M, K, TA,) the latter erroneously written [some of] the copies of the K, رَبَّوْ (TA,) *It (a thing, T, S, Mgh) increased, or augmented.* (T, S, M, Mgh, K, \*) Said, in this sense, of property: (Mgh) or, said of property, *It increased by usury.* (M, TA.) وَمَا أَتَيْتُمْ مِنْ رَبِّا يَزِيدُو فِي أَمْوَالِ النَّاسِ كَلَّا يَزِيدُو, in the Kur [xxx. 38], (T, B, L) means *And what ye give of forbidden addition in commercial dealing, [i. e. of usury,] (B, L) or what ye give of anything for the sake of receiving more in return, (Zj, T, B, L) and this is not forbidden accord. to most of the expositions, though there is no recompense [from God] for him who exceeds what he has received, (Zj, T,) in order that it may increase the possessions of men, (T, B, L) it shall not increase with God, (T, B, L) nor will He bless it. (B, L): some (namely, the people of El-Hijáz, T, or Náf' and Yağsūh, B, L) read رَبَّوْ (T, B, L) meaning, *in order that ye may increase [the property of men], or in order that ye may have forbidden addition [or usury therein].* (B, L.) Also *It became high.* (Mgh, TA.) رَبَّوْ, aor. as above; and رَبَّوْ, aor. said of a child, *He grew up.* (Mgh.) You say, رَبَّوْ (M, K, TA) or رَبَّوْ (S, TA) with damma, (TA,) this latter on the authority of Lh, (M, TA,) accord. to the K رَبَّوْ, with feth, but correctly with damma; (TA;) and رَبَّوْ (S, M, TA,) in the copies of the K erroneously written رَبَّوْ (TA.) inf. n. رَبَّوْ (M, K, TA; [the latter, accord to the CK, رَبَّوْ, which is a mistranscription;]) *I grew up [among the sons of such a one, or in his care and protection].* (S, M, K, TA.) رَبَّوْ (M, K, TA.) *The ground [being rained upon] became large, and swelled.* (M, TA.) In the Kur xxii. 5 and xli 39, رَبَّوْ, some read رَبَّوْ: the former means *and [becomes large, and swells; or] increases:* the latter means "and rises." (T. [See art رَبَّوْ.]) رَبَّوْ (S, M, K, TA.) *The سويق [or meal of parched barley] had water poured upon it, and in consequence swelled:* (M, TA.) in the copies of the K, رَبَّوْ (S, M, K, TA.) expl. as meaning *he poured water on the سويق, and it consequently swelled.* (TA.) رَبَّوْ (S, M, K, TA.) *He became swollen, or inflated, from running, or from fear, or fright.* (S, K, TA.) *He was, or became, affected with what is termed رَبَّوْ* (S, M, K, TA.) i. e. *he was, or became, out of breath; his breath**

*became interrupted by reason of fatigue or running &c.; or he panted, or breathed shortly or uninteruptedly, syn. تَبَرَّوْ (TA: ) and so تَبَرَّوْ*

for you say, عَلَيْنَا الصِّدْقُ حَتَّى تَبَرَّوْ, i. e. [We pursued the chase until] we became out of breath; &c.; syn. تَبَرَّوْ. (M) — See also 4. رَبَّوْ (M, K, TA.) *I ascended, or mounted, upon the hill, or elevated ground.* (S, K, TA.)

2. رَبَّوْ (S, M, Mgh, K, \*) inf. n. رَبَّوْ (S, K, TA.) *I reared him, fostered him, or brought him up, (M, Mgh, K, \*) namely, a child. (Mgh: ) I fed, or nourished, him, or it; (S, Mgh, K, \*) namely, a child, (Mgh,) or anything of what grows, or increases, such as a child, and seed-produce, and the like; (S; ) as also رَبَّوْ (Mgh, K, TA.) the former is said to be originally رَبَّوْ. (Er-Rāghib, TA. [See 1 in art. رب, in two places.]) [Thus رَبَّوْ signifies I reared, or cultivated, plants or trees.] And رَبَّوْ is said of earth, or soil, meaning *It fostered plants or herbage.* (L in art. رُبَّوْ, &c.) And رَبَّوْ (S, M, K, TA.) *I preserved the citron with honey,* and رَبَّوْ (S, M, K, TA.) *the roses with sugar:* (TA.) رَبَّوْ (TA.) — رَبَّوْ (TA.) *the cord with which he was being strangled; app. meaning, his straitness;* (K, TA.) mentioned by Z (TA.) [See a similar phrase in art. رَخُو, conj 4.]*

3. رَبَّوْ (K in art. مَجَرَّة, as syn. of مَجَرَّة) inf. n. رَبَّوْ (TA ibid.,) *He practised usury, or the like, with him:* used in this sense in the present day. — And رَبَّوْ (K, TA.) inf. n. as above, (TA,) *I treated him with gentleness, or blandishment; soothing, coaxed, wheedled, or cajoled, him.* (K, TA.)

4. رَبَّوْ (in [some of] the copies of the K, erroneously, رَبَّوْ, TA.) *I increased, or augmented, it.* (M, K, TA.) Hence, in the Kur [ii. 277], رَبَّوْ (M, TA.) *And He will increase, or augment, alms-deeds; (Jel;) will multiply the recompense thereof, (B, L, Jel,) and bless them.* (B, L.) See also an ex. in the first paragraph. رَبَّوْ (M, K, TA.) *I took more than I gave.* (S, TA.) — [Hence,] رَبَّوْ (S, TA.) *He engaged in, or entered upon, the رَبَّوْ [i. e. the practising, or taking, of usury or the like; he practised, or took, usury or the like, as also رَبَّوْ, aor. رَبَّوْ, or رَبَّوْ, as inf. n., both signify, in Pers. رَبَّوْ. (KL. [In the TA, رَبَّوْ, said of a man, is expl. by the words رَبَّوْ must be رَبَّوْ but I think that the right reading must be رَبَّوْ, and the meaning, He acquired in the practice of usury or the like, or he acquired of usury or the like.]] See, again, an ex. in the first paragraph. — رَبَّوْ (S, M, K, TA.) *He succeeded [the age of fifty, and the like].* (M, Mgh, K, TA.) — رَبَّوْ (S, M, K, TA.) *He said of the عَرَبِج, in a copy of the**

S, in art. رَقَط is a mistranscription for رَبَّوْ, with dāl.]

5. رَبَّوْ, said of a child, (Mgh, Mgh, K, TA.) *He was, or became, fed, or nourished; (Mgh: ) or reared, fostered, or brought up.* (Mgh, K, TA.) — See also 1, near the end of the paragraph. رَبَّوْ (S, M, K, TA.)

Also *A company* (Iagr, T, K, TA.) *of men:* (Iagr, T, TA: ) pl. رَبَّوْ (Iagr, T, K, TA: ) and رَبَّوْ likewise signifies *a company;* or, as some say, *ten thousand;* as also رَبَّوْ (M, TA, ) or the former of these two words, (i. e. رَبَّوْ) accord to the A, signifies *a great company of men, such as ten thousand.* (TA.) It is said in the K that رَبَّوْ signifies *Ten thousand dirhams;* as also رَبَّوْ; but in this assertion are errors; for the former of these two words signifies as explained in the foregoing sentences; and the latter of them is with tesheed, belonging to art. رب, and signifies *a company [or great company] of men.* (TA.) — Also, (T, S, M, K, TA,) and رَبَّوْ (M, TA, TA.) *The state of being out of breath; interruption of the breath by reason of fatigue or running &c.: or a panting, or breathing shortly or uninteruptedly:* syn. تَبَرَّوْ (T, M, TA, TA.) and رَبَّوْ (TA: ) or *a loud [lit. high] breathing:* (S: ) and *a state of inflation of the جَوْف [or chest].* (M, TA, TA.) [The former word is now often used as signifying *Asthma.*]

رَبَّوْ (T, M, Mgh, K, \*) or رَبَّوْ (S, Mgh, K, \*) [for it is often thus written, and generally thus in the copies of the Kur-ân,] with the short accord. to the pronunciation best known, (Mgh, K, \*) [which implies that it is also pronounced رَبَّوْ] *An excess, and an addition:* (Mgh: ) *an addition over and above the principal sum [that is lent or expended]:* but in the law it signifies *an addition obtained in a particular manner:* (Er-Rāghib, TA: ) [i. e. *usury, and the like; meaning both unlawful, and lawful, interest or profit; and the practice of taking such interest or profit:*] it is in lending, (Zj, T, ) or in buying and selling, (S, ) and in giving: and is of two kinds; unlawful, and lawful: the unlawful is any loan for which one receives more than the loan, or by means of which one draws a profit; [and the gain made by such means:] and the lawful is a gift by which a man invites more than it to be given to him, or a gift that he gives in order that more than it may be given to him; [and the addition that he so obtains:] (Zj, T: ) [it generally means] *an addition that is obtained by selling food [for food] for food [for food], or ready money for ready money, to be paid at an appointed period; or by exchanging either of such things for more of the same kind:* (B, L in ii. 270: ) or the taking of an addition in lending and in selling: (PS: ) [it is said to be] *عَبَّة:* (M, K, TA: ) [but although رَبَّوْ and عَبَّة are both applicable sometimes in the same case, neither of them can be properly said to be generally explanatory of the other, or syn. therewith. رَبَّوْ is a term specially employed to signify profit obtained in the case of a delay of payment: and رَبَّوْ, to signify profit obtained by the superior value of a thing received over that of a

*thing given:*] the dual of رِيَا (M, Mgh, K) or رِيَاو (S) and رِيَاوَان (S, M, Mgh, K); the former being agreeable with the original; (M, Mgh); the ي in the latter being because of the imaleh occasioned by the preceding kasreh. (M.) See an ex. near the beginning of the first paragraph of this art. رِيَا, thus pronounced by the Arabs, but by the relaters of a trad. in which it occurs, رِيَا, (Fr, T, S, Mgh.) or, as some say, رِيَا, as though this were the dim. of رِيَا, (Mgh.) is a dial. var. of رِيَا [or رِيَا]; and by rule should be رِيَاو: (Fr, T, S, Mgh.) or, accord. to Z, رِيَا may be of the measure فَعُولَة from الرِيَا (TA.) [See also رِيَا, in art. رِيَا.]

رِيَا: see رِيَا.

رِيَا: see the next paragraph: — and see also رِيَا.

رِيَا and رِيَاو: (T, S, M, Mgh, K); the first of which is preferred, (T,) or most common; (Mgh); and the second, of the dial. of Tameem; (T, Mgh); and رِيَاو (M, K) and رِيَاو (T, S, M, K) and رِيَاو (M, K) and رِيَاو (I, K) and رِيَاو (T, S, M, Mgh, K) and رِيَاو (M, K); i. e. an elevation of ground, or elevated ground: (T, S, M, K.) or an elevated place: so called because it is high: (Mgh, TA.) the pl. of رِيَا is رِيَا (T, Mgh) and رِيَا (T.) and the pl. of رِيَا is رِيَاو (T, Mgh) which Ish explains as meaning elevated sands, like the latter; the latter being more compact and rugged; the رِيَا, he says, has in it depression and elevation; it produces the best and the most numerous of the herbs, or leguminous plants, that are found in the sands; and men alight upon it. (T.)

رِيَا: see the next preceding paragraph: — and see رِيَا, in two places.

رِيَا and رِيَا: see رِيَا, last sentence: — and see also art. رِيَا.

رِيَا: see رِيَا. [The و is silent, like the l.]

رِيَا: see رِيَا.

رِيَا Of, or relating to, what is termed رِيَا or رِيَا [i. e. usury and the like]: (Mgh, Mgh.) رِيَا is said by Mfr to be wrong. (Mgh.)

رِيَا Excess, excellence, or superiority; syn. فُلَانٌ عَلَى فُلَانٍ (Idrd, S, K.) so in the saying, فُلَانٌ رِيَا [Such a one possesses excess, or excellence, or superiority, over such a one]. (Idrd, S.) — And An obligation, a favour, or a benefit; syn. مَنَّة. (K.)

رِيَا: see رِيَا.

رِيَا: see رِيَا.

رِيَا and رِيَا and رِيَا: see رِيَا.

[Increasing, or augmenting: &c.—Hence,] فُلَانٌ رِيَا, in the Kur [lxix. 10], And

He punished them with a punishment exceeding other punishments; (Fr., S., M., K., Jel.) a vehement punishment. (K.) — امْرَأَةٌ رِيَا A woman affected with what is termed رِيَا [i. e., out of breath, &c.; (see 1, near the end of the paragraph);] (T, TA.) as also رِيَا. (TA.)

رِيَا [as a subet]: see رِيَا, in two places.

رِيَا in the Kur xvi 31 means More numerous, (Bd, Jel.) and more abundant in wealth. (Bd.)

رِيَا, originally رِيَا (S,) or of the measure فَعُولَة (M.) The root of the thigh: (Ks, T, S, K.) or the part between the upper portion of the thigh and the lower portion of the thigh [or bulgy] (ISH, T, K.) or the part between the upper portion of the thigh and the lower portion of the thigh [q. v.]: or, accord. to Ll, the root of the thigh, next the بَطْر: (M.) or, as in the A, a portion of flesh, in the root of the thigh, that becomes knotted in consequence of pain: (TA.) there are two parts, together called رِيَا (S, TA.) — Also A man's household, and the sons of the paternal uncle of a man; (T, M, K, TA.) not including any others (T, M.) or the nearer members of the household of a man. (A, TA.) One says, فُلَانٌ فِي رِيَا, and فُلَانٌ فِي رِيَا (S, TA.) Such a one came among his household, and the sons of his paternal uncle. (T, TA.) or among the people of his house consisting of the sons of his paternal uncles; not of any others. (S.)

رِيَا: see art. رِيَا.

رِيَا One who practises رِيَا [i. e. usury or the like]. (M, K.) — اَرْضٌ مَرِيَا + Good land. (M.)

رِيَا see the latter, in art. رِيَا.

رِيَا [Nourished, fostered, brought up, fed, or nourished: see 2. — And] Made [or preserved] with رِيَا [or inspissated juice, &c. (see 2, last sentence but one)]: you say رِيَا [Hinder so preserved]; as also رِيَا (S, K.) and رِيَا signifies Pressures, or confusions, made with رِيَا; like رِيَا. (S in art. رِيَا.)

رِيَا: see what next precedes.

## رِيَا

1. رِيَا, in the copies of the K, in art. رِيَا, is a mistake for رِيَا. (TA in that art., q. v.)

رِيَا [as though رِيَا were a dial. var. of رِيَا]: see رِيَا (last sentence), in art. رِيَا.

رِيَا a dual of رِيَا, mentioned in art. رِيَا.

رِيَا A species of the [small animals called] حَشَرَات [q. v.]: (AH&S, S and K\* in art. رِيَا.) pl. رِيَا accord. to Idar, the rat, or mouse: pl. as above: (T:) [or] a certain small beast, or reptile, between the rat, or mouse, and

[what is called] اَمْرٌ حَبِيْبٌ [q. v.]. (M.) And The rat. (K in art. رِيَا.) — See also رِيَا (last sentence), in art. رِيَا.

رِيَا: see رِيَا (last sentence), in art. رِيَا.

رِيَا: see art. رِيَا.

رِيَا 1. species of fish, (S and K in art. رِيَا, and M in the present art.) white, (S,) resembling worms, (S, K,) found at Bl-Basrah. (S.) — Accord. to Sber, a certain plant. (M.)

## رِيَا

1. رِيَا (S, Mgh, K,) acc. - , (Mgh,) inf. n. رِيَا (S, Mgh); or رِيَا, inf. n. رِيَا; (so in the M.) He had, in his speech, or utterance, what is termed رِيَا, expl. below. (S, M, Mgh, K.)

4. رِيَا He (God) caused him to have, in his speech, or utterance, what is termed رِيَا. (S, K.)

R. Q. 1. رِيَا He reiterated, by reason of an impediment in his speech, in uttering the letter ت (Idar, T, K) &c. (Idar, T.)

رِيَا The swine that assaults or attacks [men]: (T, TA.) or a thing [meaning an animal] resembling the wild swine: (M, TA.) pl. رِيَا (T,) or رِيَا (TA,) and رِيَا (S, M, TA.) or رِيَا signifies [simply] swine. (S, K.) in some of the copies of the S, wild swine: (TA.) or boars: (M.) or boars in which is strength and boldness. (A.) It has been asserted that no one but Kh has mentioned it. (Idrd, M.) — [Hence, (in the TA said to be بالضرب, but this is a mistranscription for [بالضرب]) 1.1 chief (Idar, T, S, A, K) in eminence, or nobility, and in bounty, or gifts: (Idar, T.) pl. رِيَا (Idar, T, S, A, K) and رِيَا (K.) You say, هُوَ مِنْ رِيَا النَّاسِ He is of the lords of mankind. (A.) And رِيَا رِيَا These are the lords of the town, or country. (TA.)

رِيَا A vitiousness, or an impediment, in speech or utterance, so that one does not speak distinctly: (S, A, K.) or a hastiness therein, (M, Mgh,) and a want of distinctness, or the changing of ل into ي: (M.) or an impediment in speech or utterance: (Mgh); or, accord. to Mhr, what resembles mind, impelling the commencement of speech, until, when somewhat thereof comes forth, it becomes continuous: it is an inborn habit, and is often found in persons of elevated, or noble, rank: (T, Mgh, Mgh.) or, as some say, it is a retarding of a word, preceded by the breath: or the incorporating of one letter into another (إِدْخَالٌ) when this should not be done: (Mgh.) or a vitious and faulty kind of repetition, in the tongue. (AA, TA.)

رِيَا A woman who changes, in pronunciation, into ث, or ر into غ or ل, and the like; or who changes one letter into another; syn. رِيَا. (AA, T, K.) [See also what follows.]

أَرْتُ A man having in his speech, or utterance, what is termed رَتَبَةٌ: (T, S, A, Mgh, Mshb:) accord. to 'Abd-El-Rahmán, whose word, or speech, is held back, and is preceded by his breath (Mgh:) or having an impediment in his speech, so that his tongue will not obey his will: (TA:) fem. رَتَبَةٌ: (Mshb:) and pl. رَتَبٌ. (A, Mshb.) [See also رَتَبِي.]

## رتب

1. رَتَبٌ, (T, S, M, &c.) aor. ٤, inf n. رَتَّبُ, (S, M, Mshb, K.) It (a thing, S, M, Mshb) was, or became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established, (S, M, A, Mshb, K.) and stationary, or motionless: (S, M, A, Mshb, K.) as also رَتَّبِي. (M, K.) Also, said of a thing, (T,) of a كَعْب [i. e. cockal-bone, or die], (aor. and) inf n. as above, (S, M, A, TA,) and of a man, (M, TA,) aor. as above, inf n. رَتَّبَ, (M,) or رَتَّبَ, (K, TA,) It, and he, stood erect, or upright: (T, S, M, A, TA;) [but in some copies of the K, الإنصاف is erroneously put for the الإنصاف as the explanation of (الرَّتَبُ):] and (TA) رَتَّبَ, (K, TA,) [but this I rather think to be a mistranscription,] said of a man: mentioned in the T as on the authority of IAAr (TA. [But in the T, I find only رَتَّبَ in this sense]) So in the saying, رَتَّبَ رَتَّبُ الكَعْبِ فِي، البَقَامِ الصَّغْبِ [He stood erect like as does the cockal-bone, or the die, in the difficult standing-place:] (S, A, TA:) occurring in a trad. of Luqmán Ibn-ʿĀd. (TA.) And رَتَّبَ فِي الصَّلَاةِ [He stood erect in prayer.] (A.) [Or رَتَّبَ said of a man, (aor. ٤,) inf n. رَتَّبَ, and رَتَّبُ, signifies He remained, stayed, dwelt, or abode, in the town, or country: and also he stood firm. (Mshb.) And you say also, رَتَّبَ فِي الْأَمْرِ [He was constant, firm, &c., in the affair.] (A.)

2. رَتَّبَ, (S, M, A, &c.) inf n. رَتَّبِي, (S, K.) He made, or endeavored, (a thing, S, M, or things, A,) constant, firm, steady, steadfast, stable, fixed, fast, settled, established, and stationary, or motionless. (S, M, Mshb, K.) You say, رَتَّبَ الرِّجَالِ [He stationed the scouts upon the plain.] (A. See مَرْتَبَةٌ.) — He set things in order, disposed them regularly, arranged them, or classified them. (MA.) You say, رَتَّبَ الرُّجُلَ [He set in order, regularly disposed, arranged, classified, distributed, or appointed, the stations, posts of honour, &c.] (TA voce رَتَّبَ.) — [Hence,] رَتَّبِي is sometimes used as signifying The mode of construction termed رَتَّبِي [when it is regularly disposed: see art. لف] (Har p. 383.) — [Also The prescribing, or observing, a particular order in any performance; as, for instance, in the ablution termed الوضوء.] — And The drawing of omens, one after another. (KL)

4. رَتَّبَ, (T, M, A,) inf n. رَتَّبِي, (T,) said of a boy, (T, M, A,) He made the كَعْب [i. e. cockal-bone, or die], to stand erect, or upright: (T, A:) or he made the كَعْب firm, or steady. (M) = رَتَّبَ as an intrins. v.: see 1. =

Also, inf n. as above, He became a beggar, after having been rich, or in a state of competence. (IAar, T, K. [Perhaps formed by transposition from أَرْتَبَ.]) = And He invited distinguished persons to his food, or banquet. (T)

5. رَتَّبَ: see 1, first sentence. — [Also, as quasi-pass of 2, It was, or became, set in order, regularly disposed, arranged, or classified. — And رَتَّبَ عَلَيْهِ It was consequent upon it; it resulted, or accrued, from it.]

رَتَّبَ: see the next paragraph.

رَتَّبَ The steps of stairs. (M, TA.) — Rocks near together, some of them higher than others: (M, K:) [a coll. gen n.:] n. un. رَتَّبَةٌ: mentioned on the authority of Yaakub as [written رَتَّبَ] with damm to the ر and fet-h to the ت. (M) — Elevated ground, (S, K,) like a بَرْزَخ [or bar, or an obstruction, between two things: app a coll. gen. n. in this sense also; n. un. with ة; for] you say رَتَّبَ رَتَّبَ like as you say رَتَّبَ رَتَّبَ. (S) — Hardness, or difficulty: (S, A, K:) coarseness, hardness, or difficulty, of life or living. (M, K.) fatigue, weariness, embarrassment, or trouble: as also رَتَّبَةٌ. (M.) You say, رَتَّبَ رَتَّبَ مَا فِي عَيْتِهِ رَتَّبَ (T, S, M, A) There is no hardness, or difficulty, in his life or living: (S, A:) or no coarseness, hardness, or difficulty (M.) And مَا فِي هَذَا الْأَمْرِ رَتَّبَ, and مَا فِي هَذَا الْأَمْرِ رَتَّبَ, There is no fatigue, weariness, embarrassment, or trouble, in this affair. (M.) And رَتَّبَ رَتَّبَ مَا فِي هَذَا الْأَمْرِ رَتَّبَ, There is not in this affair any hardness, or difficulty: (S:) or any fatigue, or trouble: (T.) i. e. it is easy, and rightly disposed (T, A.) = Also The space between the little finger and that next to it, namely, the third finger, [when they are extended apart:] and the space between the third finger and the middle finger [when they are so extended]: (M, K:) or the space between the fore finger and the middle finger [when they are so extended]: sometimes written and pronounced رَتَّبَ: (S, TA:) [or it is a coll. gen n. f. and] رَتَّبَةٌ [is the n. un., and] signifies the space between [any two of] the fingers (TA in art. رَتَّبَ. [See also رَتَّبَ.]) It denotes also The [space that is measured by] putting the four fingers close together. (K. [See also رَتَّبَ.])

رَتَّبَةٌ A single step of stairs or of a ladder, (MA;) [and so رَتَّبَةٌ, as appears from what follows:] pl of the former رَتَّبَ (MA) [and رَتَّبَاتٍ for Az says that] رَتَّبَةٌ signifies one of the رَتَّبَاتِ of stairs: (T:) [the pl. of] رَتَّبَاتِ of stairs: You say, رَتَّبَ رَتَّبَ فِي رَتَّبِ الدَّرَجِ [He ascended the steps of the stairs.] (A.) — [Hence,] also, (S, M, A, Mshb, K.) and رَتَّبَةٌ, (T, S, M, A, K, TA,) [or] from رَتَّبَ signifying “he stood erect,” (TA,) † A station, or standing; a post of honour; rank; condition; degree; dignity; or office: (T, S, M, A, Mshb, K, TA;) with, or at the courts of, kings; and the like: (T, TA:) or a high station, &c.: (TA:) pl. of the former رَتَّبَاتٍ. (A, Mshb, TA.) and of the latter رَتَّبَاتٍ.

(A, TA.) You say, رَتَّبَ رَتَّبَ عَلَى الرَّتَبِ [He is in the highest of stations, &c.]: and رَتَّبَ رَتَّبَ عَلَى رَتَّبَ [He has a station, &c., or high station, &c., with, or at the court of, the Sultan]: and رَتَّبَ رَتَّبَ عَلَى رَتَّبَ [He is of the people of high stations, &c.]. (A, TA.) — رَتَّبَ also signifies The order of the proper relative places of things; as, for instance, of the words in a sentence. — See also the pl. رَتَّبَ in the next preceding paragraph.

رَتَّبَ: n. un. of رَتَّبَ, which see in three places. (S, M.)

رَتَّبَ A she-camel erect in her pace. (T, K.)

رَتَّبَ (Mshb) and رَتَّبَ and رَتَّبَ (M, K) and رَتَّبَ (M) A thing constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary, or motionless: (M, Mshb, K:) [the third of these words, in this sense, is mentioned in the T in art. رَتَّبَ: but see the next paragraph:] and the first, standing erect, or upright: (T, TA:) applied to a thing, (T,) to a كَعْب [i. e. cockal-bone, or die], and to a man. (TA.) You say رَتَّبَ رَتَّبَ أَمْرًا, or an affair, continual, or uninterrupted, (رَتَّبًا) constant, firm, steady, &c. and رَتَّبَ رَتَّبَ أَمْرًا, the latter word of the measure تَفْعَلُ, with damm to the ت and fet-h to the ع, a thing, or an affair, constant, firm, steady, &c. (S.) And رَتَّبَ رَتَّبَ عَزْرًا, high rank or condition, or the like, constant, firm, &c. (A.) And عَزْرًا رَتَّبَ Constant, or continual, (M, TA,) fixed, settled, or established, (TA,) means of subsistence. (M, TA.) And رَتَّبَ رَتَّبَ مَا زِلْتُ عَلَى هَذَا رَتَّبًا [I ceased not to be, or to do, thus constantly; as also رَتَّبًا in which, IJ says, the ر is app. a substitute for ب, because we have not heard رَتَّبَ used like رَتَّبَ; but it may be radical, from the رَتَّبَةِ. (M.) — رَتَّبَ in the modern language, used as a subst., signifies A set pension, salary, and allowance; a ration; and any set office, or task. and so رَتَّبَةٌ; pl. رَتَّبَاتٍ.]

رَتَّبَ: see the next preceding paragraph, in four places. — You say also, رَتَّبَ رَتَّبَ and رَتَّبَ رَتَّبَ, meaning They come all together. (K.) And a poet says, (M,) namely, Ziyád Ibn-Zeyd El-'Odharee, (TA.)

\* وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ رَتَّبًا \* meaning [And we possessed excellence above the people] all together: (M, TA:) thus accord. to the reading commonly known: but, as some relate it,

\* وَكَانَ لَنَا حَقًّا عَلَى النَّاسِ رَتَّبًا \*

i. e. [And it was a just claim that we had upon the people,] settled, or established. (TA.) The first رَتَّبَ in رَتَّبَ is augmentative, because there is no word like جَعْفَر; and the derivation also is an evidence of this, for the word is from الرَّتَابِ (M.) = Also the second of these three words, (T in art. رَتَّبَ, and M, and L,) or the first of them, (K,) A bad slave: (T, K:) or a slave whom three persons inherit, one after another: 129 \*



because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M). — Also the second, (Th, M, K,) and the first, (K,) *Dust, or earth*; syn. قُوت: (Th, M, K —) because of its long endurance. (Th, M.) — And the first, *i. g. اُنْبَ [Time, or duration, or continuance, or existence, without end, &c. or the right reading may perhaps be اُنْبَ, i. e. remaining constantly, &c.]* (K.)

أَخَذَ فَلَانٌ تَرْتَةً *Such a one took what was like*  
*a road, to tread it. (K,† TA.)*

مَرَاتِبَ, and its pl. مَرَاتِبَ: see رَتَبَةٌ, in six places. — Accord to Ag, it signifies *A place of observation, which is the summit of a mountain, or the upper part thereof:* (S:) accord to Kh, (S:) the مَرَاتِبَ in mountains and in deserts (صَحَارٍ) are [structures such as are termed] أَغْلَامُ [pl. of عَمَلَرٌ, q. v.] upon which are stationed (وَقُتِبَ) scouts, or spies: (T, S:) or places to which scouts ascend, in, or upon, mountains. (A.) — The pl. also signifies *Narrow and rugged parts of valleys.* (TA from a trad.) — And the sing., *Any difficult station or position.* (M.) — See also رَتَبٌ, in two places. — [In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline* or he; such as is spread upon a couch-frame or upon the ground.]

## رتج

1. رَجَعَ, inf. n. رَجْعٌ: see 4. = رَجَعَ, (K), or رَجَعَ فِي مَقْلَبِهِ, (S, A, Mgh, K) uor. 2. (Mgh, K), inf. n. رَجْعٌ, (Mgh, TA), † *He was, or became, impeded in his speech, unable to speak, or tongue-tied*; (S, A,\* Mgh, K); us also رَجَعَ عَلَيْهِ (A, K), and رَجَعَ عَلَيْهِ, and رَجَعَ عَلَيْهِ (K). You say, رَجَعَ عَلَى الْقَارِئِ (S, Mgh, Mgh), and عَلَى الصَّغِيرِ (Mgh), *I the reader, or reciter, (S, Mgh, Mgh), and the orator, or preacher, (Mgh), was unable to read, or recite, (S, Mgh), as though he were prevented doing so, (Mgh), or as though a thing were closed against him like as a door is closed; (S); or was, or became, impeded in his reading, or recitation, and his oration, or sermon, and unable to complete it; (Mgh); from* رَجَعَ الْبَابَ (Mgh, Mgh) [see 4:] and رَجَعَ عَلَيْهِ signifies the same: (S: [in my copy of the Mgh, “رَجَعَ, of the same measure as رَجَعَ, in the pass form.”] but this is evidently a mistranscription, for رَجَعَ, of the same measure as رَجَعَ: one should not say رَجَعَ عَلَيْهِ (S

[but it seems that those who pronounced the verb with teshdeed said اَرَجَّ: see art. اَرَجَّ:] this is sometimes said; but some disallow it: (Mghb:) the vulgar say it; and accord. to some, it may be correct as meaning "he fell into confusion." (Mghb.) You say also, صَعِدَ الْمُبْتَغَى فَاَرَجَّ عَلَيْهِ <sup>١</sup> He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tongue

tired. (A.) And عَلَى فَلَانٍ ۖ اَرَجَّ ۖ † Such a one  
 was unable to finish a saying, or poetry, that he  
 desired to utter. (TA.) And بِى كَلَامٍ رَجَّ ۖ  
 † In his speech is a reiterating, by reason of an  
 impediment, or inability to say what he would.  
 (A, TA.) = رَجَّجَ, inf. n. رَجَّاجٌ, He (a child)  
 walked a little, at his first beginning to walk; or  
 nonlith with a weak gait; crept along; or nonlith  
 slowly. (K, TA.)

4. اُرْتُجَ (S, A, Mgh, Msl, K,) inf. n. رُتْجٌ; (Mgh;) and رُتْجَةٌ (K,) inf. n. رُتْجٌ; but *As* allows only the former verb; (TA;) ۱. ۱. اُرْتُجَ [which means *He* locked the door, and also *he shut, or closed, the door*, but the former appears to be the signification here intended, from what follows.] (S, A, Mgh, Msl, K,) so to make it fast, or firm: (A, Mgh, Msl:) so says *Az*, after *Lth*: and, by extension of the signification, *he shut, or closed, the door, without locking it*. (Mgh.) It is said in a trad., إِنَّ اَلْاَبْوَابَ السَّيِّئَةِ تَفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يَضَى الظُّرُفُ (Mgh,\*) and 'Jami' es-Sagheer of Es-Suyouti, i. ۱. [Verily the gates of Heaven are opened at the declining of the sun from the meridian,] and are not closed nor locked [until the noon-prayer has been performed]. (Mgh.) — [Hence], اُرْتُجَ عَلَيْهِ الْاَمْرُ | The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it; syn. اُسْتَهْرَجَ عَلَيْهِ. (TA in art. بهر.) — See also ۱, in four places. — [Hence also], اُرْتُجْتُ اُتْ شِهْ (a camel) closed her mouth against the seed (S, A, K, TA) of the stallion, (TA,) having become pregnant. (A.) — And + *She* (an ass) became pregnant. (K.) — And + *She* (a hen) had her belly full of eggs. (S, A,\*) K.) — اُرْتُجَ اُتْ (the sea) became raised into a state of commotion, and covered everything with the abundance of its water, (K, TA,) and the voyager upon it found no way of escape from it. (TA.) — | It (snow) was continual, and covered [the land]. (K.) — + *It* (abundance of herbage) was universal over the land, (K, TA,) leaving no part thereof wanting. (TA.) اُرْتُجْتُ السَّنَةُ + The year of drought involved every part in sterility, (K, TA,) so that man found no way of escape. (TA.)

8: see 1, in two places.

10: see 1, second sentence.

سَعَتْ رَجْجُ † [A street that is closed;] that has no place of egress. (A, K) مَالٌ رَجْجُ † Property to which there is no access; (A, TA;) contr. of طَلْقُ (K, TA,) which is likewise with كَسَرُ; (TA;) [in the CK طَلْقُ:] as also عَلَقُ (K, TA.)

رَج: see what next follows.

دَرِیَ *A door*: (TA:) or a *great door*; (S, Mgh, Msh, K:) as also دَرِیَ (S, A, K:) or a *door locked, or shut or closed*, (S, Mgh, K,) *having a small door, or wicket*: (S, K:) or it signifies also a *door that is locked, or shut or closed*:(Msh: pl. دَرِیَ and دَرِیَ, and, accord. to MF, دَرِیَ, but this is irreg., and he has given no

authority for it. (TA.) Hence الرَّكْبَةُ [The door of the Kaabah]: (S, TA:) and † the Kaabah itself: (A, TA:) and [hence also] الرَّكْبَانِ is † a name of *Mekkeh* (K, TA.) جَعَلَ مَالَهُ نِجَالًا (A, Mgh, Mgh, TA.) occurring in a trad., (Mgh, TA,) means, (A, Mgh, TA,) or is said to mean, (Mgh,) † *He made his property, or cattle, a votive offering to be taken to the Kaabah;* (A, Mgh, Mgh;) not the door itself; (Mgh;) the Kaabah being thus called because by the door one enters it. (TA.) — Also † *The part of the womb that closes upon the fetus;* as being likened to a door. (L.) — أَرْضٌ ذَاتُ رَكْبٍ occurs in a trad. [app. as meaning] *A land having a place of impress that is, or may be, closed:* or it may mean *a land having in it rocks:* see رَكْبَةٌ, of which رَكْبٌ may be a coll. gen. n.] (TA.) — نَاقَةُ رَكْبٍ الصَّلَا † *A she-camel firm or compact [in the middle of the back, or in the part on either side of the tail, &c.]* (K.)

رَبَاجَةٌ sing. of رَبَاجٌ, which signifies *Rocks*.  
(K.) — Also *Any narrow* شِعْب [or *mountain-road*, &c.]; as though it were closed, by reason of its narrowness. (L.)

مُرْتَجٍ <sup>٥</sup> A door, and a chamber, or house, *locked*,  
or *shut* or *closed*, (مُعْتَقٍ) <sup>٦</sup> so as to be made *fast*,  
or *firm*. (A.)

مَرْج, applied to a she-camel, † *Pregnant*; because the mouth of her womb becomes closed against the seed of the stallion: (T, A,\* TA.) applied also to a she-ass, in the same sense: (TA:) pl. مَرَاتِجُ and مَرَاتِجُ. (A, TA.)

**مُرْتَجَجٌ** *A thing with which a door is closed, or made fast; syn. مَعْلَقٌ; (S;) [app. a kind of latch.] it is affixed behind the door, in the part next to the lock. (Ibn-'Abbād, TA in art. عَرَبِيٌّ)*

مَرَاجِجِ *Narrow roads or paths*: (S, A, K:) the sing. is not mentioned. (TA.)

## وتع

1. رَجَعَ, *nor. c.*, *inf. n.* رَجَعٌ (S, Msh, K) and رَجَعَ (Msh, K) and رَجَعَ, (IAqr, K), *He* (a beast) *pastured at pleasure*; (Msh); *he* (a beast, S, TA) *ate* (S, K) and *drank* (K) *what he pleased*, (S, K), and *rams and went in the pasturage, by day*, (TA), *amid abundance of herbage, and plenty*: (K): or *† he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs or leguminous plants and of waters*: (Lth, K, TA): or *† he ate* (AAqr, K) and *drank* (K) *with great greediness*. (IAqr, K.) In its primary acceptance, it is said of a beast. (TA.) — It is metaphorically said of a man, as meaning *† He ate much*; accord. to El-Isbalānī in the Mufraddāt, and the A. and the B. (TA.) — You say, رَجَعَ فِي مَالِ فَلَانٍ *Such n one acted as he pleased in eating and drinking the property of such a one.* (TA.) — And وَرَجَعَ وَلَبَّ وَرَجَعَ *† We went forth [playing, or sporting, and enjoying ourselves; or] enjoying ourselves and musing.*

or sporting. (S, TA.)\* It is said in the Kur [xii. 12], (TA,) accord. to different readings, (K, TA,) **وَيَلْعَبُ وَيَرْتَعُ** [Send thou him with us to-morrow] that he may play, or sport, and enjoy himself: or the meaning is, that he may walk [abroad at his pleasure] and become cheerful in countenance, or delated in heart: (TA.) **وَيَلْعَبُ وَيَرْتَعُ** that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty, [or to pasture at pleasure,] and he shall play: (K, TA.) and the reverse, (K,) **وَيَلْعَبُ وَيَرْتَعُ** (TA,) i. e. that he may put our beasts to eat and drink &c., and we will play together: (K, TA.) and with in each case (K.) — And it is said in a trad., **مَنْ يَرْتَعُ حَوْلَ الْجَمِيِّ يُوْشِكُ أَنْ يَخْلُطَ** **إِذَا مَرَّتْ بِرِثَابِ الْجَنَّةِ** [He who goes round about [the prohibited place of] pasturage will soon enter into it]. (TA.) — And in another trad., **إِذَا مَرَّتْ بِرِثَابِ الْجَنَّةِ** [When ye pass by a scene of] the commendation of the praises of God, enter ye thereinto; the entering thereinto being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. **ارْتَعَ** He put his camels [to pasture at pleasure; (see 1.) or] to eat (S, K) and drink (K) what they pleased, (S, K,) amid abundance of herbage, and plenty: (K: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art.]) or he pastured his camels, or put them to pasture, by themselves. (TA.) See the ex in the Kur-án cited above. — Hence, † He ruled, or governed, his subjects well, [as though] leaving them to satiate themselves in the pasturage. (TA.) — It (a party of men) lighted upon abundance of herbage, and pastured. (TA.) — It (rain) produced, or gave growth to, herbage in which the camels might pasture at pleasure, or eat and drink what they pleased, amid abundance thereof and plenty. (S, Mgh, K.) — **ارْتَعَتِ الْأَرْضُ** The land became abundant in herbage. (TA.)

**رَتَعَ** [app. an inf. n., of which the verb (رَتَعَ) is not mentioned, and perhaps not used.] The leading a plentiful and pleasant and easy life. (TA.) [See also رَتَعًا.]

**رَتَعَ** sing. of **رَتَعُونَ**, q. v. **رَتَعُونَ** — and applied to herbage: see رتَعَ.

**رَتَعَةٌ** Abundance of herbage; or of the goods, conveniences, and comforts, of life; fruitfulness; plenty: and a state of amplex in respect thereof: (K:) a subst. from 1. (TA.) Hence the prov., **الرَّتْعَةُ وَالْقَيْدُ**, and **الرَّتْعَةُ** (K:) the former on the authority of Fr, and the latter from some other, accord to the O; but in the L, the latter is ascribed to Fr; (TA;) [Bonds and plenty; the latter word] meaning **الْخَصْبُ**: said by 'Amr Ibn-El-Qasq: he had been taken prisoner by Shákir Ibn-Rabee'ah, a tribe of Hemsán, who treated him well; and when he left his people, he was slender; then he fled from Shákir, and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thou

art corpulent;" and he replied in the words above. (K.)

**رَتَعَتْ**: see what next precedes.

**رَتَعَ** One who seeks, with his camels, after the places of pasturage abounding with herbage, one after another. (TA.)

**رَتَعَ** A camel, (S, K,) or beast, pasturing at his pleasure; (Mgh;) or eating (S, K,) and drinking (K) what he pleases, (S, K,) and coming and going in the pasturage, by day, (TA,) amid abundance of herbage, and plenty; (K:) [part n of 1, q. v.:] pl. **رَتَاعٌ** (S, Mgh, K) and **رَتَعٌ** and **قَوْمٌ رَتَاعُونَ** (K.) — You say also **رَتَعُوا** (S.) See رتَعَ.

**رَأَيْتُ رَتَاعًا مِنْ النَّاسِ** I saw a multitude of men. (Sgh, K.)

**مَرْتَعٌ** A place of pasturing: (KL:) [or of unrestrained and plentiful pasturing;] a place where beasts pasture at pleasure, (Mgh;) where they eat (S, K) and drink (K) what they please, (S, K,) going and coming therein, by day, (TA,) amid abundance of herbage, and plenty: (K:) [see 1:] pl. **مَرْتَعٌ**. (Mgh.) — [And Pasture itself:] one says, **أَكَلُوا مَرْتَعَ الْأَرْضِ** [They consumed, or ate, the pasture of the land]. (M in art. روم.)

**مَرْتَعٌ** One who leaves his travelling-camels to pasture at their pleasure, or to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty. (TA.) — † A man having abundance of herbage, or of the goods or conveniences and comforts of life, not lacking anything that he may desire. (K, TA.) You say also **قَوْمٌ مَرْتَعُونَ**, meaning † A people, or company of men, who are scarcely ever without abundance of herbage, or of the goods or conveniences and comforts of life; syn. **مَخَاصِبُ**; and **قَوْمٌ رَتَعُونَ**, after the manner of a rel. n., like **طَلِبٌ**: and in like manner **رَتَعَ** is applied to herbage [as meaning scarcely ever other than abundant, or generally abundant]. (TA.) — Rain that produces, or gives growth to, herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty. (S, Mgh.) — **أَرْضٌ مَرْتَعَةٌ** Land in which the beasts eagerly desire to satiate themselves. (Sh.)

## رتق

1. **رَتَقَ**, aor. **رَتَقَ** (S, L, Mgh) and **رَتَقَ**, (L,) inf. n. **رَتَقٌ** (S, M, L, Mgh, K,) He closed up, (M, Mgh, TA,) and repaired, (M, TA,) a rent: (S, M, Mgh, TA:) [he served up, or together: see رَتَقًا:] **رَتَقَ** is the contr. of **الْفَتْقُ**. (S, K.) — [Hence,] one says, **رَتَقَ**, meaning † [He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA.) — **رَتَقَتْ**, aor. **رَتَقَ**, (IKoot, Mgh, TA,) inf. n. **رَتَقٌ** (S, Mgh, Mgh, TA,) in the K, erroneously, **رَتَقَةٌ**, (TA,) She was,

or became, such as is termed **رَتَقَةً**; (IKoot, S, Mgh, Mgh, K:) said of a woman, (S, Mgh, Mgh, K,) of a girl, and also of a camel. (IKoot, Mgh.)

8. **ارتق** It was, or became, closed up, (S, Mgh, K,) [and repaired; and sewed up, or together;] said of a rent: (S, Mgh:) and also of the vulva of a woman. (S, TA.)

**رَتَقٌ** i. q. **مَرْتَعٌ** [and مَرْتَعَةٌ, &c., being originally an inf. n.; i. e. Closed up, and repaired; applied to a rent; and so رَتَقٌ]. (TA.) **رَتَقًا** **كَتَنًا** **رَتَقًا** **مَتَقًا**, in the Kur [xxi. 31, lit. They (the heavens and the earth) were closed up, and we rent them], is from **الْرِتَقُ** as the contr. of **الْفَتْقُ**: (S.) accord. to Ibn-'Arafah, it means they were closed up, without any interstice, and we rent them by the rain and by the plants: accord to Az, it means they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths: Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that **رَتَقًا** is for **رَتَقِي**: (TA.) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فتق.) some read **رَتَقًا**, for **رَتَقًا**, meaning **مَرْتَعًا**. (Bd.)

**رَتَقٌ**: see the next preceding paragraph, in two places. — It is [also] pl. [or rather coll. gen. n.] of **رَتَقَةٌ**, syn., accord. to the copies of the K, with **رَتَقٌ**, but correctly with **رَتَقَةٌ**, which signifies The spaces between [any two of] the fingers. mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.)

**رَتَقَةٌ**: see what next precedes.

**رَتَقَةٌ**, applied to a woman, (AHayth, S, Mgh, Mgh, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] **إِمْپَرِوِيَا** count; (S, Mgh, K:) having the meatus of the vagina closed up: (S, Mgh:) or having no aperture except the **مَبَالِ** [or meatus urinarius]. (Lth, Mgh, K:) or having the **فَرْجُ** so drawn together that the **ذَكَرُ** can hardly, or not at all, pass. (AHayth.)

**رَتَقَاتِي** [A garment composed of] two pieces of cloth sewed together (بِرَتَقَاتِي) by their borders. (Lth, S, K.) Hence the saying of a rájiz,

جَارِيَةٌ بَحْصَةٌ فِي رَتَقَاتِي  
تُدِيرُ عَرَفًا أَكْثَلَ الْبَاقِي

[A fair girl in a رَتَقَاتِي, turning about eyes black in the inner angles.] (Lth, S.)\*

**رَتَقٌ** Inaccessableness, or unapproachableness; (Mgh,) [in some copies of the K, **الْحَنَّةُ** is erroneously put for **الرَّتْعَةُ**,] and might; and high, or elevated, rank. (Ibn-'Abbád, K, TA.)

**رَاتِقٌ** [for **رَاتِقٌ**] Clouds closing up, or coalescing. (AHn, TA.) — **هُوَ الرَّاتِقُ الرَّائِي** — He is the possessor of command or rule, so that he

opens and closes, and straitens and widens. (Har p. 208.) [See also مَرْتَلٌ.]

فَرَجَ أَرْتَقُ A vulva of which the sides stick together. (TA.)

مَرْتَقٌ: see رَتَقٌ.

مَرْتَقٌ Herbage of which the blossoms have not yet come forth from their calyxes (TA in art صَوَّحَ.) [See remarks on a verse cited voce مَرْتَقٌ.]

## رَكَ

1. رَكَتَ (S, K, &), aor. 2, (S,) thus it appears to be accord, to the K [also], and thus in the Deewán el-Adab of El-Farábee, but accord to Sgh it is correctly رَكَتَ, (TA,) inf. n. رَكَتٌ and رَكَتَانٌ (S, K) and رَكَتٌ, (K,) He (a camel) went with short steps (S, K) in his رَمْلَانٌ [or quick pacing, or going a kind of trotting pace, between a walk and a run], (S,) to which Kh adds, shaking himself: and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Sgh, it is sometimes said of a human being. (TA.) [See also حَكَتَ: and see نَصَبَ السَّوَرِ in art نَصَبَ.]

4. رَكَتَهُ He made him (namely, a camel,) to go in the manner expl. above: (S, K:) or made him to go a quick pace. (TA.) — And ارَكَ الصَّحْبُ He laughed laughingly: (K:) and so ارَكَ الصَّحْبُ (TA.)

رَكَتَهُ A she-camel [going with short steps &c.: (see 1:) or] going as though she had shackles on her legs: or beating [the ground] with her fore legs. (As, TA:) pl. رَوَاتِكُ. (TA.)

مَرْدَاسُكُ i. q. مَرْدَاسُجُ [from the Pers. مَرْدَاسُكُ, both of which signify Lutherys in the present day, as in the classical dialect]: (K:) it is of two kinds; namely, زَهَبِيٌّ [i. e. red, or of gold], and فِصِّيٌّ [i. e. white, or of silver]. (TA.)

## رَلَّ

1. رَلَّ الشَّعْرُ, aor. 2, inf. n. رَلَّ, The front teeth were, or became, even in their growth, (Msb.) [or separate, one from another, and even in the manner of growth, well set together, and (accord. to some) very white and lustrous: see رَلَّ and رَلَّ, below.] — And رَلَّ الشَّيْءُ, aor. and inf. n. as above, The thing was, or became, well arranged or disposed. (TK.)

2. رَلَّتِلَ, in its original sense, relates to the teeth; signifying تَفْلِيحٌ thereof [i. e., as inf. n. of the verb in its pass. form, their being separate, one from another]. (Bd in xxv. 34.) — [Hence,] الرِّتَالُ (T, M, K, &), inf. n. رَلَّتِلَ, (K,) He put together and arranged well the component parts of the speech, or saying, (M, K,) and made it distinct: and hence الرِّتَالُ الْفَرَّانُ [explained in what follows]: (M:) or he pro-

ceeded in a leisurely manner in the speech, or saying, [making the utterance distinct,] and put together and arranged well its component parts: (T) and رَلَّتِلَ الْفَرَّانُ inf. n. as above, I read, or recited, the Kur-án in a leisurely manner.

without haste: (Msb:) or الرِّتَالُ in reading, or reciting, [and particularly in the reading, or reciting, of the Kur-án,] is the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds or limits: (S) [and hence, conventionally, the chanting of the Kur-án in a peculiar, distinct, and leisurely manner:] and الرِّتَالُ فِي كَلَامِهِ (T), or الرِّتَالُ فِي كَلَامِهِ (M, K, &), signifies [in like manner] he proceeded in a leisurely manner (T, M, K) in his speech, or saying, (T,) or in the speech, or saying: (M, K:) Mujāhid explains الرِّتَالُ as signifying the proceeding in a leisurely manner [in reading, or reciting,] and as being consecutive in its parts, or portions; regarding it as etymologically relating to تَغَرُّرٌ [q. v.] (T:) accord. to Er-Rāghib, it signifies the pronouncing the word [or words] with ease and correctness: this is the proper signification but the conventional meaning, as verified by El-Muawwaz, is the being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading, or reciting: (TA:) [accord. to Mfr.] the [proper] meaning of الرِّتَالُ in [the reciting, or chanting, of the Kur-án and of] the call to prayer &c. is the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound; from the phrase تَغَرُّرُ مَرْتَلٌ and رَلَّ signifying “front teeth separate, one from another, and even in the manner of growth, and well set together.” (Mgh.) [See also رَتَّلَ] and رَتَّلَ, in the Kur [xxv. 34], means And we have sent it down unto thee in a leisurely manner. (M, TA:) or we have recited it to thee part after part, in a deliberate and leisurely manner; in [the course of] twenty years, or three and twenty. [The course of] twenty years, or three and twenty. Rَلَّ in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bd.)

5: see the next preceding paragraph.

رَلَّ inf. n. of 1: (Msb:) [Evenness in the growth of the front teeth: or their being separate, one from another, and even in the manner of growth, and well set together: (see 1 and رَلَّ:) or] whiteness, [or much whiteness,] and much lustre, of the teeth. (M, K, &.) — And A good, (M, K, TA,) and correct, or right, (TA,) state of arrangement or disposition of a thing. (M, K, TA.) — The quality, in a man, of having the teeth separate, one from another, (S,) [and even in the manner of growth, &c.] — And Coldness, or coolness, of water. (Kr, M, K, &.) — See also the next paragraph, in three places.

رَلَّ (T, M, Mgh, Msb, K) and رَلَّ (S, M, K, &) [the latter an inf. n. used as an epithet,] applied to front teeth, (تَغَرُّرُ, T, S, M, Mgh, Msb, K,) Well set together: (T, M:) or even in growth: (S, Msb:) or separate, one from another; or having interstices between them, not overlap-

ping one another: (M) or separate, one from another, and even in the manner of growth, and well set together, as also مُرْتَلٌ (Mgh) or separate, one from another, well set together, very white, and very lustrous. (K.) — And رَلَّ (S, &), رَلَّ الشَّعْرُ, (M,) [or الرِّتَالُ] A man having the teeth [or the front teeth] separate, one from another, (S, M, &.) &c. (M) — And رَلَّ (S, M, K) and رَلَّ (M, K, &) applied to speech, or language, (S, M, K, &) i. q. رَلَّ: i. e. uttered in a leisurely manner, and distinctly, without exceeding the proper bounds or limits: (S) or good, (M, K, &) and uttered in a leisurely manner. (M.) — And رَلَّ and رَلَّ, applied to anything, Good, sweet, or pleasant. (M, K, &.) — And the former, applied to water, Cold, or cool. (Kr, M, K, &.)

هُوَامٌ رَتَّلَا certain genus of حَوَامٌ [or venomous creeping things], (S, M, K, &) [the genus of insects called phalangium; applied thereto in the present day; and (perhaps incorrectly) to the tarantula.] there are several species thereof; (K,) many species, (TA,) the most commonly known thereof is [in its body, app.] like the fly (ذَبَابٌ) that flies around the lamp; another is black speckled with white (سَوْدَاءٌ رَقَطَاءٌ); another is yellow and dusky; and the bite of all causes swelling and pain; (K;) and sometimes is deadly (TA.) — Also, the latter (رَتَّلَا), A certain plant, the flower of which resembles that of the lily; [app. the plant called (like the insect above mentioned) phalangium, (as Golius states it to be), and by Arabs in the present day, زَهْرُ الْعَقَنْبُوتِ] good as a remedy against the bite of the venomous creature above mentioned, (K,) for which reason it is thus called, (TA,) and against the sting of the scorpion. (K.)

رَتَّلَا: see the next preceding paragraph, in two places.

رَتَّلَا Short; (K;) applied to a man. (TA.)

أَرَّتْ q. أَرَّتْ [i. e. Having a viciousness, or an impudency, in his speech, or utterance: see art ارَّتْ]. (O, K.)

مَرْتَلٌ: see رَلَّ, in two places.

## زَرَّ

1. زَرَّتْ (T, S, M, K, &) aor. 2, (M, K, &) inf. n. زَرَّتْ (T, S, M, K, &) He broke a thing: (Isk, T, S, M, K, &) or, he crushed it, or crushed it, (Isk, T, M, K, TA,) much: (M, and so in the UK:) or, (M, K, &) accord. to Lh, (M,) specially, (M, K, &) he broke (M) the nose: (M, K, &) [but see زَرَّتْ, below:] and زَرَّتْ [q. v.] signifies the same: you say, زَرَّتْ أَنْفُهُ and زَرَّتْ [He broke his nose]. (T, S.) — See also 4. — مَا زَرَّتْ بَنَاتُهُ He spoke not a word. (T, S, M, K, &) زَرَّتْ الْبَغِيضُ The goats pastured upon the plant called الرِّتَالُ [in the CK الرِّتَالُ] (K, TA.) — And زَرَّتْ He became affected with swooning from eating the plant so called. (K, TA.) — زَرَّتْ فِي بَنِي فَلَانٍ He grew up among the sons of such a one. (K.)

4 ارتمر, inf. n. **رَتَمَ**, [app *He tied a* رَتَمَةً, q v ]  
(T) **رَتَمَ**, also, as an inf n., [i. e. of **رَتَمَ**], signifies *The tying a thread, or string, upon one's own finger for the purpose of remembering something* (KL).—And **رَتَمَ**, (inf n. as above, S), *He tied upon his* (a man's, T, S, Mgh) *finger a thread, or string, such as is termed رَتَمَةٌ*. (T, S, M, Mgh, K) = Also *He* (a young camel) *bore fat in his hump* (K).

5: see what next follows.

8. ارتتم, (Mgh, K,) or ارتتم برتمة or برتمة,  
(M, TA,) and رترتم, (M, K,) *He had a thread,*  
*or string, such as is termed رتمة or رتمة tied*  
*upon his finger.* (M, Mgh, K.)

مَرْتُومٌ (S, M, K) and رَجِيمٌ (M, K) and رَجِيمٌ (S, M, K) signify the same; i. e. *Broken*: (S, M, K.) and *bruised*, or *crushed*, (M, K, TA.), *much*: (M, and so accord. to the CK.) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Hajaj says,

لَأَصْبَحَ رَتْمًا دُقَاقَ الْحَصَى  
مَكَانَ السَّبِيِّ مِنَ الْكَاتِبِ

(*Ṣ*, in the present art.), i. e. *It* (referring to a mountain called الضَّاقِب) would become [broken, having the pebbles crushed,] like the sands around the mountain *El-Kāthib* (*Ṣ* in *نبو*). [But there are other explanations of the *النَّبِيّ* and *الكَاتِب* and here need in the *T*, in *نَبِيٍّ*, a different reading is given (لاصِرَ رَبًّا) = See also رَبِّيَّة.

— [Freytag, misled by the CK, has assigned to رَمَّ a signification that belongs to رَمَم.]

زَرْثَر [applied in the present day to The shrub  
broom;] to several species thereof: *spartum*  
*monospermum* of Linn.: *genista rætum* of Forsk.:  
(Dehlie, Flor. Aegypt. Illustr., no. 557.) *spar-*  
*tium*: (Forskål, Flora Aegypt. Arab. p. lvi.)  
and *phalaris setacea*: (Idem, p. lx.):) a species  
of plant: (T:) or a species of tree; (Mgh:) or  
so زَرْثَرَة; of which the former is the pl. [or  
rather coll. gen. n.] (S.) or the latter, (Lth, T,)  
or the former, (AHn, M, K,) the latter being its  
n. n., (K,) a certain plant, of the shrub-kind;  
(AHn, T, M, K:) as though by reason of its  
slenderness, it were likened to the thread, or  
string, called زَرْثَرَة: (AHn, T, K, TA, [see this  
word voce زَرْثَرَة: in the CK, in the present  
instance, erroneously written زَرْثَر;]) and so زَرْثَرَة:  
(AHn, T:) its flower is like the خَبَرِي [or yellow  
gillflower], and its seed is like the lentil: each of  
these (i. e. the flower and the seed, TA) strongly  
provokes vomiting: the drinking the expressed  
juice of its twigs, fasting, is a beneficial remedy  
for sciatica (عَرَقِ النَّسِ) and likewise the using as  
a clyster an infusion thereof in sea-water: and  
the swallowing twenty-one grains thereof, fasting,  
prevents the [pustules called] دُمَامِيل (K.).

When a man was about to make a journey, he  
betook himself to two branches, or two trees, and  
tied one branch to another, and said, "If my  
wife be faithful to the compact, this will remain  
tied as it is; otherwise, she will have broken the  
compact;" so says Ag; and ISk says the like.

(T:) or he betook himself to a tree, (S, K,) or to the species of tree called **شَجَر**, (ISK, Mgh,) and tied together two branches thereof, (ISK, S, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISK, S, M, Mgh, K:) this [*pair of branches or trees*] of the **شَجَر** [in the CK, erroneously, **الشَجَر**, **الشَجَر**] and **الرَّيْثَةُ**: (K:) or this is what is meant by **الرَّيْثَةُ**: (M.) or thus [action] is what is meant

by تَعَادُ الرَّثِمِ in the following verse: (Aš, ISk, T, Mgh.) but IB says that الرِّثَامُ [pl. of الرِّثْمَة] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of الرَّثِمِ meaning the threads, or strings, so called: (TA:.) as does AZ. (Mh.) A rāqiz says,

قُلْ يَسْعَاكَ الْيَوْمَ إِنَّ هَمَّتْ بِهِمْ  
كُفْرَهُ مَا تُوصِي وَتَعْقَادُ الرِّمِّ

[*W*all the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?]. (T.8, Mgh.).  
See also رَيْبَةٌ, in two places. — Also A [leather] water-bag such as is called مَرْدَاة that is filled (IAar, T, K) with water: (IAar, T); or a [water-skin such as is called] مَرْدَاد. (M, TT). — And A road, or way; or the middle, or main part and middle, thereof, or a beaten track; syn. حَجَّة. (IAar, T, K). — And Suppressed, low-sounding, occult, or secret, speech or language. (IAar, T, K). — And Perfect shame or sense of shame or nudency (IAar, T, K).

وَتِيْمَةٌ : sec وَتِيْمَةٌ.

رَتْمَةٌ: see رَتْمٌ [of which it is the n. un.] : —  
and see also رَتْمَةٌ.

رَبَّاءٌ A she-camel that eats the plant called الرِّثْمَ, and keeps to it, and is fond of it. (K, TA) — And That carries the filled مَزَادَةٌ (K, TA) called رَثْمٌ. (TA.)

شَيْءٌ A thing broken in pieces, or into small  
pieces; crushed; or crumbled. (K, TA)

رَتِيمٌ: see رَتْمٌ. = and see also رَتِيمَةٌ. = Also  
A slow pace. (K.)

رَمِيمَةٌ (T, S, M, Mgh, K) and رَمِيمَةٌ (T, M, L),  
 the latter written thus by IB on the authority of  
 'Alee Ibn-Hamzah, (L, TA.), or رَمِيمَةٌ, (S, K), [in  
 one copy of the S written thus, and in my copy  
 of the Mgh without any syll. signs.] *A thread,  
 or string, that is tied upon the finger for the  
 purpose of reminding one* (T, S, M, Mgh, K) of  
 some object of want : (T, S.) pl. of the first,  
 رَمَائِمٌ (S, M, Mgh, K) and رَمَائِمٌ; (M, K.) and  
 [coll. gen. u.] of the second, رَمِيمٌ; (M, IB.) and  
 of the third, [if it be correct,] رَمِيمٌ; (K: in the  
 CK رَمِيمٌ.) I Aqr says that رَمِيمٌ signifies the  
 thread, or string, for reminding; but others say  
 رَمِيمٌ: Lth says that رَمِيمٌ signifies a thread, or  
 string, that is tied upon the finger, or upon the

signet-ring, for a sign, or token: (T:) and IB  
cites the verse cited above *وَرَتَّى* as an ex. of  
this word in the sense here assigned to it as a pl.  
[or coll. gen. n.]; (TA;) and so does AZ (Mgh.)  
The binding of *وَرَتَّى* [upon the fingers] is forbidden  
in a trad. and it is said that *بِالْوَرَتَّى* الْمُسْتَذَكَّرِ  
الْمُسْتَبَدِّ لِلْمَشَاطِيرِ [He who seeks to remember by  
means of the threads, or strings, that are tied  
upon the fingers for the purpose of reminding  
becomes a butt for revilings]. (TA.) — See also  
*وَرَتَّى*, in four places.

رُتَامِي [a pl. of which the sing. is not mentioned], like سُكَارِي, Persons affected with swooning from eating the plant called الرُّتَم. (K.)

مَا زَالَ رَاتِبًا عَلَىٰ هَذَا الْأَمْرِ means *He ceased not to be constantly occupied in this affair*: (T, M, K, A, TA:) Yaqkoob asserts that the م of رَاتِبًا is a substitute [for ب], though رَتَبٌ does not occur in the sense of رَتَبٌ. (M, TA:) IF says that this may be the case, or that the word may be from الرَّتَبَةُ والرَّتِيمة (TA.) [See also رَاتِبٌ: and see رَتَبٌ, below.]

[app <sup>اُتَمَر</sup> Having his nose broken. — And hence,] One who does not speak clearly, nor intelligibly; as though his nose were broken: occurring in a trad. : or, as some relate it, <sup>اُتَمَر</sup> [q v.]. (TA.)

(K, T.A.) the <sup>م</sup> is a substitute for the <sup>ب</sup> of <sup>تَرْبٍ</sup>, and the former <sup>ت</sup> is augmentative, because there is no word like <sup>بَعْرٌ</sup> consisting of radical letters. (T.A.) [See also <sup>تَرْبٍ</sup>, above.]

وَأَمَّا سَعْدٌ فَلَا عَزْوَاقَ ۖ

ت

1. رَجَّ (T, S, M, &c.,) sec. pers. [رَجَّ and رَجَّتْ and] رَجَّ (Mgh), aor. = (T, S, M, K) and = (M) and = (Mgh, TA), the last being of رَجَّ of the class of رَجَّ (Mgh) inf. n. رَجَّ (S, M, A, Mgh, Mgh, K) and رَجَّ (M, Mgh, K) and رَجَّ (S, M, Mgh, K); both authorized by AZ; the latter at first disallowed by Aq, but afterwards allowed by him; (M); *It was, or became, old, and worn out*; (T, S, M, A, Mgh, Mgh); *and mean, or bad*; (M); namely, a garment, (T, S, M, A, Mgh), and a rope, (S, M, A), or other thing, (S, Mgh) i.e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M.) *or he, or it, was, or became, threadbare, shabby, or mean.* (M, K.) said of a man, it has for its aor. رَجَّ and inf. n. رَجَّ. رَجَّ (M) رَجَّ البُرَّةَ means *An old, worn-out, state of garb or apparel; and a bad condition.* (Mgh.) And you say, رَجَّ فِي بُرَّتِهِ *In his garb, or apparel, is threadbare, shabbiness, or meanness.* (S.) And رَجَّ هَيْئَةُ الشَّخْصِ and رَجَّتْ رَجَّتْ, † *The aspect, or state, or condition, of the person was, or became, mean, and vile, mean, paltry, or despicable.* (Mgh.) [And رَجَّ الرَّجُلَ † *The man was, or became, old, and worn out*; or *neak,*

س. see رَثٌ. — [And hence,] فِي هَذَا الصَّبْرِ رَثَاتٌ. In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, فِيهِ رُكَاكَةٌ. (A, TA)

4. ارث: see above, in two places. — Also, said of a man, *His rope was*, or became, old, and worn out. (M.) = ارثٌ He, (K,) or it, i. e. wear, attrition, or wear and tear, (Th, M,) rendered it old, and worn out, and mean, or bad; (Th, M;) or threadbare, shabby, or mean; (K,) namely, anything, but mostly used in relation to what is worn as clothing, or spread as furniture (M.)

8 ارثتْنَا رِثَةً الْقَوْمِ We collected, (T, S, M,) or bought, (M,) the paltry, mean, or vile, chattels, or articles of furniture, of the people, or party, (T, S, M,) consisting of old and worn-out garments or pieces of cloth. (S, M.) — [Hence,] ارثتْ (of the pass. form, S, K.) † *He (a man) was carried off from the field of battle wounded* (S, A, K) so as to be rendered weak, (A,) retaining remains of life: (S, K:) from رِثَةٌ as meaning the "weak" of mankind, who are likened to the paltry, mean, or vile, chattels, or articles of furniture, termed رِثَةٌ. (A.) or he, being smitten in battle, and wounded so as to be rendered weak, was carried off, retaining remains of life, and then died: (T.) or he (a wounded man) was carried off from the field of battle retaining remains of life; because, in that case, he is weak, or is thrown down like the chattels, or articles of furniture, termed رِثَةٌ. (Mgh.) And مَرَّ بِجَنَّتِهِ مَرَّ رِثَةٍ [He passed amid them, and carried them off from the field of battle wounded so as to be rendered weak, but retaining remains of life]. (A.) — [Hence also,] ارثتْ † *He slaughtered a she-camel belonging to him*, (T, K,) or a sheep or goat, or the like, (T,) by reason of [its] emaciation. (T, K.)

رَثٌ Old, and worn out; (T, S, M, A, Mgh, Mgh, K;) and mean, or bad; (M;) and رَثِيئٌ signifies the same, (M, A, K,) as does also رَثِيئٌ (A, K,) and رَثِيئٌ (M, TA: [but this last is app. a subst., as it is said to be in another place in the M and in the TA, meaning a thing that is old, and worn out; &c.]) applied to a garment, (T, M, A, Mgh,) and a rope, (A,) or a thing (S, M, Mgh) of any kind, but mostly to what is worn as clothing, or spread as furniture: (M:) the pl. of رَثٌ is رَثَاتٌ. (S, M, Mgh.) You say رِثَةً رِثَةً An old, worn-out, state of garb or apparel; such as is in bad condition. (Mgh.) And رِثَةُ رِثَةٍ A man whose garb, or apparel, is old, and worn out; (T, S, M;) threadbare, shabby, or mean. (M.) This last phrase is [also] tropical [as meaning] † *A man whose aspect, or state, or disposition, is weak, and vile, mean, paltry, or despicable*: see 1, last sentence but two. (A.) And one says also رِثٌ † *[A man old, and worn out, or weak, &c.]*. (T.) — And [hence,] رِثٌ † *Meagre, unsubstantial, or flimsy, speech or language*. (A.) — See also what next follows.

رِثَةٌ (T, S, M, Mgh, K) and رِثٌ (T, M, K) The paltry, mean, or vile, chattels, or articles of furniture, (T, S, M, A, K,) of the house or tent, (S, M, A, K,) consisting of old and worn-out garments or pieces of cloth: (S, M) or such are termed رِثَةُ النَّبَاحِ: (Mgh:) the pl. of رِثَةٌ is رِثَاتٌ (T, S, K) and رِثَاتٌ (S, K:) it is a subst. from رِثٌ signifying "it was, or became, old, and worn out," and "mean, or bad;" said of anything, but mostly of what is worn as clothing, or spread as furniture, and of a rope: (M) [i. e. it means any such thing that is old, and worn out, and mean, or bad.] see also رِثٌ. — Hence, (T, A, Mgh,) رِثَةٌ signifies † *The weak* of mankind; (T, S, M, A, Mgh, K:) [the old, and worn-out, thereof;] or the refuse, or lowest or basest or meanest sort, thereof. (S, M) as being likened to the chattels, or articles of furniture, thus termed. (A, Mgh.) — Also † *A foolish, or stupid, woman; one who is unsound, or deficient, in intellect or understanding*. (S, K.)

رِثِيئٌ: see رِثٌ. — Also † *Wounded*; and so رِثِيئٌ (TA:) or wounded, but retaining remains of life. (S, K.) [See the latter epithet below.]

ارث: see رِثٌ.

مرث A man whose rope is old, and worn out. (K.)

مرثتٌ † *One who is carried off from the field of battle* (Th, S, M) wounded [so as to be rendered weak (see 8)], (S,) retaining remains of life; (Th, S, M;) if slain, he is not thus termed: (Th, M;) or one who is thrown prostrate, and wounded so as to be rendered weak, in battle, and is carried off alive, and then dies. (M.) See also رِثِيئٌ. — Also † *Falling down, and weak*: from رِثٌ applied to a garment that is old, and worn out. (TA.)

## رثا

1. رِثَا, (S, M, K,) aor. ر, (M, K,) inf. n. رِثَا, (S, M,) *He drew milk from the udder upon sour milk, so that it thickened*, (S, K,) and became what is termed رِثِيئٌ: (K:) or he mixed fresh milk with sour milk: or, as some say, he made milk to become what is termed رِثِيئٌ: (M:) or it has this last signification, and also signifies he mixed [in an absolute sense]. (K.) [Az says,] I heard an Arab of the desert, of Benoo-Muḥarir, say to a servant of his, اِثْبَاتِي لِي لَبَنَةً أَشْبَهَ [Mix thou for me a little milk so as to make رِثِيئٌ, which I will drink]. (T.) And you say, رِثَا لَبَنٍ (M, K) and رِثَا لَبَنٍ (M) *He made for the party رِثِيئٌ*. (M, K.) — [Hence,] رِثَا لَبَنٍ (S,) and رِثَا لَبَنٍ (M,) inf. n. as above, † *They confuse, or confound, and they confused, or confounded, their judgment, or opinion*. (S, M.) [See also 8.] — And [hence also, perhaps, as رِثِيئٌ is said to be beaten with a مِجْدَح in the mixing of it,] *He beat* (K) with a staff, or stick. (TA.) = *It* (anger) became stilled, or appeased.

(K.) = *He* (a camel) became affected with the disease termed رِثَةٌ. (K.) = Also, (M, K,) inf. n. as above, (M,) a dual var. of رِثِيئٌ, meaning *He eulogised a man after his death* [in verse or otherwise; or he wept for him, or over him, enumerating his good qualities or actions]: (M, K) and in like manner one says of a woman eulogizing her husband after his death; inf. n. رِثِيئَةٌ (M:) ISK mentions an Arab woman's saying رِثَا زَوْجِي لَبَنَاتٍ [I eulogised my husband after his death with verses]; pronouncing the verb with ء; but it is originally without ء. (S, Sgh) Fr says that her doing this arose from her finding them to say رِثَا النَّسْ and her therefore supposing the رِثِيئَةٌ to be from the same source: ("A in the present art.) or, accord. to Fr, their clumsiness of speech sometimes induced them to pronounce with ء that which is [properly] without ء; and thus they said رِثَا الْمَيْتِ and رِثَا لَبَنَاتٍ (رو. سلات السويق و بالبحج).

4: see the next paragraph.

8 ارثتْ It (milk) thickened, or became thick: (S, K:) and so ارثا (M, K,) in some one or more of the dialects. (M.) — [Hence,] ارثتْ اعْلِيْمُ امْرُؤُهُم † *Their case, or affair, became confused to them*. (S, M.) And ارثتْ فِي رَأْيِهِ *He made a confusion in his judgment, or opinion* (S, K) And اَرِثُوا امْرُؤَهُم [app. for فِي] and thus meaning *They are confused, or they make a confusion, in their case, or affair*: or, otherwise, they confuse their case, or affair: from الرِثِيئَةُ; (T, TA;) and if so, tropical. (TA.) = Also *He drank what is termed رِثِيئٌ*. (T, K.)

رِثِيئٌ: see رِثِيئٌ.

رِثِيئٌ: see رِثِيئٌ.

رِثَا, (M, TA,) or رِثَا, (K,) [probably a mis-transcription,] † *Littleness of intelligence or sagacity*: (M, K:) and † *weakness of heart*: (M, TA.) and † *foolishness, or stupidity*: (K;) and so رِثِيئٌ (Th, M, K) and رِثِيئٌ. (TA in art. وَاب.) — Hence, perhaps, (TA,) the first of these words (رِثَا) signifies [also] † *A certain disease in a camel's shoulder-joint*, (K,) in consequence of which he knops. (TA.)

رِثَا, (M, TA,) or رِثَا, (K,) [probably a mis-transcription,] † *Blackness mixed with speckles of white; or the reverse*: syn. قِطَّة. (M, K.)

رِثِيئَةٌ Sour milk upon which fresh milk is drawn from the udder, so that it becomes thick: (Lh, S, M, K:) or fresh milk poured upon sour, (A, T, M, Mgh,) and then stirred about with a [wooden instrument called] مِجْدَح until it becomes thick: (Lh, M:) or fresh milk upon which sour milk is poured, then left a while, whereupon thin yellow water [or whey] comes forth, and is poured away from it, and then the thick is drunk. (Har p. 451.) One says, الرِثِيئَةُ تَتَأَمُّ الْقَضَبَ (S, TA) What is termed رِثِيئٌ stills, or appeases, anger: (TA:) alluding to [the effect produced

by] a small kindness: a saying which originated from a man's being incensed against some persons, and being hungry, and their giving him to drink some *رثية*, whereupon his anger became appeased: (S in art. *رثا*.) hence it became a proverb (TA.) — See also *رثية*.

*رَثَا*, fem. *رَثَاء*, A ram, and a ewe, black speckled with white; or the reverse syn. *أَرْثَاء*, and *رَثَاء*. (M, K.)

*رَثَا*: see *رثية*.

*مَرْثُو* + A man meek-hearted, and of little intelligence or sagacity. (M.) [See also *مَرْثُو* in art. *رثو*]

## رثد

1. *رَثَدَ الْبَكَّاءُ*, (T, S, M, A, K.) aor. 2, inf. n. *رَثَدَ*; (S, M.) and *رَثَدَتْ*, (K.) in some copies of the K *رَثَدَتْ* [which I doubt not to be a mis-transcription]; (TA.) He put the goods, or household goods, or utensils and furniture, one upon another, or together, in regular order, or compactly, (T, S, M, A, K.) or side by side. (S.) — *رَثَدَتْ الْبَيْضَا* She (a hen) collected together her eggs. (IAgr, M) — *رَثَدَتِ الْقَصْعَةَ بِالْأَرِيْدِ* The bowl was heaped with the *أَرِيْد* [or crumbled, or broken, bread, moistened with broth,] put together and made even. (M, L.) — *رَثَدَ حَاجَتَهُ* + He deferred, delayed, postponed, or put off, his (another's) needful affairs, the sing. noun being used for the pl. (L, from a trad.) = *رَثَدَ*, aor. 3, (K.) inf. n. *رَثَدَ*; (TK.) and *رَثَدَ*; i. q. *رَثَدَ*; (K.) said of a man [as meaning *He was*, or became, disturbed, perturbed, or troubled, in mind]; (TA.) or said of water [as meaning it was, or became, turbid, thick, or muddy.] (TK.)

4: see 1, first sentence. — *رَثَدُوا* They stayed, or abode [in a place; not journeying, or departing] — *رَثَدُوا*. (Ka, S, K.) — And *رَثَدَ*, said of one digging, *He reached the moist earth.* (ISK, S, K.) — See also 1, last sentence.

8: see 1, first sentence.

*رَثَدَ*: see *رثية*.

*رَثَدَ*: see *رثية*. — Also The goods, or utensils and furniture, of a house or tent, that are of a worthless, paltry, mean, or vile, kind, or that are held in little account (M, L.) — And *Weak*, or powerless, people: (S, L, K.) differing from *مَرْثُونَ* [q. v.] (S, L.) One says, *عَلَى رَثَدٍ* [We left at the water meek, or powerless, people, unable to take up their goods and to depart]. (S, L.)

*رَثَدَ*, (IAgr, T, S, M, L.) or *رَثَدَ*, (K.) or both, (TA.) A company, (IAgr, S, M, K.) or a numerous company, (T, L.) of men, (IAgr, T, S, M, L.) staying, or abiding, [in a place,] (IAgr, T, S, M, L, K.) not journeying, or departing, (S.) when the rest of their journey, or depart; (T.) as also *رَثَدَ*. (T, L.)

*مَنْعَ رَثَدٍ* (S, M, A, L, K) and *مَرْثُو* (S, M, Bk. I.)

L, K) Goods, or household-goods, or utensils and furniture, put one upon another, or together, in regular order, or compactly, (S, M, A, L, K.) or side by side; (S.) as also *رَثَدَ*; (A, K.) or this last, [as a subst.,] household-goods, or utensils and furniture, so put. (T, S, M, L.) And *عَلَامَ رَثَدٍ* Food, or meat, heaped up. (T, L.) And *خُبُرَ رَثَدٍ* [Bread piled up]. (A.) And *الرَّيْدُ فِي الْقَصْعَةِ رَثَدٌ* [The crumbled, or broken, bread, moistened with broth, is heaped and put together and made even in the bowl]. (A.)

*أَرَثَدَ* A generous man: (ISK, K.) from *أَرَثَدَ* signifying "he reached the moist earth in digging." (ISK.) — And *الرَّيْدُ* is a name of The lion. (S, K.)

*مَرْثُو*: see *رثيد*, in two places.

*نَرَضْنَاهُمْ مَرْثَدِينَ مَا كَسَمَلُوا بَعْدَ* means I left them putting their goods, or utensils and furniture, one upon another, (T, S, M, L, K.) without having that whereon to remove them, (S, L.) [not having yet taken them up and departed:] thus *رَثَدَ* differs from *رَثَدَ* [q. v.]. (S, L.)

## رثر

1. *رَثَرَ*, (T, S, M, K.) aor. 2, (M, K.) inf. n. *رَثَرَ*, (T, M.) He broke one's nose, (S, M, K.) or his mouth, (T, M, K.) so as to make it bleed, (S.) or so that the blood dropped from it: (M, K.) *رَثَرَ* and *رَثَرَ* is a dual var. thereof: (TA.) *رَثَرَ* and *رَثَرَ* signify also any breaking (T, TA.) — [Hence,] *رَثَرَتْ أَنْفَهَا بِالطَّيِّبِ* She (a woman) smeared her nose with perfume. (S, M, K.) [See *مَنْسَرٌ*, below.] — And *رَثَرَ*, said of the foot, or sole of the foot, or extremity of the fore foot, of a camel, (T, M.) It was wounded so that the blood flowed from it: (T.) or it bled. (M.) — *رَثَرَ*, (M, K.) aor. 2, (K.) inf. n. *رَثَرَ*; (M.) and *رَثَرَ*, inf. n. *رَثَرَ*; (S, K.) said of a horse, *He had what is termed* *رَثَرَ* [in a copy of the M written *رَثَرَ*, but expressly said in the K to be *رَثَرَ*,] and *رَثَرَ* [in a copy of the T written *رَثَرَ*,] and in a copy of the M *رَثَرَ*, but said in the K to be with *رَثَرَ*; (S, K.) i. e. a whiteness in the upper lip: (AO, T, S.) if in the lower lip, it is termed *رَثَرَ*: (AO, TA.) or a whiteness in the extremity of the nose: (M, K.) or any whiteness, (M, K.) little or much, (M.) upon the upper lip, reaching to the place of the halter or a whiteness in the nose. (M, K.) The epithet applied to the horse in this case is *رَثَرَ* (T, S, M, K.) [explained in the Mgh as signifying, thus applied, Of which the upper lip is white,] and *رَثَرَ*; fem. of the former *رَثَرَ*. (M, K.) — *رَثَرَ* is also app said of one's nose, as meaning *It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops*: see *رَثَرَ*, which seems to be its inf. n. in this sense, below.]

8: see above.

*رَثَرَ*: see *رَثَرَ*: and see also a reading of a verse cited in art. *رَثَرَ*, voce *رَثَرَ*.

*رَثَرَ*: see 1. — Also, [app. as inf. n. of *رَثَرَ*, q. v.] A vehement scratching, and slitting, of the extremity of the nose, so that the blood issues from it and falls in drops. (T.)

*رَثَرَ*: see 1.

*رَثَرَ* A weak, or scanty, rain; as also *رَثَرَ*: *هَلْ يَسْدُكُ رَثَرَ* — [Hence, perhaps,] *رَثَرَ* (K) —

*هَاسَتْ* thou somewhat of news, or tidings. (K, TA.) [In the CK, erroneously, *رَثَرَ* من خبر.]

*رَثَرَ*: see 1.

*رَثَرَ*: see *رثية*.

*رَثَرَ*: see *مَرْثُو*, in two places. — *رَثَرَ* *رَثَرَ* *رَثَرَ* Pebbles broken in pieces; as also *رَثَرَ* (T.) or *رَثَرَ* means what are crushed, of the pebbles, by the feet of camels. (TA.)

*رَثَرَ* i. q. *رَثَرَ*. (K.) and so in the M, accord. to the TT: [or] correctly, *رَثَرَ*, with *رَثَرَ*. (TA.) [But no evidence of the correctness of this reading is adduced in the TA.]

*رَثَرَ*; fem. *رَثَرَ*: see 1; and see also *أَلْبَسَ*. — [Also, app., applied to a man, *Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops.* — And hence,] One who does not speak clearly, nor correctly, [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, *رَثَرَ* [q. v.] (TA.)

*رَثَرَ*: see what next follows.

*رَثَرَ* The nose, (M, K.) in some one or more of the dialects; (M,) as also *رَثَرَ*. (K.)

*رَثَرَ* *أَرْضٌ* Land rained upon [app. with such rain as is termed *رَثَرَ*.] (K.)

*رَثَرَ* (T, S, M, K) and *رَثَرَ* (M, K) A nose, (T, S, M, K.) or mouth, (M, K.) broken, and smeared with blood: (T.) or broken so as to be made to bleed: (S.) or broken so that the blood drops from it: (M, K.) and anything smeared with blood, or (so in the M, but in the K "and") broken. (M, K.) — And the former, as being likened to a nose in the state above described, + A woman's nose smeared with perfume. (T, S.) — Also A camel's foot wounded by stones, so that it bleeds, like *رَثَرَ*; (S, TA.) and in like manner *رَثَرَ* applied to a *مَنْسَر* [see 1, third sentence]: or, accord. to Ibn-Hishām El-Lakhme, *أَخْفَأَ مَرْثُو* signifies camels' feet upon which the stones have had an effect, or made marks. (TA.)

## رثو

1. *رَثَوْتُ*: see 1 in art. *رثي*, passim.

*رَثَوْتُ* Milk such as is termed *رَثَوْتُ*. (M, K.) [See the latter word, in art. *رثا*.]

*مَرْثُو*, meaning A man weak in intellect, is from *الرثية*, [mentioned in art. *رثي*] and [therefore]



ing, hump: (K:) IDrd says, in the Jm, They assert it to mean having a shaking, quaking, or quivering, hump; but I know not what is its true meaning. (TA.)

مُتَرْجَجٌ an epithet applied to that which is مُتَرْجَجٌ [or In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking, or quivering, or going to and fro]; (S;) [and so مُتَرْجَجٌ.]

مُتَرْجَجٌ: see رَجَبَةٌ. — Also *Slaver*, or *drivel*. (TA.) [See, again, رَجَبَةٌ.] — And *q. مَاءٌ قَرِيسٌ* [app. meaning The fluid of the gelatinous substance termed قَرِيسٌ, prepared from fish &c.]. (TA.) — And *Crumbled*, or *broken*, bread, (ثُرِيدٌ), made soft with grease, or gravy: (TA:) — And رَجَبَةٌ [as its n. un.] signifies a mess of such bread (ثُرِيدَةٌ) so made soft; (S;) — and ثُرِيدَةٌ رَجَبَةٌ [signifies the same, or] a mess of such bread made soft and compact. (TA.) — Also, [said in the K and TA to be like ثُلُغٌ, but in the CK like ثُلُغٌ,] A certain plant. (S, K.)

رَجَبَةٌ Remains of water in a watering-tough, or tank, (S, K,) turbid, and mixed with mud, (S;) as also رَجَبٌ: in a trad., in which it occurs, accord. to one relation it is رَجَبَةٌ; but رَجَبَةٌ is the word commonly known: accord. to Aq, it is syn. with رَهْءَةٌ: the pl. is رَجَارِجٌ. (TA.) — Also *Water mixed with slaver, or drivel* (TA.) — And *Spittle*, or *saliva*, that has gone forth from the mouth; or *flowing saliva*: (K, TA:) so in the saying, إِنَّ فَلَانًا كَثِيرُ الرَّجَبَةِ, [Verily such a one has much spittle, &c. and رَجَبٌ signifies nearly, or exactly, the same]. (TA.) — See also رَجَبٌ = Also *A large company*, or *troop*, in war. (K.) — And [an epithet signifying] *Devoid of understanding, intellect, or intelligence*: (K:) and *devoid of good*: (TA:) or the evil, bad, or corrupt, of mankind, in a pl. sense: (Nh, TA:) or the low, base, vile, or mean, of mankind, or of the young thereof; or the lowest, basest, or meanest, surt, or refuse, of mankind, that have no understanding, intellect, or intelligence; as also رَجَرَجَةٌ (Sh, TA:) or, in a pl. sense, such as have no understanding, intellect, or intelligence, of a people, or party. (El-Kilābea, TA.)

رَجَرَجَةٌ: see رَجَرَجٌ. — [Hence,] رَجَرَجَةٌ A woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes; (S, A;) [and so رَجَرَجَةٌ, occurring in the A and TA in art. دَيْسٌ.] — And ثُرِيدَةٌ رَجَرَجَةٌ: see رَجَرَجٌ. — And كَتَبَةٌ رَجَرَجَةٌ † An army, or a troop, agitated to and fro (A, L) in its march, (L,) scarcely moving onwards, (A, L,) by reason of its multitude: (L:) or as though agitated to and fro, and not moving onwards, by reason of its multitude. (S.) — See also رَجَاجٌ. — Also A certain medicine, (L, K,) well known. (K.)

رَجَرَجَةٌ [fem. of رَجَرَجٌ, q. v. — Also, as a subst.,] A mess of the kind of food called ثُلُغٌ [q. v.]. (A.) — See also رَجَبَةٌ, in two places.

رَجَبٌ Having a confusion of voices, by reason of the multitude of the people therein. (Abou-Moosa, TA in art. زَج.)

مُزَجٌّ: see 4.

مُزَجَجٌ; and its fem., with ة: see رَجَرَجٌ, and رَجَرَجٌ.

## رجأ

4. رَجَأَ He postponed, put off, deferred, or delayed, (ISK, S, Mgh, Mgh, K,) an affair, (ISK, S, Mgh, K,) and a person; (TA:) as also رَجَى: (ISK, S, Mgh, Mgh, K,) but the former is the better — the inf. n. is رَجَأَةٌ. (TA.) It is said in the Kur [xxxiii. 51], accord. to different readings, or تُرَجَى مَنْ تَرَكَهُ مِنْ ثَنَاءٍ مِنْهُ, meaning Thou mayest put off whom thou wilt of them: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Kur vii 108 and xxvi. 85; and the various readings mentioned by Bḍ in the former instance] — رَجَأَتْ She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth; as also رَجَأَتْ: (S, K:) AA says the former. (S.) — And رَجَأَ He (a hunter or sportsman) was unsuccessful, getting no game; as also رَجَى: (K, TA:) or you say, رَجَأَ الصَّيْدَ, (TA in art. رَجَوُ) and رَجَى الصَّيْدَ. (K in that art.)

رَجَأَ [pass part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) وَأَخْرَجُوا مُزَجَّجُونَ لِأَمْرِ اللَّهِ, or, as others read, مُزَجَّجُونَ, (S,) meaning [And others are] delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth. (S, K.)

مُزَجَّجٌ [act. part. n. of رَجَأَ], (S, K,) and مُزَجَّجٌ [act. part. n. of رَجَى], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مُزَجَّجٌ or that it is a rel. n. corresponding to مُزَجَّجٌ, the former being certainly the case,]) or not thus, but مُزَجَّجٌ, (K,) so some say, (TA,) but this is a rel. n. like مُزَجَّجٌ (IB, TA.) A man who is one of [the sect called] المَزَجَّةُ (S, K) and المَزَجِيَّةُ, without tesheed to the ي, (K,) accord. to J, the مَزَجَّةُ, with tesheed, (IB,) but this is incorrect, unless as meaning those who are called in relation to the مَزَجَّةُ, for otherwise it is not allowable. (IB, TA.) The sect called the مَزَجَّةُ [and مَزَجِيَّةُ] are [A sect of Muslim antinomians:] a sect of Muslims who assert that faith (الإيمان) consists in words without works; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them. (TA:) a sect who assert that disobedience, with faith, does not injure, and that obedience, with disbelief, does not profit: (KT:) or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection. (Mgh:) those who decide not, against the

committees of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. جبر.) — مُزَجَّجٌ is also applied to a she-camel, and a pregnant female [of any kind], as meaning Near to bringing forth; and so مُزَجَّجَةٌ. (TA.)

المَزَجَّةُ: see the next preceding paragraph, in two places.

رَجَلٌ مُزَجَّجٌ (S, IB) and مُزَجَّجٌ (IB) A man called in relation to the مَزَجَّةُ (S, IB) or مُزَجَّجَةٌ. (IB)

## رجب

1. رَجَبٌ, aor. رَجَبَ, (K,) inf. n. رَجَبٌ, (TA,) He (a man, TA) was frightened, or afraid, (K,) [at, or of, him or it] (TK.) — And also, رَجَبٌ, aor. and inf. n. as above; (TA,) and رَجَبٌ, aor. رَجَبَ, (K,) inf. n. رَجَبٌ; (TK:) He was ashamed, or bashful, or shy, (K,) [with respect to him or it]. (TK.) — رَجَبَةٌ, (S, A, K,) aor. رَجَبَ, (K,) inf. n. رَجَبٌ, (A,) He feared him or it: (A:) or he revered him, venerated him, regarded him with awe, and honoured him, or magnified him; (S, K;) namely, a man; [and in like manner, it; see رَجَبٌ:] as also رَجَبٌ, (K,) aor. رَجَبَ, (TA,) inf. n. رَجَبٌ, and رَجَوُ; and رَجَوٌ and رَجَوٌ, (K,) inf. n. رَجَوٌ, and رَجَوٌ; (TA;) and رَجَبٌ, (K:) or رَجَبَةٌ, (Mgh,) inf. n. رَجَبٌ, (S,) signifies [simply] he honoured him, or magnified him. (S, Mgh.) You say, دَخَلْتُ رَجَبًا, [I entered, and he welcomed me with the greeting of رَجَبًا, and treated me with honour]. (A.) And a poet says,

أَحْمَدُ رَبِّي لَرَجَبًا وَرَجَبًا

i. e. [I praise my Lord with fear,] and magnify Him. (TA.) — رَجَبٌ said of a branch, or twig, It came forth singly. (K.) [Perhaps from رَجَبٌ as the name of a month which is called "Rejeb the separate."}] رَجَبٌ يَقُولُ سَيِّئٌ is like رَجَبٌ, (K,) i. e. He reviled him with a foul, or an evil, saying. (Abu-l-Omeili, TA.)

2: see 1, in three places. — Hence, (S,) رَجَبٌ signifies also The sacrificing a victim, or victims, in the month of Rejeb: (S, K.) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called رَجَبِيَّةٌ and the victim was called رَجَبُ الشَّجَرَةِ. (TA.) رَجَبِيَّةٌ, (S, TA) and رَجَبِيَّةٌ, (TA.) — رَجَبِيَّةٌ, (S,) inf. n. رَجَبِيَّةٌ, (S,) He propped up the tree, because of the abundance of its fruit, lest its branches should break; (S, Mgh;) sometimes by building a wall, for it to rest upon, because of its weakness: (S;) — رَجَبِيَّةٌ نَخْلَةٌ signifies the building, at the foot of a palm-tree, a structure of the kind called نَخْلَان, which is termed رَجَبِيَّةٌ, for it to rest upon, (K, TA,) because of its leaning, and its being valuable to him, and being weak: (TA:) or the propping up a valuable palm-tree, when it is feared that it will fall,



because of its tallness and the abundance of its fruit, by means of a structure of stones - and also the putting thorns round a palm-tree, lest any one should climb at, and pluck its fruit (T, TA:) or [in the CK "and"] the attacking the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit (K, TA:) or the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them: (K, TA.) and hence the saying cited below, *وَأَوْرَثَ نَحْمِي* (K.) You say [also, *نَحْمِي* *فَأَرْجُوهُ* meaning [Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up. (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this is taken.]) Selāḥ Ibn-Jendel says, describing some horses,

كَأَنَّ أَعْنَاقَهَا أَنْصَابُ تَرْحِيبِ

meaning *As though their necks were propped  
palm-trees*. or, as some say, *the stones on which  
the victims slain in Rejeb are sacrificed*. (TA.)  
— **كَرْمٌ** *The disposing evenly the shoots  
of a grape-vine, and putting it in its [appropriate]  
places*. (K, TA.) *by means of props*. (TA.)

4: see 1: == and see also 2.

[8. **رجب**] is said by Freytag, as on the authority of Meyd, to signify *He filled with reverence; was reverend.*]

<sup>رُجْبُ</sup> The part between the rib and the <sup>قَصَص</sup> [or sternum]. (K) — See also <sup>أَرْجَابُ</sup>.

۵۴. اَرْجَابُ ۵۵۳ : رَجَبُ ۵۵

**رَجَبٌ** *One of the [Arabian] months; (Mṣb);* [namely, the seventh thereof;] so called because of the honour in which it was held in the Time of Ignorance, (S, A, K,\*) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (Mṣb), it is called **مُحَرَّرٌ** [*Rajeb of Tudar*], because *Muḍar* must hâve it: (S, TA:); and it is further distinguished as being between **جَبَادِي** and **مُحَنَان**, to show that what is meant by it is not what the [pagan] Arabs called **رَجَب** according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:); [it is also called **رَجَبُ الْفَرْدِ** *Rajeb the separate*; because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being **الْحَرَمُ** and **الْقَدَّةُ** and **ذُو الْحِجَّةِ**:] the pl. **أَرْجَابٌ** (S, Mṣb, K) [*أَرْجَبَةٌ* and *رَجُوبٌ* [all pl. of pauc.] (Mṣb) and *رَجُوبٌ* and *رَجُوبٌ* (Mṣb, K) and *رَجَابٌ* and [or rather this last is a quasi-pl. n.] (TA) and [pl. of **أَرْجَبٌ**] [pl. of **أَرْجَبٌ**] [pl. of **أَرْجَبٌ**] (Mṣb). The dual, **رَجَبَانِ** (S, Mṣb), or **الرَّجَبَانِ**, (A), [*The two Rajebis*] is applied to [the two months] **رَجَب** and **مُحَنَان**, (S, A, Mṣb), by the attribution of predominance to the former (Mṣb). = See also **أَرْجَابٌ**.

**رَجَبَةٌ** *A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break sometimes it is a wall built for it to rest upon, because of its weakness: (S.) a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness: (Mgh in art. رَوْرُو and عَرَبِيّ) a kind of rude bench of stone or brick (دُكَّانٌ) built at the foot of a palm-tree, for it to rest upon, (K, TA,) because of its leaning, and being valuable to its owner, and being weak: (TA) accord. to Ag, a structure of rock with which a palm-tree is supported by means of, for kind pieces of wood (TA.) it is also called رَجَبَةٌ. (K\* and TA in art. رَحِمٌ) pl. رَجَبٌ. (S.) [See 2.] — Also *A* structure by means of which (S, K) the wolf صُفْرٌ, (S,) or objects of the chase, (K,) are caught. (S, K.) a piece of flesh-meat is put in it, and tied with a small cord, and when the beast pulls it, the رَجَبَةُ fills upon him. (S.) See also رَاجِبَةٌ.*

جَرَبِيَّةٌ *A victim, (Mgh, TA.)* [i e] *a sheep or goat, (Msh), which the Arabs used to sacrifice, (Mgh, Msh, TA.) in the Time of Ignorance, to their gods, (Msh) in Rajej, (Mgh, Msh, TA.), the month thus called: (TA.)* the doing of which is forbidden: (Msh.) it was abrogated by the ordinance of the مُحْصَى. (Mgh.) See 2.

نَخْلَةٌ رُحْمَةٌ A palm-tree having a رُحْمَةٌ to support it; (S.\* Mgh in art. عرو and عرى, and K\*;) as also رُحْمَةٌ; each an extr. rel. n., (K. TA.) and the latter the more so. (TA.)

وَاحِدٌ One who honours his lord, chief, or master. (AA, TA.)

رَاجِبَةٌ sing. of رَوَاجِبُ : (S, K:) or, accord. to Kr, the sing. of this latter is رَجَبَةٌ [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the رَوَاجِبُ are The finger-joints that are next to the ends of the fingers : (S, K:) next to these are the بَوَاجِرُ : then, the أَشْجَعُ, which are next to the كَفَلُ : (S:) or the joints of the lowest parts (أَصُولُ) of the fingers : (K: [by which is meant the sinews by the former explanation, accord. to the TA; though this seems to be more than doubtful:]) or the inner sides of those joints : or the bones of the fingers : (K:) or the finger-joints : (A, K:) or the backs of the سَلَابِيَتُ [generally meaning the phalanges of the fingers] : or the parts of the سَلَابِيَتُ between the بَوَاجِرُ : (K:) which last word [commonly signifies the knuckles, and] is explained by لَافٍ as signifying the wrinkled parts at the joints of the fingers, whereof each finger has three, except the thumb: or the رَوَاجِبُ are the parts, of the inner sides, between the finger-joints : or [the knuckles next the metacarpal bones; i. e.] the parts that protuberate at the roots of the fingers when the hand is clinched. (T.A.) [See also بَرَجَةٌ, and أَشْجَعُ. — The دَابِرَةُ of a bird is The toe that is next to the دَابِرَةُ [or back toe], on the outer side of each foot.

(Lth, TA.) — رَوَاجِبُ الْحَمَارِ *The veins* (عُرُوقُ)  
*of the passages of the voice of the ass* (IAr, K.)

أَرْحَابٌ *Arḥāb* [i e bowels, or intestines, into which the food passes from the stomach]. (As, S, K) it has no pl. (S, K) known to A'Obeyd: (S) or its sing. is رَحْبٌ, (Kr, K,) or رَجَبٌ, (K,) or رَحْبٌ. (Thu-I) *Lamlaweyh*.)

**مَرْحُوبٌ** *Honoured, or magnified*: (S) or *reverend, venerated, regarded with awe, and* **مَرْحُوبٌ** *or magnified*: (A); as also **مَرْحُوبٌ** (S).—The saying of Hishām Ibn-El-Muallid **أَنَا عِندَها بِمَرْحُوبٍ** means *I am their promoted little palm-tree loaded with fruit*; (S; TA.) i. e. *I have a family that will aid and defend me*: so accord. to Yağsaoub or, as some say, *I am their honoured little palm-tree &c.* (TA. [See 2]) [It is part of a prov. for which see **جَلِيلٌ**.]

مَرْحُوبٌ, see the next preceding paragraph.

رجسح

1. رَجَحَ, *avr.* <sup>1</sup> and <sup>2</sup> (Msh, TA) and رَجَحَانُ (TA), and *n.* رَجُوحٌ (Msh, TA) and رَجَحَانٌ (TA), or this last is a simple subset, (Msh,) *It (a thing) preceded another thing in weight; outweighed, preponderated* (Msh, TA.) <sup>1</sup> And رَجَحَ البِزْمَانُ, *avr.* (S, A, Msh, K) and <sup>2</sup> (S, Msh, K, but omitted in some copies of the S) and <sup>3</sup>, (S, K,) and *n.* رَجَحَانٌ (S, A, K) and رَجُوحٌ (K,) [but see what is said of the former above.] *The balance inclined; (S, Msh, K;) i. e. the scale, of the balance, in which was the thing weighed was heavier than the other; (Msh;) as also* رَجَحَتْ إِحْدَى التَّيْمِينِ (MA.) And رَجَحَتْ عَلَى الْأُخْرَى (One of the two scales outweighed the other). (A.) — [Hence,] رَجَحَ قَوْلُهُ عَلَى (One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other). (A.) — And رَجَحَ الشَّيْءُ. *The thing was, or became, heavy.* (TA in *رجح*. [q. v.]) — [Hence,] رَجَحَ رَجَحَانٌ † *He was, or became, heavy, [i. e. dull, tardid, or drowsy,] not light, [i. e. not lively or sprightly,] in his sitting-place.* (TA.) — It is also used transitively: one says, رَجَحْتُهُ † [I outweighed him]. (Msh.) — [Hence,] رَجَحَهُ † *He surpassed him in gravity, staidness, sedateness, and forbearance, or clanniness; was, or became, more grave, staid, sedate, and forbearing, or clement.* (A, S, K, TA, and أُشْلِمَ, TA,) *than he.* (S, K, TA.) So in the saying, قَوْمًا فَرَجَحْنَاهُمْ † [We vied with a people, or party, and surpassed them in gravity, &c.] (TA.) — رَجَحْتُهُ † [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) — You say also, رَجَحَ الشَّيْءُ بِيَدِهِ † *He weighed the thing with his hand, trying what was its weight:* (TA:) or so رَجَحَهُ alone. (A.)

2. رَجَحَ هَذَا عَلَى ذَاكَ † *He made this to outweigh that.* (MA.) — [Hence,] رَجَحَ الشَّيْءُ † *He*

*held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or most, excellent or preferable, and of more, or most, force or validity. (Msb.)*— See also 4. — And see 5.

3. رَاحَتَهُ قَرَحَتُهُ. see 1.

4 ارجح الميزان *He made the balance to incline, the scale in which was the thing weighed being heavier than the other.* (Mḡb, T.A.) — And ارجحه (Mḡb), or له ارجحه (S, A, \*K, i). *He gave him preponderating weight;* (S, A, \*Mḡb, K, i) as also له رجع (S, A, \*K, i) inf. n. ترجع (S). One says, إِذَا زَوَيْتَ فَارْجَحْ [*When thou weighest, give preponderant weight,*] (A)

5. نَرَجُّ: see 1, second sentence. — Also *i.g*

تَلَدَّبَ [It moved to and fro; dangled; was, or became, in a state of motion or commotion; sail of a thing hanging in the air, &c.; and so اَرْتَجَحَ (K.) You say, تَرَجَحَتِ الْأَرْجُوحَةُ † The seavans inclined, [oi moved up and down,] (S, K.) بِهِ (K.) ۱ ۰ بِأَلْعَلَمَيْنِ (S, TA.) [with the boy,] (S, TA.) ۱ ۰ بِأَلْعَلَمَيْنِ [with the two boys.] (S, TA.) [There mentioned as tropical; but why, I see not.] And اَرْتَجَحَ † II (n boy, TA) inclined, [or moved up and down,] upon a seavay, (K, TA.) and [moved to and fro] upon a rope, or swing. (TA.) And رَوَدِبَهَا † IIer posteriors moved to and fro: (K.) and عَلِيَهَا † IIer posteriors move to and fro upon her, said of a girl whose posteriors are heavy. (Az, TA.) And اِلْتَجَحَ † The camels had a quivering [or vacillating] motion in going along with short steps. (K.) and كَاتِبًا تَرْتَجَحُ † [Deserts, or rather less deserts, seeming] as though they branched him who journeyed therein to the right and left. (TA.) — [Hence,] تَرَجَحَ بَيْنَ شَيْئَيْنِ † He moved, or vacillated, between two things; (A in art. رَجَحَ, and TA.) [and so اَلتَّرَجُّحُ بَيْنَ شَيْئَيْنِ [for] رَجَحَ † and so اَلتَّرَجُّحُ بَيْنَ شَيْئَيْنِ (A in art. امِيل.) And اَلتَّجِيلُ بَيْنَهُمَا [app. meaning He inclined, in the saying, now this way and now that]. (A, TA.)

8: see the next preceding paragraph, in five places.

10. اسْتَرْجَحَ النِّعْمَةَ † *He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. اسْتَحْقَقَهَا.* (A in art بطر.)

رُجْحَانٌ an inf. n. of 1: (S, A, K, TA:) or a simple subst., signifying *Excess in weight; preponderance*. (Msb.)

رَجَحَ (S, A, K) and رَجَحَ (K), applied to a woman, (S, A, K), †Heavy in the posteriors; (TA); large therein: (S, K:) pl. [of the former accord. to rule, and perhaps of the latter also], رَجَحَ (S, K), [and of the latter accord. to rule, and perhaps of the former also, رَجَحَ, and of the latter also رَوَّاحِمُ, for] you say رَوَّاحِمُ

الْأَفْخَالِ) and رَجْمًا † [nomen heavy, or large, in the posteriors]. (A.) — مَقَاتِبُ رَجْمٍ (K,) or رَجْمٌ (A,) † Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden. (K.) — جَفَانٌ (K,) or رَجْمٌ (A,) † [Large bones] filled with تَرِيدٌ [or crumbled bread moistened with broth] and with flesh-meat: (K.) or correctly, as in the T, filled with fresh butter and flesh-meat (TA) — رَجْمٌ وَقَوْمٌ رَجْمٌ [the latter, thus in the TA, perhaps a pl of رَجْمٌ, like as نَزْلٌ is نَزَائِلٌ, but more probably, I think, a mis-transcription for رَجْمٌ] † A people, or party, forbearing, or clement, or grave, sedate, or calm: (TA,) as also مَرَاجِمٌ (K, TA) and مَرَاحِمٌ

of which latter two pls., the sing. are **مَرَجَحٌ** and **مَرَجَحٌ**; or, accord. to some, these pls. have no proper sing.: **حَمْرٌ** ["forbearance" &c.] is described by the term **ثَقُلٌ** like as its contr. [**سَعَةٌ**] is described by the terms **خِفَةٌ** and **عَجَلٌ**. (TA.) You say also **مَرَجَحٌ** **فِي الْجَمَلِ** (S) or **الْجَمَلِ** (A) † [A people, or party, grave in forbearance or clemency, or of much gravity, or sedateness, or calmness, so as not to be excited to lightness of deportment: see **جَمَلٌ رَاجِحٌ** below.]

رَجَاحَةٌ † *Forbearance, or clemency; or gravity, or gentleness, or calmness.* (TA.) One says, فِى رَجَاحَةٍ † [*In his intellect, or in his gravity, and in his natural disposition in gentleness*]. (A.)

رُجَاحَةٌ, see what next follows.  
رُجَاحَةٌ (K) and رُجَاحَةٌ (TA, as from the K,  
but omitted in some copies of the latter,) the  
latter word without tishled, mentioned in  
IDræt., (TA,) *A swing of ropes; a rope sus-  
pended, (K, TA,) in, or upon, which one goes to  
and fro; (TA;) it is ridden by a boy: (K:)*  
thought by MF to be what is called رُجُومَةٌ;  
he holding this last also to mean the rope [above  
mentioned], but no other says this except IDræt.  
(TA.)

رَاجِحٌ *Outweighing, or preponderating; or heavy; or of full weight; syn. وَازِنٌ.* (TA.) You say, فَطَنَهُ رَاجِحًا [He gave him preponderating, or full, weight]. (S, K.) — See also رَجَاحٌ. — [+ *Outweighing, preponderating, or preponderant, as meaning surpassing, excelling, or preferable, or of more force or validity, applied to a saying and the like: of frequent occurrence in this sense.*] — One says also, حَلَمَ رَاجِحٌ, meaning + *Forbearance, or clemency, or gravity, sedateness, or calmness, that weighs down the person in whom it exists so that nothing renders him light [in deportment].* (TA.) And رَجُلٌ الْعِلِّ رَاجِحُ الْعِلِّ † [A man grave in respect of intellect]. (A.)

أَرْجُوَّةٌ (S, Msh, K, &c.) and مَرْجُوَّةٌ, both signify the same, (Msh, K, T, A.) but the latter is

disapproved by the author of the "Bārī"; (Mšb, TA.) A *seesaw*; i.e. a piece of wood [or a plank] the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end, (Mšb, TA.) and it moves up and down with them. thus explained in the 'Eyn and its Abridgment, and in the Jam' of Kz, and thus Th says on the authority of IAsr: (TA:) [accord. to the Ck and some MS copies of the K, these two words signify the same as رَجَاحَةٌ; but accord. to other copies of the K, and the TA, the meaning of this last word is different from that of the two preceding words; see also رَجُولَةٌ] the pl. of the first is أَرَجَاجِبُ (Mšb) [and that of the second, accord to rule, إِمْرَاجِبُ]. See 5.

أَرْجُوحَةٌ pl. of <sup>ق</sup>أَرْجُوحٌ (Mgh) — [Hence,] † *Deserts, or waterless deserts*: (A, K:) as though they banded the travellers therein to the right and left (TA.) — And † *The quivering [or vacillating] motions of camels*: (A, TA.) or *the quivering [or vacillating] motion of camels in quivering along with short steps*: (K, TA.) Abu-l-Hasan understands not how a pl word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.]

رَجَّاحٌ : مرجع

مَرَجِحٌ: see رَجَحٌ. — Also sing of مَرَجِجٌ (TA.) which signifies † Camels *having a quivering [or vacillating] motion in going along with short steps*. (K.) the sing. is applied to the female, without ة, and to the male. (TA.)

[**مَرْحُوحٌ** *Outweighed, or preponderated, in the proper sense: — and also as meaning †surpassed, or excelled, and particularly in force, or validity; applied to a saying and the like: of frequent occurrence in this tropical sense.*]

أَرْجُوهُ : see مَرْجُوهُ

رَجَاحٌ : see مَرَاجِعُ

(A, K:) [because they are moved to and fro by the wind] — [Also pl. of مُرْجُوَّةٌ] — And pl. of مُرْجَأٌ, expl. above (TA.) See also رَجَّحَ, in two places.

رجحان

Q. 4. اَرَجَحْتُ It (a thing, §) inclined, bent, or declined. (§, K.) Hence the prov.,

إِذَا أَرْجَحَنْ شَاصِيًا فَاَرْفَعْ يَدًا

(Š, Meyd,) or <sup>أرجعن</sup> or <sup>أرجعن</sup>, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i.e. *When he (a man, Meyd) inclines, (Š, Meyd,) or falls, (Meyd,) raising his legs, then hold thou back [thine arm, or thy hand,] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him: (Š, Meyd:) or it is said to a man fighting with another, and means when thou overcomest him, and he lies on his side, and*

*falls, and raises his legs, then hold thou back thine arm, or thy hand, from him:* (TA in art. *رجح*), in explanation of the second reading: *[or when he is prostrated, and stretched upon the ground: for,]* accord to A<sub>g</sub>, *رجح* and *ارجح* signify *he was prostrated, and stretched upon the ground.* (TA in art. *رجح*.) And you say, *ارجح السحاب بعد تسقي* *The clouds became heavy, and inclined [downwards], after being high* (TA). — Also *It* (a thing, S) *fell at once.* (S, K). — And *It* (a thing, S) *shook; quivered; or was, or became, in a state of commotion.* (S, K). — And *ارجح السراب* i. e. *الرفق* [i. e. *The mirage became suprised, withdrawn, or removed.*] (K).

*مرجح* [part. n. of the verb above]. You say, *مرجح* *I am wavering, or vacillating, and inclining, in this affair.* (TA). — *امرأة مرجحة* *A fat woman, who, when she walks, bends in her gait* (TA) And *جيش مرجح* *A heavy army.* (S, K). And *رجح* *رجح* *A heavy round cloud.* (S, K, and A in art. *رجح*). [In the S and K, only the latter word is explained; though the meaning of the former (i. e. *سحابة مستديرة*, as in the A<sub>g</sub>) is plainly indicated in the S by a verse there cited.] *كُنْ فِي دُنْيَا مُرْجِحَةٍ* *Such a one is in an ample, abundant, state of worldly prosperity.* (TA). And *كُنْ فِي دُنْيَا مُرْجِحَةٍ* *Heavy, wide-spreading, night.* (TA).

The author of the K follows Isd and J and Az in regarding the ن in this case as radical: but I<sup>th</sup> says that some hold it to be augmentative; and the derivation to be from *رَجَحَ الشَّيْءُ*, meaning “the thing was, or became, heavy.” (TA.)

## رجز

1. *رجز*, [aor. رَزَ] (S), inf. n. *رَجَزَ*, (TA), *He* (a camel) *had the disease termed رجز* [expl. below]. (S). — *رجز*, (S, Mgh, K), aor. رَزَ, (Mgh, TA), inf. n. *رَجَزَ*, (TA). *He said, spoke, uttered, or recited, poetry, or verse, of the metre termed رجز*; [see this word below;] *he spoke in verse of that metre; he poetized, or versified, in that metre; as also* *ارتجز* (S, Mgh, K, TA); and in like manner *ارجز*, *he composed verses of that metre.* (Ibn-Buzuj, L in art. *أقصد*). You say also, *رجز* *He recited to him* (أَشَدُّ) [so in more than one MS. copy of the K, and in the TA, but in the CK أَشَدُّ, without the affixed pronoun, which is probably wrong;] *a poem of that metre; as also* *رجزه* (K, TA), inf. n. *رَجَزَ*. (TA). And *رجز* *He urged, or exhorted, his camels by singing رجز, or his رجز*: so accord. to different copies of the K. (TA). — [Hence,] *رجزَت الرِّيح* inf. n. *رَجَزَ*. (TA). — *رجز* *The wind was continuous, or lasting.* (TA). And *ارجز* *The thunder made uninterrupted sounds, like the recitation of the راجز*: (A, TA): or, as also *رجز*, *made a sound*: (K): or *made consecutive sounds.* (TA). And *البحر يرتجز بأذيه* [The sea makes a continuous

sound, or murmuring, with its waves]; as also *يرتجز*. (A, TA). [And hence, perhaps,] *يرتجز السحاب* *The clouds moved slowly by reason of the abundance of their water.* (K, TA). [See also 6.]

2. *رجزه*: see 1.

3. *راجز صاحبه* *He recited verses, or poetry, of the metre termed رجز with his companion: or vied with him in doing so: see 6.* (A).

4: see 1.

5. see 1, in four places.

6. *تَاجَزُوا الرَّجْزَ بِيَمِينِهِ* i. q. *تراجزوا* (A, K), and *لَتَاطَوْهُ* (TA). i. e. *They recited verses, or poetry, of the metre termed رجز, one with another: or vied with him in doing so: see 6.* (A). — [Hence,] *تَاجَزَ السَّحَابُ* [The clouds combined, one with another, in uninterrupted thundering] (A). [See also 1.]

8: see 1, in three places.

*رجز*: see the next paragraph, in four places.

*رجز* properly signifies *Commotion, agitation, or convulsions; and consecutiveness of motions.* (TA). — Hence, (TA), *Punishment* (Abou-Is-hak, S, Mgh, K) [like *رجس*] that *agitates by its vehemence, and occasions vehement consecutive commotions*; (Abou-Is-hak, Mgh, TA); as also *رجز* (K): so in the K<sup>ur</sup> vii. 131; (Abou-Is-hak); and in ii. 56, and vii. 162, and xix. 33. (S). — *Conduct that leads to punishment*: so, accord. to some, in the K<sup>ur</sup> lxiv. 5; (TA); where some read *الرجز* and others *الرجز* (S, TA): the latter is also expl. as signifying *sin*: (TA): and both, *uncleanliness; or filth*: (S, K): so in that instance: like *رجس* (S): and *polytheism; or the associating of another, or others, with the true God*: (K, TA): so, accord. to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA): and the *worship of idols*: (K): so, accord. to some, in the same instance: (TA): or the *inaining there is an idol*: (Mujahid, S): or *the latter word signifies a certain idol; being the name thereof*: (Katalah, TA): and the *devil: and his suggestions.* (TA). — Also *Plague, or pestilence*; syn. *طاعون*. (Mgh.)

*رجز* *A certain disease which attacks camels, in the rump*; (S, K): so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out: (S): or it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or race, or is roused, for a while, and then a stretching out of the same. (TA). — Hence, (S), *الرجز* is the name of *A certain species [or kind] of verse or poetry*; (S, A, K): *a species [or kind] of the metres of verse*; (Mgh): consisting of the measure *مُسْتَعْلَن* [primarily] six times: (K): a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA): so called because it commences with a motion

and a quiescence, [i. e., a movent and a quiescent letter,] followed by a motion and a quiescence; and so in the other feet; resembling the *رجز* in a she-camel, which consists in her quivering and then being quiet: (TA): or because of the contractedness of its feet, and the fewness of its letters: (S, K): or because it is [characterized by] *أَعْجَازٌ* without *صُورٌ* [lit. breasts without rungs; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no *عَجَزٌ*; i. e., as though its last foot should rather be called *عَجُوزٌ*, like the last of the first hemistich, than *عَجَزٌ*] (TA). Akh once said, *رجز*, with the Arabs, is *whatsoever consists of three feet*; and it is that [kind of verse] which they sing in their work, and in driving their camels: [see *مدنية*, last sentence:] Isd says that certain of those in whom he placed confidence related this on the authority of Kh. (TA). Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M. but in the T it is said [as in the K] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Mohammed once said,

أَنَا النَّبِيُّ لَا كَذِبْتُ \* أَنَا أَبْنُ عَبْدِ الْمُطَّلِبِ \*

[which is an instance of a species of *رجز*, meaning, “I am the Prophet: it is no lie: I am the son of ‘Abd-ul-Muttalib”]: and were this verse, he would not have said it, as is shown by what is said in the K<sup>ur</sup>, xxxvi. 68: but on this point, Akh has contended against him. (TA.)

*رجازة* *A certain vehicle for women*, (S, TA), *a thing smaller than the هودج* (S, K, TA): pl. *رجازات* (TA) or a [garment of the kind called] *رجازة* (S, K, TA), in which is a stone, (K, TA, [in the CK a white stone,]) or in which are put stones, (S), and which is suspended to one of the two sides of the هودج, to balance it, when it inclines: (S, TA): so called because of its commotion: (TA): or *a thing consisting of a pillow and skins, or hides, put in one of its two sides for that purpose, and called البَيْلُ* *رجازة* (T, TA): or *hair*, (K), or *red hair*, (TA), or *wool, suspended to the هودج* (K, TA), for ornament: pl. *رجازات*, said to occur in a verse of Ish-Shemmaki: but accord. to A<sub>g</sub>, this is a mistake for *جَزَائِر* [pl. of *جَزِيرَةٌ*, q. v.]. (TA.)

*رجازة* and *رجازة*: see *راجز*; the latter, in two places.

*راجز* *One who utters, or recites, poetry, or verse, of the metre termed رجز; who speaks in verse of that metre; who poetizes, or versifies, in that metre: and in like manner, مرتجز, رجاز* [which signifies one who does so much], and *رجازة* [one who does so very much]. (TA) El-Ajili has been placed the highest in rank as *راجز*. (Mz, 40th نوع.) [His son, Ru-beh, seems

to occupy nearly an equal place. Each of them composed a complete *deewan* of [Hence,] **رَجَزٌ** *رَجَزَةٌ* [A cloud thundering much, or uninterruptedly]. (A, TA.) And **رَجَزٌ** *رَجَزَةٌ* and **رَجَزٌ** *رَجَزَةٌ* Rain accompanied by thunder. (TA.)

**رَجَزٌ** A camel having the disease termed *رجز*: fem. **رَجَزَةٌ** (S, K:) the latter is explained as signifying *weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay: and that does not rise, when she desires to do so, unless after vehement trembling*. (TA.) — [Hence,] **رَجَزَةٌ** *رَجَزَةٌ* said of the wind (الريح), *Verily it is continuous, or lasting*. (TA.) And **رَجَزَةٌ** *رَجَزَةٌ* A great, heavy cooking-pot. (TA.)

**رَجَزٌ** A poem of the metre termed *رجز*: (Msb, K:) pl. **أَرَجَزٌ**. (A, K.)

**رَجَزٌ** } see **رَجَزٌ**; the former, in two places.  
**رَجَزٌ** }

## رجس

**رَجَسْتُ السَّمَاءَ** (S, A, K,) aor. **رَجَسْتُ**, (S,) inf. n. **رَجَسٌ**, (S, A,) The sky thundered vehemently, (S, A, K,) and became in a state of commotion (S, K) preparatory to rain; (TA:) as also **رَجَسْتُ** (S, A, K, TA.) **رَجَسْتُ** *رَجَسْتُ* (K,) *رجس العير* — (A, TA.) The camel brayed (K:) or made a vehement noise in braying. (A, TA.) — And **رَجَسْتُ**, inf. n. as above and **رَجَسْتُ**, It (a confused and great thing, such as an army, and a torrent, and thunder,) made a sound or noise; as also **رَجَسْتُ** (TA: [but in this sense, only the inf. n. are mentioned, and **رَجَسْتُ** is probably an inf. n. of un.]) **رَجَسْتُ** (K,) inf. n. **رَجَسٌ**, (TA,) He measured [the depth of] the water of a well with the *رجس*; (K:) **رَجَسٌ** as also **رَجَسٌ** (K,) inf. n. **رَجَسٌ** (TA) **رَجَسْتُ** *رَجَسْتُ* aor. **رَجَسْتُ**, (O, K,) inf. n. **رَجَسٌ** (O, TA.) He hindered, withheld, or prevented, him from doing the thing. (O, K.) **رَجَسْتُ** aor. **رَجَسْتُ**, inf. n. **رَجَسٌ** (Msb;) **رَجَسْتُ**, aor. **رَجَسْتُ**, inf. n. **رَجَسٌ** (A, Msb, TA:) It (a thing) was, or became, unclean, dirty, or filthy: (A, Msb, TA:) or stinking; or disliked, or hated, for its uncleanness, dirtiness, or filthiness. (Msb.) — And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) *He did u bad, an evil, an obnoxious, or a foul, action*. (K, TA.)

4: see 1.

8. **رَجَسْتُ**: see 1, in two places. — Also *It* (a building) became in a state of commotion, (K, TA,) as so to make a sound, or noise. (TA.)

**رَجَسٌ** Uncleaness, dirt, or filth: or an unclean, a dirty, or a filthy, thing: syn. **قَذَرٌ** (S, A, Msb, K, TA: [in the CK, **القذر** is put by mistake for **القذر**]) **رَجَسٌ** (TA: **رَجَسٌ** anything that is disliked, or hated, for its uncleanness,

*dirtiness, or filthiness: stink, or foul odour: accord. to Az, filth that comes forth from the body of a man*. En-Nakkaish says that it is syn. with **نَجَسٌ**; and it is said in the *Bihar* that sometimes they say **الرَّجَاسَةُ** and **النَّجَاسَةُ**, meaning that they make these two words syn.: (Msb:) it is also written **رَجَسٌ** and **رَجَسٌ** (A, K:) you say **رَجَسْتُ** *رَجَسْتُ*, and **رَجَسْتُ** *رَجَسْتُ*; and IDrd says, I think that they also said **رَجَسْتُ** *رَجَسْتُ*: Fr says that when **رَجَسٌ** is followed by **رَجَسٌ**, the **ج** is with *kesr*; but when **رَجَسٌ** is mentioned without **رَجَسٌ**, the **ج** and **ن** are with *fet-h*. (TA.) You say also **رَجَسْتُ** *رَجَسْتُ* [An unclean, a dirty, or a filthy, thing]. (A.) And **رَجَسْتُ** *رَجَسْتُ* *رَجَسْتُ* meaning, A company of unbelievers passed by us. (IAqr and TA.) As used in the *Kur* vi 125, Mujahid explains **الرَّجَسُ** as meaning *That in which is no good*. (TA.) — Any action that is disliked, or hated, for its uncleanness, dirtiness, or filthiness: (Zj, A, K:) a sin, or crime: (Ibn-El-Kelbee, A, K:) so in the *Kur* v. 92, and vi. 146: (Ibn-El-Kelbee.) an action that leads to punishment: (T, A, K:) as **رَجَسٌ** signifies “vehementness of sound,” [see 1,] **رَجَسٌ** seems to mean an action the mention whereof is evil, and highly evil. (TA:) sometimes it signifies a thing that is unlawful, or forbidden: and *unbeliever; infidelity*: (L:) and *doubt*: (Abou-Ja'far, A, K:) so in the *Kur* xxxii. 33. (Abou-Ja'far.) — + Punishment: (Fr, T, S, A, K:) a sense which Z makes tropical, as being the recompense of **رَجَسٌ** [in the sense of “sin”], (TA,) and *anger*: (Fr, S, A, K:) so in the *Kur* x. 100: like **رَجَزٌ**, which is perhaps formed from it by the change of **س** into **ز**: (Fr, S:) and sometimes, *malediction, or execration* (L.) — A light, or slight, motion. (TA.) — Suggestion of the devil. (TA.)

**رَجَسٌ** } see **رَجَسٌ**; the latter, in two places.  
**رَجَسٌ** }

**رَجَسٌ** } see **رَجَسٌ**; the latter, in three places.  
**رَجَسٌ** }

**رَجَسٌ** and **رَجَسٌ** (A, K) and **رَجَسٌ** (S, A, K) A cloud making a loud, or vehement, sound; (S, A, K, TA:) and so thunder. (TA.) You say, [of a cloud,] **رَجَسٌ** *رَجَسٌ*

*This is a goodly thunderer*. (S.) **رَجَسٌ** *رَجَسٌ* *رَجَسٌ* [The loud-thundering clouds and the dust-spreading winds effaced the traces of the dwellings]. (A.) — [And in like manner,] **رَجَسٌ** (S, K) and **رَجَسٌ** (K) A camel that brays vehemently. (S, K, TA.) You say also **رَجَسٌ** *رَجَسٌ* [yearning cry termed] *حِينٌ* consecutively, or continuously. (IAqr, TA.) — [And hence,] **رَجَسٌ** *رَجَسٌ* *رَجَسٌ* [The sea: (K:) because of the sound of its waves; or because of its commotion. (TA.)] **رَجَسٌ** also signifies *The thrower of the رجس*; (K:) and so **رَجَسٌ**. (TA.)

**رَجَسٌ** and its fam. **رَجَسَةٌ**: see **رَجَسٌ**.

**رَجَسٌ**: see **رَجَسٌ**, last sentence.

**رَجَسٌ**: see **رَجَسٌ**.

**رَجَسٌ** A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (S, K:) or a stone which is thrown into a well in order that one may know, by the sound thereof, its depth; or that one may know whether there be in it water or not: (IAqr, K:) or, accord. to ISd, the name by which this is known is *مِرْزَاسٌ*. (TA.)

**رَجَسٌ** *رَجَسٌ* and **رَجَسٌ** *رَجَسٌ* [are phrases mentioned, but not explained, in the TA: but I think that **رَجَسٌ** is a mistranscription for **رَجَزٌ**; and that **رَجَسٌ**, in each case, is a corroborative].

**رَجَسٌ** *رَجَسٌ* (S, A, K,) and **رَجَسٌ** *رَجَسٌ* (TA.) They are in a state of confusion (S, A, K) and perturbation, (A,) *من أمْرِه* in respect of their affair, or case. (S, TA.)

**رَجَسٌ**: see what next precedes.

**رَجَسٌ**: see **رَجَسٌ**.

**رَجَسٌ** (S, Msb, K) and **رَجَسٌ** (AA, Sgh, Msb, K) [The narcissus:] a certain sweet-smelling flower, (Msb, TA,) well known: (Msb, K:) the smell of which is beneficial for the cold rheum and the cold headache. (K:) the word is unrhymed, (S, Msb, TA,) from [the Persian] **نَرْجِسٌ**. (TA.) [this being the case, the **ن** should be regarded as radical: it is said, however, that] the **ن** in **رَجَسٌ** is augmentative, because there is no word of the measure **فَعْلٌ**, but there is of the measure **فَعْلٌ**, (S,) though only what is changed, in application, from a verb: (Msb:) but **رَجَسٌ** is of the measure **فَعْلٌ**; (TA:) or it is of the measure **فَعْلٌ**, the augmentative letter being made to accord in its vowel with the radical letter in **رَجَسٌ** and that in **رَجَسٌ** &c.: (Msb:) or, accord. to IDrd, **رَجَسٌ** is of the measure **فَعْلٌ**, and the only instance of that measure. (TA in art. **رَجَسٌ**.) If you name a man **رَجَسٌ**, you make it imperfectly decl., because it is like **رَجَسٌ**: (S:) but if you name him **رَجَسٌ**, it is perfectly decl., because it is of the measure **فَعْلٌ** (TA) [or **فَعْلٌ**, neither of which is the measure of a verb]. — **رَجَسٌ** *رَجَسٌ*: see **رَجَسٌ**.

## رجع

1. **رَجَعْتُ** aor. **رَجَعْتُ**, inf. n. **رَجَعٌ** (S, Msb, K, &c.) and **رَجَعْتُ** (M, Msb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and **رَجَعْتُ** (S, Msb, K, &c.) which is anomalous, because inf. ns. [of this kind] of verbs of the measure **فَعْلٌ** having the



or, as some say, **رَجَعَ** signifies the *taking one in the place, and with the price, of two* (Mgh.). — **رَجَعَ الغنم في الدابة** (K, TA.) *The fodder, or food, produced an effect, or showed its effect, upon the beast.* (K, TA.) And **رَجَعَ كلامي فيه** *My speech produced a beneficial effect upon him.* (K, TA.)

2. **رَجَعَهُ**, inf. n. **رَجَعْتُ**, *He, or it, made, or caused, him, or it, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, him, or it, again and again, or time after time; made, or caused, him, or it, to go, or move, repeatedly to and fro, so to go and come; to reciprocate: he repeated it, iterated it; or rather reiterated it: he reproduced it: he renewed it:* syn. **رَوَّدَهُ** (Mgh.) [All these significations are well known, as pertaining to the two verbs here mentioned, and of frequent occurrences in classical and post-classical writings; and hence several phrases here following.] — See 1, last quarter of the paragraph, in five places — Hence, (Mgh.) **الترجيع** (S, Mgh, K,) because the two professions of the faith [for which see the word **أَذَان**] are uttered in the **أَذَان** [or call to prayer] in a low voice [and then repeated in a high voice]; (Mgh.) [for] this phrase means *†The repeating the two professions of the faith in a raised, or loud, voice, after uttering them in a low, or faint, voice;* (Sgh, K, TA.) or the *lowering of the voice in the **أَذَان** in uttering the two professions of the faith, and then raising it in uttering them:* (KT.) **رَجَعَ فِي أَذَانِهِ** signifies *he uttered the two professions of the faith in his **أَذَان** once to repeat them.* (Mgh.) [but this is a strange explanation; and probably corrupted by a copyist: it seems that, instead of “to repeat them,” we should read “and repeated them.”] — [Hence also, **الترجيع**, (K, TA.) or **ترجيع الصوت**, (S.)] *†The act of quavering, or trilling; rapidly repeating many times one very short note, or each note of a piece; a general characteristic of Arabian chanting and singing and piping, and often continued throughout the whole performance;] the reiterating (تَرْدِيد) of the voice in the throat, or fauces, (S, K, TA.) like [as is done in] chanting, (S,) or which is practised in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA.) or, as some say, the mutual approximation of the various kinds of movements in the voice: ‘Abd-Allah Ibn-Mughaffal, in his **ترجيع**, by the prolonging of the voice, in reading, or reciting, imitated the like of **أَلَا أَلَا** (TA.) You say also, **رَجَعَ الحمام في غناؤه** *†The pigeons quavered in their singing, or cooing;* as also **استرجع** (TA.) And **رَجَعَ رَجْعَهُ** *†The camel brayed, or reiterated his voice, in his شَفَقَة [or burra faucium].* (TA.) And **رَجَعَتْ اللَّاقَةُ فِي حَبْنِهَا** (TA.) *And the she-camel interrupted her yearning cry to, or for, her young one [and then, app., quickly repeated it, and did so again and again].* (TA.) And **رَجَعَتِ الْقَوْسُ** *†The bow made a sound [by the vibration of its string; because the sound, so**

made is a repeated sound]. (AHn.) — See also 4 — And see 10.

3. **رَجَعَ** *He (a man) returned to good or to evil.* (TA.) [See also 8.] **رَجَعَتِ الشَّاةُ** (K,) inf. n. **رَجَعَ**, (TA.) *The she-camel returned, or reverted, from one kind of pace, whicsh she had been going, to another pace.* (K, TA.) — **رَجَعَهُ** *†It returned to him: said of pain [&c.]* (TA in art. **عَدَّ**.) **رَجَعَ أَمْرَانَهُ** *†[He returned to his wife, or restored her to himself, or took her back by marriage or to the marriage-state, after having divorced her; (see also 8);] (S;) and* **رَجَعَهُ** *signifies the same.* (TA.) — [See also a verse cited voce **رَدَّ**; whence it seems that **رَجَعَ** also signifies *He restored, or brought back, anything.*] — **رَجَعَهُ** *signifies also He endeavoured to turn him [from, or to, a thing]; syn. رَوَّدَهُ, رَادَّهُ, and رَدَّهُ.* (L in art. **رَوَّدَ**.) — **رَجَعَهُ الْكَلَامُ**, (S and K in this art, and A and Mgh and Msh in art. **حَوَّرَ**.) *في الكلام* (Bq in xviii. 32.) and simply **رَجَعَهُ** (Msh in this art., and Jel. in lviii. 1.) inf. n. **رَجَعْتُ** (S, TA) and **رَجَعَ**, (TA.) *†He returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him; syn. حَاوَرَهُ, (A and Mgh and Msh in art. **حَوَّرَ**, and Bq in xviii. 32.) [i. e. **حَاوَرَهُ الْكَلَامُ** (TA.)] or **عَاوَدَهُ** (S and Msh and K in this art.); or **جَادَلَهُ**. (Jel in lviii. 1.) And **رَجَعَهُ**, or **رَجَعَهُ الْقَوْلُ**, *†He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَادَّهُ الْقَوْلُ.* (A in art. **رَدَّ**.) You say, **رَجَعَهُ فِي مِرْجَانِهِ** *He held a colloquy, or conference, or a disputation, or debate, with him respecting his affairs of difficulty; syn. حَاوَرَهُ.* (TA.) [And **رَجَعَهُ فِي كَذَا** *He addressed him repeatedly, or time after time, respecting such a thing.*] And **رَجَعُوا عَقْلَهُمْ** *†[They consulted their understandings, or minds; as though they held a colloquy, or conference, or a disputation, or debate, therewith].* (Bq in xxi. 65.) [He often signifies *He consulted, or referred to, a person, a book, a passage in a book, &c.]**

4. **رَجَعَتِ اللَّاقَةُ** *†[The she-camel returned to her former condition, either of leanness or fatness:]* *†the she-camel became lean [after having been fat]; and* *†became in good condition after leanness: (Ks, T, TA.)* **رَجَعَتِ الْإِبِلُ** *†the camels became lean and then became fat; (S, O, K;) so says Ks. (S.)* You say also, **الشيخ** *†[The old man is sick two days, and] does not return to a healthy state of body, and to strength, in a month.* (K, TA: [in the CK, erroneously, **فَلَا يَرْجِعُ شَبْرًا** *And [in like manner] **يَرْجِعُ** *†[The horse wasted, and then gradually returned to his former condition].* (TA.) — **رَجَعَهُ نَاقَتَهُ** *see رَجَعَهُ first signification.* — **رَجَعَهُ** *He gave him [back] his she-camel in order that he might return upon her, he [the latter] having sold her to him.* (Lh.) — **رَجَعَ إِلَيْهَا** *see 1, near**

the end of the paragraph. — **رَجَعَ اللَّهُ بَعْتَهُ** *†God made his sale to be productive of gain, or profit.* (S, K.) **رَجَعَ اللَّهُ هَمَّهُ سُرُورًا** *†God converted his grief, or disquietude of mind, into happiness or joy; and Sb mentions **رَجَعَهُ** [in this sense].* (TA.) **رَجَعَ** also signifies *He extended, or stretched out, his arm, or hand, backwards, to reach, or take hold of, a thing.* (S, K.) [In this case, **بَدَهُ** seems to be understood: for] you say [also], **رَجَعَ الرَّجُلُ يَدَيْهِ** *The man put his arms, or hands, backwards in order to reach, or take hold of, a thing* (Lh.) And **رَجَعَ إِلَيْهِ سَيْفَهُ** *He extended, or stretched out, his arm, or hand, to his sword, to draw it: or* **رَجَعَ إِلَيْهِ سَهْمًا** *to his quiver, to take an arrow* (TA.) — Also *†He ejected excrement, or ordure; said of a man.* (S, K.) [See **رَجَعْتُ**.] — See also 10.

5. **رَجَعَ نِي صَدْرِي كَذَا** *†Such a thing became agitated to and fro in my mind, or bosom; syn. تَرَدَّدَ.* (TA.) — **رَجَعَ نَاقَتَهُ** *see 1; in the last quarter of the paragraph*

6. **رَجَعَا** *†They two (a man and his divorced wife) returned to each other by marriage; (Bq in ii. 230.) or returned together to the marriage-state.* (Jel ibid.) — **رَجَعَ الشَّيْءُ إِلَى خَلْفٍ** *†[The thing went backward or back, receded, retrograded, retired, retreated, or reverted, by degrees, gradually, by little and little, or part after part: and* **رَجَعَ** *alone, He, or it, returned by degrees: the form of the verb denoting a gradual continuation, as in* **تَنَاقَضَ**, *and* **تَرَاوَدَّ**, *and* **تَرَاوَدَّ** *are syn. (M and L in art. **رَدَّ**.)* You say, **رَجَعُوا فِي مَسِيرٍ** *They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march, syn. تَرَدَّدُوا فِي أَوَّلٍ.* (Jel in art. **تَجَرَّعَ**.) And **تَرَدَّدُوا فِي أَوَّلِ النَّهَارِ ثُمَّ تَرَجَعُوا مَعَ اللَّيْلِ** *i. e. [They separated, or dispersed themselves, in the first part of the day; then] they returned, [one after another,] every one to his place of abode.* (TA.) — **رَجَعَتْ أحوَالُ فُلَانٍ** *†[The circumstances of such a one gradually reverted to their former condition; meaning either a better condition, agreeably with an ex. mentioned above, see 4; or, as is most commonly the case, a worse condition; i. e. retrograded; or gradually went back to a worse state; contr. of advanced, or improved:]* **رَأَيْتُ دَوَّابًا رَجَعَتْ** *†[Their good fortune ceased, and their affairs began to retrograde, or gradually go back to a worse state].* (A in art. **رَجَعَ**.) And **رَجَعَ الْجُرحُ إِلَى الْبُرْءِ** *†[The wound gradually recovered].* (Msh in art. **دَمَل**.) **رَجَعَا بَيْنَهُمَا** *†They two (copartners) made claims for restitution, each upon the other.* (IAth, TA in art. **خَلَطَ**.) [See this more fully explained, and illustrated, voce **خَلَطَ**.] **رَجَعُوا الْكَلَامَ** (Msh and K in art. **حَوَّرَ**.) **رَجَعَ** (Bq in lviii. 1.) and simply **رَجَعُوا** (Jel in lviii. 1.) *†They returned one another answer for answer, or answers for answers; held a dialogue, or colloquy,*



immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph: *وَرَجْعَةُ* has a similar meaning in relation to the poor-rates; being applied to camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give. (S; TA:) and camels which are purchased by the Arabs of the desert, [app in exchange for others,] not of their own breeding nor bearing their marks, as also *رَجْعَةُ*: (TA, [see S:]) IB says that the pl. of *رَجْعَةٌ* is *رُجْعٌ*; and that it was said to a tribe of the Arabs, "By what means have your beasts become many?" and they answered, *أَوْصَانًا* *أَوْصَانًا*.

بَاتَّعَ وَالرِّبْعُ وَرَبَّعٌ : but Th says, بَاتَّعَ وَالرِّبْعُ : [both are probably correct; for it seems that the original forms are النَّجْعُ وَالرِّبْعُ, and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter.] accord. to Th, the meaning is, [Our father charged us with the *seakings* after herbage in the places thereof, and] the selling the old and weak beasts and purchasing others in a state of youthful vigour : or, accord. to another explanation, the meaning is, the selling males and purchasing females : thus explained, رَّبَّعٌ seems to be an inf. n. (TA. [See رَابَعٌ q. v.]) [See also رَجْعَةٌ. — [+ Any return, profit, or gain, accruing from a thing, or obtained by the sale, or exchange thereof, as also رَمُوحٌ ; and جَاءَتْ رَجْعَةُ الضَّيَاعِ The return, or increase, accruing to the owner of the lands came, or arrived. (Lh.) And جَاءَ فُلَانٌ بِرَبْعَةٍ Such a one brought a good thing had purchased in the place of a bad thing; or in the place of a thing that was inferior to it. (TA.) And هَذَا مَتَاعٌ لَهٗ مَرْجُوعٌ This is a commodity for which there will be a return, or profit, or gain. (S,\* TA.) And هَذِهِ دَابَّةٌ لَهَا مَرْجُوعٌ After having been used. (El-Iṣbahāne.) And لَيْسَ لِهَذَا الْبَيْعِ مَرْجُوعٌ There is not, or will not be, any return, or profit, or gain, for this sale. (TA.) — [+ An argument, or allegation, by which one rebuts in a litigation, or dispute, a proof; an evidence. (Abn-Abbād.)

رَجَعِي: see رَجَعَةٌ, in the latter half of the paragraph, in two places.

وَرَجَعِيٌّ, and طَلَّقَ رَجْعِيًّا, † A divorce in which  
one reserves to himself the right of returning to  
his wife, or restoring her to himself, or taking  
her back to the marriage-state. (Mgh,\* Mgb.)  
— رَجَعِيٌّ applied to a beast: see رَجَعِيٌّ.

رجعية ۵۵۵ : رجعية

رُجْعَانُ: see رُجْعَةٌ, in the latter half of the paragraph, in two places.

رِجَاعُ The nose-rein of a camel: (IDrd, K:) or the part thereof which falls upon the nose of the camel: pl. [of pauc.] أَرْجَعَةٌ and [of mult.]

رَجَعَ (K) from رَجَعَ in the phrase رَجَعَ فُلَانٌ [q. v.]. (IDrd.) — It is also an inf. n. : see 1, in the middle of the paragraph.

رَجَعَ [Made, or caused, to return, go back, come back, or revert; sent back, turned back, or returned: repeated: rebutted, rejected, or repudiated, in reply, or replication: like رَجَعُ and used in all these senses; as will be seen from what follows: and also, like رَجَعُ] made, or caused, to return, go back, come back, or revert, again and again, or time after time: sent back, turned back, or returned, again and again, or time after time: made, or caused, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: reiterated, reproduced, renewed: syn. رَجَعُ [in the CḲ رَجَعُ] applied to anything: (S, Ḳ, TA.) or to anything that is said or done: (Mḡb, TA.): because meaning رَجَعُ i. e. رَجَعُ (S, Mḡb, TA.) or, applied to speech, † returned to its author; or repeated to him; or rebutted, rejected, or repudiated, in reply to him, syn. رَجَعُ إِلَى صَاحِبِهِ (Lth, Ḳ ) or, as applied, repeated (A, TA.) or, as applied, † treated (Er-Rāghib, TA.) or, as applied, † disapproved, or disliked. (TA) You say, اِيَّاكَ وَالرَّجْعَ مِنَ الْقَوْلِ | Avoid thou the saying that is repeated; (A, TA.); [or rebutted, &c.]: or disapproved. (TA.) — Applied to a boast, (S, TA.), and [particularly] to a camel, (Ḳ,) it signifies Made to return from journey to journey. (S, TA.) and also means † fatigued, or

*jaḍad*, (S. K.) by *journeying*: (K.) fem. with *ḍ*:  
 (S. K.) *lean*, or *emaciated*: (Er-Rāghib, K.)  
 in the K is here added, or *which thou hast made*  
 to *return from a journey*, meaning *from journey*  
 to *journey*; but this is identical with the first  
 explanation of the word applied to a beast:  
 (TA.) pl. رَجَجٌ (K.) or [app. of the fem.,  
 agreeably with analogy], and as seems to be  
 indicated by J, رَجَجٌ سَفَرٌ (S.) رَجَجٌ سَفَرٌ  
 [in like manner] signify *Made to*  
*return repeatedly, or several times, in journeying*;  
 applied to a she-camel. (K.) and the former  
 signifies, applied to a beast, and [particularly]  
 to a camel, a he-camel, (رَجَجٌ) *which one makes*  
*to return again and again, or time after time,*  
*or to come and go repeatedly, in journeying, and*  
*drags along.* (TA.) both also mean *lean*, or  
*emaciated*: and are in like manner applied to

man: (Er-Rāghib, TA:) and رَجَعِي and مَرْجَعَانِي, also, but the latter is vulgar, †lean, or emaciated, by journeying, applied to a beast. (TA.) You say also سَفَرٌ رَجِيعٌ Travellers returning from a journey. (TA.) And سَفَرٌ رَجِيعٌ A journey in which are repeated returnings. [Aṣṣ.] — Any food returned to the fire [to be heated again], having become cold: (K:) [and particularly] roasted meat heated a second time (Aṣṣ.) — A rope, or cord, undone, and then twisted a second time: (L; K:) and, as some say, anything done a second time. (L.) — †Writings retraced with the pen, in order that it may become more plain: (KL:) and مَرْجُوعٌ [signifies the same: and also] †tattooing repeated and

enewed; (EM p. 108.) tattooing of which the blackness has been restored: (TA.): pl. of the latter **مُتَمَرِّجَاتُ**. (TA, and EM ubi suprâ.)  
 † *Dung, ordure, or excrement, of a solid-hoofed animal;* (S, Mgh, Msh, K;) as also **مُتَمَرِّجٌ**; (K;) and of a man; (S, Mgh, Msh, K;) as also † the latter word; (TA;) and of a beast of prey; as also † the latter: (S, TA.) because it returns from its first state, (Mgh, Msh, TA,) after having been food or fodder &c.; (TA;) having the meaning of an act part n., (Er-Râghib, Msh,) or, it may be, of a pass. part. n. (Er-Râghib) — † *The cud which is ruminated by camels and the like:* (S, K) because it returns to be eaten. (TA.) So in the saying of El-Aghshâ,

٦ وَفَلَاةٌ كَانَهَا ظَهْرُ تَرْبِيبٍ ٦  
٧ لَيْسَ إِلَّا الرَّجْعُ فِيهَا عَلَاقٌ ٧

i. e. [Many a desert, or waterless desert, as though it were the back of a shield,] in which there is not found by the camels anything to serve for the support of life except the cud. (S.)  
— † Sweat: (K:) because, having been water, it returns as sweat. (TA.) — See also رَجْع, in three places. — Also † The [part called] فَأْسُ of a bit: (Ibn-'Abbād, K:) [because of its returning motion:] — And † Niggardly, tenacious, or avaricious; syn. بَخِيلٌ [in the CK and a MS. copy of the K, نَحِيلٌ. (Ibn-'Abbād, K, TA.)

رجوعه: see رجعه, in the latter half of the paragraph.

رَجِيْعَةٌ *A* she-camel that is purchased with the price of another she-camel; or also رَجِيْعَةٌ (S:) or a female that is purchased with the price of a male. [*Alloe Ibn-Hamzeh.*] [See also رَجِيْعَةٌ and see رَجِيْعٌ, of which it is originally the fem.] Accord. to ISk, رَجِيْعَةٌ signifies *A* camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is; [but this appears to be a mistranscription, for رَجِيْعَةٌ; for he adds,] the pl. is رَجَائِطُ. (TA.)

رَجَّاعٌ + One who returns much, or often, unto  
God (TA.)

رَاجِعٌ [act. part. n. of 1. Hence the saying,  
 وَلَئِنْ يَأْتِيَنَّ رَاجِعُونَ, explained above: see 10  
 — Also, without رَاجِعٌ, + A woman who returns to  
 her family in consequence of the death of her  
 husband (Az, S, Mṣb, K) or in consequence of  
 divorce; (Az, Mṣb); as also مُرَاجِعٌ: (Az,  
 K); or, accord. to some, (Mṣb) she who is  
 divorced [and sent back to her family] is termed  
 مُرَدُّودَةٌ. (S, Mṣb.) — [In like manner without  
 رَاجِعٌ, applied to a she-camel, and to a she-ass, it  
 signifies + That raises her tail, and compresses  
 her two sides (فَطَرَبَتْ), and casts forth her urine  
 in repeated discharges, so that she is imagined to  
 be pregnant, (S, K), and then fails of fulfilling  
 her [apparent] promise: (S): or + that conceives,



and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, †that has appeared to have conceived, and is then found to be not pregnant: (Aq:) pl. رَجَافٌ. (S, TA.) [See also رَجَعْتُ.] — †A sick man whose soul [or health] has returned to him after his being debilitated by disease: and †a man whose soul [or health] has returned to him after severe and constant illness. (TA.)

رَجَعْتُ [originally fem of رَجَعَ, q v.]: see رَجَعْتُ: — and see رَجَعْتُ. — Also, [app. from the returning of its water time after time,] †A water-course of a valley. (Ish, TA.) — رَاجِعٌ [is its pl., and] signifies Varying winds; because of their coming and going. (TA.) — Hence also, رَوَاجِعُ الْأَبْوَابِ [The leaves of doors]. (TA.)

أَرْجَعُ †More [and most] productive of return, or profitable (TA.) You say, هَذَا أَرْجَعُ لِي, This is more productive of return, or profitable, in my hand than this. (TA.)

مَرْجَعٌ an inf. n. of the intrans. verb رَجَعَ [q v. (S, Mgh, K, &c.).] — [Hence it signifies sometimes †Recourse. See صَبَابٌ in art. نَوْبٌ.] — [A place to which a person, or thing, returns after going or moving therefrom; agreeably with analogy. See an ex. voce مَحْضَرٌ.] — [Hence] مَرْجِعُ الْكَتِفِ †The lower part of the shoulder-blade, (S, K, TA,) near the arm-pit, [that on the left side being] in the region where the heart beats; (TA:) as also الكتفُ †رجعٌ (S, K:) and مَرْجِعُ الْبُرْقِ †[the place to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is near the arm-pit: see فَرِيصٌ in three places]: (TA:) pl. مَرْجَاجٌ. (TA.) — [مَرْجَعٌ also signifies †The place, or thing, to which a person, or thing, is referred, as his, or its, source: see مَتَصِبٌ. — Also, †A state, or condition, to which a person, or thing, returns. — And †The place, and the state, or condition, or result, to which a person, or thing, ultimately, or eventually, comes. A goal.] — It is also an inf. n. of رَجَعَهُ. (K.)

مَرْجِعٌ, [without ة,] applied to a she-camel, †Becoming in good condition after leanness. (Ks, TA.) [See 4, of which it is the act. part. n.] — هَذَا مَتَاعٌ مَرْجِعٌ †This is a commodity for which there will be a return, or profit, or gain. (S, TA.) — سَفَرَةٌ مَرْجِعَةٌ †A journey having a recompense, or reward, and a good issue or result. (K, TA.)

مَرْجِعٌ: see رَجَعْتُ; first sentence.

مَرْجَعَانِ: see رَجَعْتُ, in the latter half of the paragraph.

مَرْجَعٌ [pass. part. n. of رَجَعَهُ]: see رَجَعْتُ, in three places: — رَجَعَةٌ, in the latter half of the paragraph, in three places: — and رَجَعَةٌ, near the end of the paragraph, in four places.

مَرْجَعَةٌ: see رَجَعْتُ, in the latter half of the paragraph.

رَجَعٌ: see رَجَعْتُ.

#### رجعن

Q. 4. رَجَعْنَ a dial. var. of رَجَعْنَ [q. v.] in the several senses of the latter. (K.) You say, رَجَعْنَ ضَرْبَهُ فَارَجَعْنَ He beat him, or struck him, and he lay on his side, and threw himself down. (Lh, TA.) And رَجَعْنَا They lay on their sides and were overcome. (TA.) — Also It became spread, expanded, or extended. (TA.)

#### رجف

1. رَجَفَ, (O, Mgh, K,) aor. رَجَفَ, (Mgh,) inf. n. رَجْفٌ, رَجْفَانٌ (O, Mgh, K) and رَجْفٌ (Mgh, K) and رَجْفٌ (O, K); (see 4, in two places:)] It (a thing, O, Mgh) was, or became, in a state of motion, commotion, (O, Mgh, K,) agitation, convulsion, tumult, or disturbance: (Mgh, K:\*) or in a state of violent motion, commotion, agitation, &c.; (K,) as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتِ الْأَرْضُ, (S, O, Mgh, K,) aor. رَجَفَ, inf. n. رَجْفٌ, (S,) The earth quaked; or was, or became, in a state of motion, commotion, agitation, &c., (S, O, Mgh, K,) as above; (Mgh,) and so رَجَفَتْ, and رَجَفَتْ; (K:) [for رَجَفَ is both intrans. and trans.:] and رَجْفَانِ signifies the being in a state of violent commotion, agitation, convulsion, tumult, or disturbance. (S.) And رَجَفَتْ يَدُهُ His arm, or hand, trembled, by reason of disease, or old age. (Mgh) And رَجَفَ الْقَلْبُ The heart became agitated by reason of fright. (IDrd, O.) رَجَفَ الرَّعْدُ, (Lth, O, K,) inf. n. رَجْفٌ, رَجْفٌ, (Lth, O,) The thunder made a reiterated rumbling, or confused noise, in the clouds. (Lth, O, K.) — رَجَفَ الْقَوْمُ The people, or party, prepared themselves for war, or battle. (Lth, O, K.) — Also He put [a thing] into a state of motion, commotion, or agitation; (O, K:) [so too, app., رَجَفَ بِهِ: see 4, last sentence; and so رَجَفَ بِهِمُ; for] أَرَجَفَ الْأَرْضَ بِهِمُ is said of God [as meaning He made the earth to quake with them]. (TA in art. دَر.) And one says also, رَجَفَتْهُ الْحَبِيَّةُ The fever caused him to quake, or shiver. (Mgh.)

4, as an intrans. v.: see 1, in two places. — And as a trans. v.; act. and pass.: see 1, in two places. — [Hence,] أَرَجَفَ بِكَذَا [originally He put another, or others, into a state of commotion, or agitation, by such a thing; meaning] he told of such a thing without truth, or not according to the true, or real, state of the case: [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجَعَةٌ meaning as explained below. (Ksh in xxxiii. 60.) And أَرَجَفُوا فِي الشَّيْءِ (S, Mgh, K) and بِهِ (Mgh, K,) inf. n. أَرَجَافٌ, (Mgh,) 4. ق. حَاصُوا فِيهِ [mean-

ing They said what was false respecting the thing]: (S, O, K:) or they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof. whence, in the Kur [xxxii. 60], وَالْمُرْجُفُونَ †[and they who tell many evil tales, &c., in the city:] (O,\* Mgh:) رَجَفُوا فِي الْبَلَدِ يَكْفًا they told, in the town, or country, of such a matter, in order that they might cause commotion, or agitation, &c., to befall the people, without there being ought [thereof] true in their estimation; from الرَجْفَانِ signifying “violent commotion or agitation” &c. (Har pp. 218, 219.) And أَرَجَفُوا, alone, They said what was false (حَاصُوا) in [relating] tales of conflicts and factions, or seditions, or discords, or dissensions, and the like: whence, †وَالْمُرْجُفُونَ †[ated above]. (K.) — And أَرَجَفْتُ الرَّاكَةَ The she-camel came in a state of fatigue, with her ears flaccid, shaking them (يَبَّأَ). (O, K.)

8: see 1, first sentence.

رَجَعَةٌ 4. q. زَلْزَلَةٌ (S, K) [meaning Commotion, agitation, or convulsion; or violent commotion &c.; and particularly an earthquake; or] a violent earthquake: and a vehement cry from heaven: (Jel in vii. 76:) or it signifies, in the Kur-án, any punishment that befalls a people. (Lth, O.)

[رَجُوفٌ, accord. to Freytag, occurs in the Deswán el-Hudhaleeyen as meaning Put into a state of commotion.] — سَحَابٌ رَجُوفٌ Clouds in commotion with thunder, or with much water. (O.)

الرَّجَافُ The sea; because of its commotion, or agitation. (O, K.) A poet says, (S,) namely, Matrood Ibn-Ka'ab, lamenting the death of 'Abd-al-Muttalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,)

الْمُطْعِمُونَ السَّحَرَ كُلَّ عَشِيَةٍ  
حَتَّى تَغِيْبَ الشَّمْسُ فِي الرَّجَافِ

[The feeders with fat every evening, until the sun disappeared in the sea]. (S, O.) — And The day of resurrection. (Sb, O, K:) and the congregation [of the risen]. (K.) — And رَجَافٌ also signifies A certain kind of pace [app. with a jolting motion]. (O, K.)

رَاجِفٌ [Putting into a state of motion, commotion, or agitation. — And also, or shivering.] أَرَجَفَ أَرَجَفٌ †[A fever alternating with quaking, or shivering:] (O, Mgh, K:) deviating from rule [because رَجَفَ is fem]. (Mgh.) — [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deswán el-Hudhaleeyen, as meaning Moving the head in going along.]

الرَّاجِفَةُ, in the Kur lxxix. 6, means The first blast [of the horn on the day of resurrection]: and الرَّابِدَةُ, in the next verse, “the second blast.” (O, Bq, Jel, K:) or the former means the motionless bodies that shall be in a state of violent motion

at the time here spoken of, such as the earth and the mountains; because of the saying in the *Kur* [xxiii. 14], *يَوْمَ تُرْجَفُ الْأَرْضُ وَالْجِبَالُ*: and the latter, "the heaven, and the stars, which shall be cleft and scattered." (Bd.)

*رَجَفَ* inf. n. of 4 [q v.]. (Msb.) [And hence, as a simple subst.,] sing. of [أَرَجَفَ] in the phrase [أَرَجَفَ الْأَشْأَارَ] [meaning *Tales without truth, or reality*: or evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof see 4.]. (§) You say, *وَقَعُوا فِي أَرَجَفٍ* [They fell into convulsing peripeties, arising from evil and discordant and false rumours or the like]. (AA, § and K in art. *تَع*.)

*الرَّجْفَانِ* *The basin and over (الْقُسْتُ وَالْإِبْرِيْقُ)* [that are used for washing the hands before and after a meal]: because they produce a sound when one of them is knocked against the other as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Har p 228) — *وَالرَّجْفُونِ فِي الدَّبِيَةِ*, in the *Kur* xxxiii. 60. see 4, in two places.

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رجل

1. *رَجُلٌ* (T, S, M, Msb, K.) aor. 2, (Msb, K.) inf. n. *رَجُلٌ* (T, S, M, Msb) and *رَجُلَةٌ* (T, TA.) or the latter is a simple subst., (Msb.) *He* (a man) went on foot, in a journey, by himself, [i. e.] having no beast whereon to ride; (T, TA.) *he had no beast whereon to ride*, (M, K, TA.) on a journey, so went on his feet: (TA.) or he remained going on foot: so says AZ; and Ks says the like: (§) or *he was, or became, strong to walk, or go on foot*: (Msb.) and *رَجُلٌ* [in like manner] signifies *he went on foot*, (S, K, TA.) having alighted from his beast: (TA.) [used in the present day as meaning *he alighted from his beast*:] and *رَجُلُوا* they alighted [upon their feet, or dismounted,] in war, or battle, to fight: and *رَجُلٌ* *he* (a man) went on his legs, or feet, for the purpose of accomplishing the object of his want. (TA.) — *رَجُلٌ* (M, K.) aor. 2, (K.) [inf. n. *رَجُلٌ*, being similar to *رَكِبَ* and *رَجُلٌ*, aor. 2, inf. n. *رَكِبَ*.] also signifies *He* (a man) was, or became, large in the *رَجُل* [i. e. leg, or foot]. (M, K: but omitted in some copies of the K.) — *وَرَجُلٌ*, like *وَعَبِيٌّ* and *رَجُلٌ*, aor. 2; inf. n. [of the former] *رَجُلَةٌ* and [of the latter] *رَجُلٌ*; [so in the CK; but accord to the rules of the K they should be *رَجُلَةٌ* and *رَجُلٌ*, as neither is expressly said to be with *كسر*; or the latter may be correctly *رَجُلٌ*, as *رَجُلٌ* is said to be like *عَلِمَرٌ*, of which the inf. n. is *عَلِمَرٌ*:] *He* had a complaint of his *رَجُل* [i. e. leg, or foot]: (CK; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Fārisee, and also on the authority of

Kr. (TA.) — *وَرَجُلٌ مِنْ رِجْلِهِ* *He* was, or became, affected in his leg, or foot, by something that he disliked. (TA.) — *وَرَجُلٌ*, aor. 2, (K, TA.) inf. n. *رَجُلٌ* (TA.) *He* (a beast, such as a horse or the like), had a whiteness in one of his *رِجْلَانِ* [i. e. hind legs or feet], (K, TA.) without a whiteness in any other part. (TA.) — *وَرَجُلٌ*, aor. 2, (Msb, K.) inf. n. *رَجُلٌ* (Msb, TA.) is also said of hair, (Msb, K.) meaning *It* was, or became, [navy, or somewhat curly, i. e.] of a quality between lankness and crispness or curliness, (K.) or neither very crisp or curly, nor very lank, but between these two. (Msb, TA.) — *رَجَلَهُ* (CK, TA, omitted in some copies of the K.) [aor. 2, as in similar verbs,] inf. n. *رَجَلٌ* (TA.) *He*, or it, hit, or hurt, his *رِجْلٌ* [i. e. leg, or foot]. (CK, TA.) — *رَجَلُ الشَّاةِ* (S, K.) or, accord. to the O and the Mufradāt, *رَجَلُ الشَّاةِ* *رَجَلٌ* (TA.) and *رَاجِلًا* (K.) *He* suspended the sheep, or goat, by its hind leg or foot. (S, O, K:) or the meaning is *عَقَبًا بِرِجْلَيْهِ* [app. he confined its shank and arm together with his feet, by pressing his foot upon its folded fore legs while it was lying on the ground], (K.) or, as in the M, *بِرِجْلِهِ* [with his foot]. (TA.) — *رَجَلْتُ وَلَدَهَا* (K.) inf. n. *رَجَلٌ*; in the copies of the M written *رَجَلْتُ* with teshdud; (TA.) *She* (a woman) brought forth her child propositiously, so that its legs came forth before its head. (K.) — *رَجَلَهَا*, namely, the mother of a young camel, (K.) aor. 2, inf. n. *رَجَلٌ* (TA.) *He* sent the young one with her [to such her whenever he would; as is implied by what immediately precedes]; as also *أَرْجَلَهَا* (K:) or *الْفَيْصِلُ* *أَرْجَلْتُ* (so in two copies of the S and in the O) *I left the young camel with his mother to suck her whenever he pleased*: (S, O: [in one of my copies of the S *رَجَلْتُ*, which appears from what here follows to be a mistake:]) so says ISk: and he cites as an ex.,

مُسَوِّدَةٌ أَرْجَلُ حَتَّى طَلَبَا

[Flat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned] (O.) [See also *رَجَلٌ*, below; where it is explained as though a quasi-inf n of *أَرْجَلْتُ* in the sense here assigned to it in the S and O, or inf. n. of *رَجَلْتُ* in the same sense.] — *وَرَجَلٌ* *رَجَلٌ* (O, K, TA.) [i. e., as inf. n. of *رَجَلٌ*; for] one says, *رَجَلُ* *He* (a young camel, S, or a lamb, or kid, or calf, K, TA) sucked his mother. (S, K.) — *رَجَلٌ* also signifies The act of [the stallion's] leaping the mares: (O, K, TA.) [i. e., as inf. n. of *رَجَلٌ*; for] one says, *بَاتَ الْحِصَانُ يَرْجُلُ الْخَيْلَ* *The stallion-horse passed the night leaping the mares*. (TA; and so in the O, except that the *الْخَيْلِ* is there omitted.) — *وَرَجَلُ الْمَرْأَةِ* *He* compressed the woman. (TA.) — [Golius says that *رَجَلٌ* signifies *Vir et virili animo fuit*; as on the authority of J; and that *رَجَلَةٌ* is its inf. n.: but it seems that he found the *رَجَلَةُ* incorrectly explained in a copy of the S as *مَضْرُوبٌ* instead of *الرَّجُلُ*: ISd expressly says that *رَجَلَةٌ* and its syns. (explained

below) are of the number of those inf. ns. that have no verbs.]

2. *رَجَلْتُ وَلَدَهَا* [app. a mistranscription]: see 1, in the latter half of the paragraph — *رَجَلْتُ* [the inf. n.] signifies *The making, or rendering, strong*. (Ibn-Abbād, K.) — *رَجُلُ الشَّعْرِ* (S, Mgh, Msb, K.) inf. n. *رَجُلٌ* (S, Msb, K.) *He* made the hair to be [navy, or somewhat curly, i. e.] not very crisp or curly, nor lank, (S,) or in a state between that of lankness and that of crispness or curliness (K) or he combed the hair; (Msb, TA;) either his own hair, [see 5.] or that of another: (Msb:) or he combed down the hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) Er-Rāghib says, as though he made it to descend at the *رَجُل* [or foot], i. e. from its places of growth; but this requires consideration: (MF:) or he combed and anointed the hair: (TA *وَعَبِيٌّ*) or he washed and combed the hair. (Ham p. 356.)

4. *ارْجَلَهُ* *He* made him to go on foot; (S, K, TA;) to alight from his beast. (TA.) — *وَرَجَلْتُ* *He* granted him some delay, or respite; let him alone, or left him, for a while. (S, K.) — *أَرْجَلْتُ* *الْحِصَانُ فِي الْخَيْلِ* *I sent the stallion-horse among the mares*. (TA.) — See also 1, in the latter half of the paragraph, in three places.

5: see 1, first sentence, in two places. — *رَجَلُ الْبَيْتِ* (S, Msb, K.) *رَجُلٌ فِي الْبَيْتِ* (K.) *He* descended into the well (S, Msb, K) [by means of his feet, or legs, alone, i. e.] without his being let down, or lowered, or suspended [by means of a rope] (S, Msb) and *ارْجَلَهُ*, [or, more probably, *ارْجَلَهُ* *الزُّنْدَ* and *رَجَلَهُ* (see *مُرْتَجِلٌ*)] *He* put the *زَنْد* [or the *زَنْدَة* (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,) beneath his feet: (M, K:) or *رَجَلٌ* signifies *he* (a man come from a distant country) struck fire, and held the *زَنْد* [here app. meaning (as in many other instances) *the* *زَنْد* properly so called and the *زَنْدَة* with his hands and his feet, i. e. the *زَنْد* with his hands and the *زَنْدَة* with his feet,] because he was alone. (TA. [See *مُرْتَجِلٌ*].) — *رَجَلٌ* *He* became a *رَجُلٌ*, or man; *he* rose to manhood. (See an explanation of *رَجُلُ النَّهَارِ*, in what follows.) And *رَجَلْتُ* *She* (a woman, TA) became like a *رَجُلٌ* [or man] (K, TA) in some of her qualities, or states, or predicaments. (TA.) — *رَجُلُ النَّهَارِ* i. e. *The day became advanced, the sun being somewhat high*; (S, IAb, O, K, TA;) it being likened to the rising of a man from youth; (IAb, TA;) and so *رَجُلٌ* *النَّهَارِ*: or, accord. to Er-Rāghib, the former means the sun went down from [or below] the walls; as though it alighted (*رَجَلَتْ*) [in a proper sense of this verb: see 1, first sentence]. (TA.) — *وَرَجَلُ* *He* combed his own hair: (Msb:) or he combed down his own hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) or he anointed [or washed] and combed his own hair. (TA. [See 2.]) Hence, *نَبِيٌّ*

عَنِ التَّرْشُلِ إِلَّا جَبًا (Mgh, TA) *He [Mohammad] forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8. ارتجل: see 1, first sentence. — Said of a horse, (in his running, TA.) *He mixed the pace termed التَّعَتَّى with that termed التَّهْلُجَة*, (T, TA.) or the former pace with somewhat of the latter, and thus, (S,) *he went those two paces alternately*, (S, K,) *somewhat of the former and somewhat of the latter.* (S.) — *He took a man by his* رَجُل [i. e. leg, or foot]. (S, TA.) — ارتجل التَّاءُ: see 1, in the middle of the paragraph. — ارتجل الزُّنْدَ [or الزُّنْدَة], and ارتجل alone in a similar sense: see 5, in two places. — [He extemporized a speech or verses; spoke it or them extemporaneously, impromptu, or without premeditation;] *he began an oration (a حُطْبَة), and poetry, without having prepared it beforehand; (S;) he spoke a speech (Mgh, K) without consideration or thought, (Mgh,) or without his having prepared it, (K;); he recited it, or related it, standing, without forecast, consideration, thought, or meditation; so accord, to Er-Râghib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or without reiteration, and without pausing, halting, or hesitating.* (TA.) And ارتجل الشيءَ [He did, performed, or produced, the thing without premeditation, or previous preparation]. (TA in art. رَجَعَ.) [And ارتجل ارتجل] *He coined a name.* — ارتجل برأيه *He was, or became, alone, or independent of others, with none to take part or share or participate with him, in his opinion, (Mgh, K, TA.) without consulting any one respecting it, (Mgh, TA.) and kept constantly, or perseveringly, to it.* (Mgh.)

[Hence,] ارتجلتْ أُمُّكَ مَا رَاجَلَتْ *Thine affair [to which thou shouldst keep] is that respecting which thou art alone [etc.] in thine opinion.* (K.) And ارتجل مَا رَاجَلَتْ is explained in the T as meaning رَجَعَتْ مِنْهُ *[i. e. Undertake thou what thou hast undertaken of the affair: but it may rather signify keep thou to what thou hast undertaken of the affair, agreeably with what here follows].* (TA.) One says also, ارتجل رَجَلَكَ *Keep thou to thine affair: (IAgr, M, K, TA.): in [some of] the copies of the K, erroneously, رَجَلَكَ. (TA.) = He collected a detached number [قطعة [or رَجُل]] of locusts, to roast, or fry, them.* (S.) = *He set up a* رَجُل [q. v.], *to cook food in it: (T, TA.) or he cooked food in a* رَجُل. (K.) ارتجل النَّهْرَ: see 5.

10. استرجل *He desired, or requested, to be, or to go, on foot.* (KL.)

رجُل: see رَجُلٌ and رَاجُلٌ; the latter in two places. — See also رَجُلٌ, in two places. — رَاجَلُ رَجُلٍ, in some of the copies of the K, erroneously, رَجَلُكَ: see 8, near the end of the paragraph.

رجُل [The leg of a human being and of a bird, and the hind leg of a quadruped; in each of these senses opposed to يَدٌ] the part from the root of

the thigh to the [sole of] the foot of a man [and of any animal]; (Mgh, Mgh, K;); رَجُلُ الْإِنْسَانِ meaning that [hmb] with which the man walks: (Mgh) or the foot of a man [and of a bird, and the hind foot of a quadruped. or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K;); of the fem gender: (Zj, Mgh, TA.): pl. أَرْجُل: (S, Mgh, K, &c.); it has no other pl. (Mgh, TA) known to Sb, (TA.) the pl. of pause being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرِّجْلُ جَبَارُ [The hind leg or foot, or it may here mean the leg or foot absolutely, as a thing of which no account, or for which no retaliation or mulct, is taken]: i. e., if a beast tread upon a man with its رَجُل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strikes with a يَد or a رَجُل. (TA.) And هُوَ قَائِمٌ عَلَى رَجُلٍ [lit. He is standing upon a single leg, meaning] † he is setting about, or betaking himself to, an affair that presses severely, or heavily, upon him, or that straitens him. (T, K, TA.) [In the CK, حَزَنَةٌ is erroneously put for حَزَنَةٌ.] † أَنَا عَلَى رَجُلٍ *I am in fear, or fright, lest a thing should escape me.* (TA.) — ذُو الرِّجْلِ [as though meaning The one-legged;] a certain idol, of El-Hijáz. (TA.) — رَجُلُ الْجَبَارِ † The very bright star [β, called by our astronomers "Rigel," and also called by the Arabs الْجَوْرَاءُ الْيُمْنَى] upon the left foot of Orion. (Kzw.) [And رَجُلُ الْجَوْرَاءِ الْيُمْنَى † The star α upon the right leg of Orion.] — رَجُلُ الْفَرَابِ † A certain plant, (K,) called also الزَّرَاعُ the root, or lower part, of which, when cooked, is good for chronic diarrhoea; mentioned in art. غَرَب [q. v.]. (TA.) Also A certain mode of binding the udder of a camel, so that the young one cannot suck, therewith, nor will it undo: (S, K;); whence the phrase رَجُلُ الْفَرَابِ, for صَرَّ صَرًّا مِثْلَ صَرِّ رَجُلِ الْفَرَابِ. (TA.) El-Kumayt says,

\* صَرَّ رَجُلُ الْفَرَابِ مُلْكَكَ فِي النَّا  
\* بَسَ عَلَى مَنْ أَرَادَ بِهِ الْفُجُورَا

† [Thy dominion among the people was bound with a bond not to be undone him who desires, within the scope of it, transgression]: (S, TA.): i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رَجُل الْفَرَابِ cannot be undone by the young camel. (TA.) And one says, رَجُلُ الْفَرَابِ, meaning † The affair was, or became, difficult to him: (K and TA in art. غَرَب:) or his life, or subsistence, was, or became, difficult to him. (TA in that art.) رَجُلُ الْجَرَادِ † A certain plant, like البَقْلَةُ الْبَيَاضَةُ [see art. بَقْل: accord. to Golius, the former appellation is applied to a species of atriplex, or orache]. (IAgr, K.) — [And several other plants have similar appellations in the present day] — رَجُلُ الْخَالِيزِ † A

certain مِيسِر [i. e. branding-instrument, or brand]. (S, K.) — رَجُلُ الْبَابِ † The foot, or heel, of the door, upon which it turns in a socket in the threshold. (MA.) — رَجُلُ الْقَوْسِ † The lower curved extremity of the bow; (Kh, S, K;); the upper curved extremity being called its يَد: (Kh, S) or the part below its كَعْب [q. v.] accord. to AHn, it is more complete, or perfect, than its يَد: accord. to IAg, رَجُلُ الْقَوْسِ means, when the string is bowed, or braced, the upper parts of the bow; and أَيْدِيهَا, its lower parts; and the former are stronger than the latter: and he cites the saying,

\* لَيْتَ الْقَيْسَ كُلُّهَا مِنْ أَرْجُلٍ \*

[Would that the bows were all of them, or wholly, of what are termed أَرْجُل]: the two extremities of the bow, he says, are called its يَدان; and its two notches, its فُرْسَتَان; and its curved ends, its سَتَان; and after the سَتَان are طَائِفَان; and after the طَائِفَان, أَهْبَرَان; and the portion between the أَهْبَرَان is its كَعْب; this being between the two knots of the suspensory. (TA.) — رَجُلَا السَّهَرِ † The two extremities of the arrow. (K, TA.) [In the former it is implied that the phrase is السَّهَرُ is رَجُلٌ بَحْرٍ † A canal (رجُل السَّهَرِ is بحرٌ [or large river]. (K, K, TA.) — رَجُلٌ also signifies † A part, or portion, of a thing: (K, TA.) of the fem. gender. (TA.) It is said in a trad. of 'Aishah, رَجُلٌ بَحْرٍ † A canal أَهْدَى لَنَا أَبُو بَكْرٍ رَجُلًا *أَشْهَبُ* [The half of a roasted sheep, or goat, divided lengthwise [and I divided it into shares, except its shoulder-blade, or its shoulder]: she called the half thus by a synecdoche: (IAth, O, TA.): or she meant the leg (رجُل) thereof, with what was next to it [for مَا لَيْسَ بِهَا in the O and TA, I read لَيْسَ بِهَا] of the lateral half: or she thus alluded to the whole thereof, like as one does by the term رَأْس. (O, TA. [But see what here next follows.]) And in another trad, the رَجُل of a [wild] ass is mentioned as a gift, meaning † One of the two lateral halves. or, as some say, the thigh: (TA:) and it is explained as meaning the whole; but this is a mistake. (Mgh.) — Also † The half of a رَاوِيَة [or pair of leathern bags, such as are borne by a camel, one on each side,] of wine, and of olive-oil (AHn, K.) — It is also applied by some to † A pair of trousers or drawers; and رَجُلٌ سَرَاوِيل occurs in this sense in a trad., for رَجُلَا سَرَاوِيل; like زَوْجٌ خِفَ and زَوْجٌ نَعْلٍ, whereas each is properly رَجُلَان; for the سَرَاوِيل are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that رَجُلٌ also signifies السَّرَاوِيل الطَّائِفُ [app. for. — (TA.) — Also † A swarm, or numerous assemblage, of locusts: (S) or a detached number (قطعة) thereof: (K;); [or] one says [or says also] رَجُلٌ جَرَادٍ (S, TA.) and

رجُلٌ مِنْ جَرَادٍ: it is mass. and fem.: (TA.) a pl. without a proper sing.; like عَانَةٌ (a herd of [wild] asses, S) and خَيْطٌ (a flock of ostriches, S) and صَوَارٌ (a herd of [wild] bulls or cows, S). (S, K:) pl. أَرْجَالٌ; (K:) and so in the next two senses here following. (TA.) — And hence, as being likened thereto, (TA.) + *An army*: (K) or a *numerous army*. (TA.) — Also + *A share in a thing*. (IAq, K.) So in the saying, *إِنِّي مَالِكٌ رَجُلٌ* [To me belongs a share in thy property] (TA.) — And + *A time*. (TA.) One says, *كَانَ ذَلِكَ عَلَى رَجُلٍ تَلَانٍ* [That was in the time of such a one; (S, K, TA.) in his life-time: (K, TA.) like the phrase *عَلَى رَأْسِ فُلَانٍ*. (TA.) — Also + *Precedence*. (Abu-l-Mekāim, K.) When the files of camels are collected together, an owner, or attendant, of camels says, *لِي الرِّجْلُ*, i. e. + [The precedence belongs to me, or] I precede: and another says, *لَا تَلَبِ الرِّجْلُ لِي* [Nay, but the precedence belongs to me]: and they contend together for it, each unwilling to yield it to the other. (Abu-l-Mekāim, TA:) pl. أَرْجَالٌ (K) and so in the senses here following. (TA.) — And + *Distress; straitness of the means of subsistence or of the conveniences of life; a state of pressing want; misfortune; or calamity; and poverty*. (O, K.) — Also *A man who sleeps much*. (O, K:) fem. with ة. (TA.) — And *A man such as is termed قَاذُورَةٌ* [which means foul in language; evil in disposition: one who cares not what he does or says: very jealous: one who does not mix, or associate as a friend, with others, because of the evilness of his disposition, nor alight with them: &c.: see art. قَدِر]. (O, K.) — Also *Blank paper*; (O, K, TA:) without writing. (TA.)

رَجُلٌ: see رَجُلٌ, first sentence: — and see also رَجُلٌ, in two places. — [It is also explained as here follows, as though a quasi-inf. n. of 4 in a sense mentioned in the first paragraph on the authority of the S and O, or inf. n. of رَجُلٌ in the same sense; thus: The sending, (S, O,) or leaving, (K, TA,) a lamb or kid or calf, (S, O, TA,) or a young camel, (K, TA,) and a colt, (TA,) with its mother, to such her whenever it pleases: (S, O, K:) [but I rather think that this is a loose explanation of the meaning implied by رَجُلٌ used as an epithet; for it is added in the S and O immediately, and in the K shortly after, that] one says *بَنَنَةُ رَجُلٍ* (S, O, K) and *رَجُلٌ* (K) [meaning, as indicated in the S and O, *A lamb, or kid, or calf, sent with its mother to such her whenever it pleases, or, as indicated in the K, sucking, or that sucks, its mother*: pl. أَرْجَالٌ. (S, O, K.) — Also *A horse* [i. e. a stallion] *sent upon the خَيْلٍ* [meaning mares, to leap them]: (K.) and in like manner one says *رَجُلٌ رَجُلٍ* [using it as a pl., app. meaning horses so sent,] (K accord. to the TA,) or *رَجُلَةٌ رَجُلَةٍ*. (OK, and so in my MS. copy of the K: [perhaps it should be رَجُلَةٌ.]

رَجُلٌ (S, O, Mgh, Məb, K &c.) and رَجُلٌ (O, K,) the latter a dial. var., (O,) or accord. to Sb and El-Fārisse, a quasi-pl. n., [but app. of

رَجُلٌ, not of رَجُلٌ,] called by Abu-l-Hasan a pl., (TA,) *A man*, as meaning the male of the human species; (Məb;:) the opposite of أَمْرَةٌ: (S, O, Mgh:) applied only to one who has attained to puberty and manhood: (K, TA:) or as soon as he is born, (K, TA,) and afterwards also: (TA:) pl. رَجَالٌ, (S, Mgh, Məb, K, &c.) [applied in the Kur lxix. 6 to men and to jinn (or genus), like رَجُلٌ, أُنَاسٌ, and likewise a pl. of رَجُلٌ, and of its syn. رَجُلَانٌ, رَجَالَتٌ, (S, K,) said by some to be a pl. pl., (TA,) and رَجُلَةٌ, (Sb, Məb, K, TA, in the CK رَجُلَةٌ, [which is a mistake, as is shown by what follows,]) of the measure *فَعْلَةٌ*, with fet-h to the ف, (Məb,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except كَيْفَةٌ, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns, (Məb,) used as a pl. of pauc. instead of أَرْجَالٌ, (Sb, Ibn-Es-Serāij, Məb, TA,) because they assigned to أَرْجَالٌ no pl. of pauc., (Sb, TA,) not saying رَجُلٌ (TA) [nor رَجُلَةٌ,] and رَجُلَةٌ, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-Abbās holds رَجُلَةٌ to be a contraction, (TA,) and رَجُلَةٌ (Ks, K) and أَرْجَالٌ (Ks, S, K) and [another quasi-pl. n. is] رَجُلٌ (IJ, K.) *شَهِيدَيْنِ مِنْ رَجَالِكُمْ* in the Kur [ii. 282], means [Two witnesses] of the people of your religion. (TA.) [رَجُلٌ also signifies *A woman's husband*: and the dual رَجُلَانِ [sometimes] means *A man and his wife*, predominance being thus attributed to the former. (IAq, TA.) And رَجُلَةٌ signifies *A woman*: (S, K) or, accord. to Er-Rāghib, *A woman who is, or affects to be, or makes herself, like a man in some of her qualities, or states, or predicaments*. (TA.) It is said of 'Ashab, (S, TA,) in a trad., which confirms this latter explanation, (TA,) كَانَتْ رَجُلًا (S, TA,) meaning *She was like a man in judgment*. (TA. [See also مَرْجَلَانِيَّةٌ.]) The dim. of رَجُلٌ is رَجُلِيٌّ and رَجُلِيَّةٌ: (S, K:) the former reg.: (TA:) the latter irreg., as though it were dim. of رَجُلٌ: (S, TA:) [but it seems that رَجُلِيَّةٌ is properly the dim. of رَجُلٌ, though used as that of رَجُلٌ.] One says, *هُوَ رَجُلٌ وَخَدَهُ* [He is a man unequalled, or that has no second], (IAq, L in art. وَجَدَ.) [A little man (probably meaning the contrary) unequalled, &c.]. (S and L in that art.) And it is said in a trad., *إِنْ صَدَقَ الرُّجُلُ* [The little man prospers if he speak truth]. (TA.) — Also *One much given to coition*: (Az, O, K:) used in this sense by the Arabs of El-Yemen: and some of the Arabs term such a one غَضُورِيٌّ. (O, TA.) — And *i. q.* رَجُلٌ, q. v. (Mgh, Məb, K.) — And *Perfect, or complete* [in respect of bodily vigour or the like]: ('Eyn, O, K, TA: [in the CK الكامل is erroneously put for الكامل and الكامل:]; or strong and perfect or complete: sometimes it has this meaning, as an epithet: and when thus used, Sb allows its being in the gen. case in the phrase,

مَرَرْتُ بِرَجُلٍ رَجُلٍ أَبَوُ [I passed by a man whose father is strong &c.]; though the nom case is more common: he says, also, that when you say, *هُوَ الرَجُلُ*, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) — [In the CK, شَعْرُ رَجُلٍ is erroneously put for شَعْرُ رَجُلٍ: and, in the same, رَجُلُ الشَّعْرِ, as syn. with رَجُلُ الشَّعْرِ, is app. a mistake for رَجُلُ الشَّعْرِ; but it is mentioned in this sense by 'Iyād:] see the paragraph here following.

شَعْرٌ: and its fem., with ة: see رَجُلٌ. — رَجُلٌ (Isk, S, Məb, K) and رَجُلٌ (Isk, S, K) and رَجُلٌ (Məb, K, [in the CK, erroneously, رَجُلٌ]) *Hair* [that is wavy, or somewhat curly, i. e.] of a quality between بَيْنٌ, for which بَيْنٌ is erroneously put in the CK,] *lankness and crispness or curliness*, (K,) or not very crisp or curly, nor lank, (Isk, S,) or neither very crisp or curly, nor very lank, but between these two. (Məb, TA.) — And رَجُلُ الشَّعْرِ (Isd, Sgh, K) and رَجُلَةٌ (Isd, K, TA, but accord. to the CK as next follows,) and رَجُلَةٌ, with damm to the ح added by 'Iyād, in the Meshārik, (MF, TA.) *A man having hair such as is described above*: pl. رَجُلَانِ and رَجُلَانِي; (M, K:) the former, most probably, accord. to analogy, pl. of رَجُلٌ; but both may be pls. of رَجُلٌ and رَجُلٌ: accord. to Sb, however, رَجُلٌ has no broken pl., its pl. being *رَجُلُونَ*. (M, TA.) — See also رَجُلٌ, in two places.

رَجُلَةٌ: see رَجُلٌ, first sentence, in two places: — and رَجُلٌ. — See also the next paragraph.

رَجُلَةٌ The going on foot; (T, S, M, TA:) the act of the man who has no beast [to carry him]; (T, TA:) an inf. n. (T, S, TA) of رَجُلٌ: (T, TA: [see 1, first sentence:]; or it signifies strength to walk, or go on foot; (Məb, K:) and is a simple subet.: (Məb:) and also excellence of a دَابَّةٍ [meaning horse or ass or mule] and of a camel in endurance of long journeying; in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets رَجُلِيَّةٌ, applied to a she-camel, and رَجُلِيٌّ, applied to an ass and to a man: (T, TA:) and (M) رَجُلَةٌ, with kees, signifies vehemence, or strength, of walking or going on foot; (M, K:) as also رَجُلَةٌ. (K. [In the K is then added, "or with damm, strength to walk, or go on foot;" but it seems evident that we should read "and with damm," &c., agreeably with the passage in the M, in which the order of the two clauses is the reverse of their order in the K.] One says, *أَللَّهُ رَجُلَةٌ* [May God give thee a beast to ride upon, and so relieve thee from going on foot, or] from the act of the man who has no beast. (T, TA.) *هُوَ رَجُلَةٌ* He has strength to walk, or go on foot. (Məb.) — And The state, or condition, of being a رَجُلٌ [or man, or male human being; generally meaning manhood, or manliness, or manfulness]; (S, K:)

as also رَجُولَةٌ (Ks, S, TA) and رَجُولَةٌ (IAar, S, K) and رَجُولَةٌ (Ks, T, K) and رَجُولَةٌ (K); of the class of inf. ns. that have no verbs belonging to them. (ISl, TA.) — And *TA* having a complaint of the رجل [i. e. leg, or foot]. (TA.) — And in a horse, (S), or beast, (أَبَا, K), *A* whiteness, (K), or *TA* having a whiteness, (S), in one of the رجلان [i. e. hind legs or feet], (S, K), without a whiteness in any other part, (TA); as also رَجُولٌ. (K.) This is disliked, unless there be in him some other [similar] وَضْع. (S)

رَجْلَةٌ: see the next preceding paragraph, first sentence. — [Also, accord. to the K, a pl. of رَجُلٌ or of one of its syns] — And *A* herd, or detached number collected together, of wild animals. (IB, TA) — And *A* place in which grow [plants, or trees, of the kind called] عَرَج (K), accord. to Az, in which grows many thereof, (TA), in one رَوْسَة [or meadow]. (K.) — And *A* water-course, or channel in which water flows, (S, K), from a [stony tract such as is called] حَرَّةٌ to a soft, or plain, tract: (K.) pl. رَجَلٌ; (S, K);

a term similar to مَذَابٍ [pl. of مَذْنَبٌ]: so says Er-Rāghib: *the waters (he says) pour to it, and it retains them* — and on one occasion he says, the رَجْلَةٌ is like the فَرَسٌ; it is *wide, and people alight in it*: he says also, it is a water-course of a plain, or soft, tract, such as is مَلْبَاتٍ, or, as in one copy, مَبَاتٍ [which is app. the right reading, meaning productive of much herbage]. (TA.) — الرَجْلَةُ also signifies *A* species of the [kind of plants called] حُمْصٌ. (K.) — And, accord. to [some of] the copies of the K [in this place], *The عَرَج*; but correctly *the فَوْح* [as in the CK here, and in the K &c. in art. فَوْح]; (TA); *q. v.* البَقْلَةُ. (S, Mgh, TA); thus the people commonly called it; i. e. البَقْلَةُ الحَقَّة. (TA); [all of these three appellations being applied to Purslane, or purslane; and generally to the garden purslane:] it is [said to be] called الحَقَّة because it grows not save in a water-course: (S: [i. e. the wild sort: but see art. حَقٌّ]) whence the saying, رَجْلَةٌ مِنْ رَجْلَةٍ [explained in art. حَقٌّ], (S, K), meaning *the بَقْلَةُ*: (TA): the vulgar say, مِنْ رَجْلَةٍ. (S, K, TA. [In the CK, erroneously, مِنْ رَجْلَةٍ])

رَجْلَةٌ: see رَجُلٌ, in two places.

رَجْلَةٌ a quasi-pl. n. of رَجُلٌ. *q. v.* (TA.) — [Also fem. of the epithet رَجُلٌ]

رَجْلَى fem. of رَجْلَانٌ: see رَجُلٌ, near the end of the paragraph. — *حَرَّةٌ رَجْلَى* and *حَرَّةٌ رَجْلَى* *A* [stony tract such as is called] حَرَّةٌ that is rough [or rugged], in which one goes on foot: or level, but abounding with stones: (K): or rough and difficult, in which one cannot go except on foot: (TA): or the latter signifies level, but abounding with stones, in which it is difficult to go along: (S): or hard and rough, which horses and camels cannot traverse, and none can but a man on foot:

(AHeyth, TA): or that impedes the feet by its difficulty. (Er-Rāghib, TA.) — رَجْلَى is also a pl. of رَجْلَانٌ. (S:) [and app. of رَجُلٌ also.]

رَجْلَةٌ fem. of أَرْجُلٌ [q. v.]. — See also the next preceding paragraph.

رَجْلَى sing. of رَجْلِيُونَ, which latter is applied, with the article إِي, to *Certain men who used to run* (كَانُوا يَجْرُونَ), so in the O and K, but in the T يَقْرُونَ [which is evidently a mistranscription], (TA) upon their feet, as also رَجْلَى, in like manner with the article إِي: (O, K, TA): in the T, the sing. is written رَجْلَى; and said to be a rel. n. from الرَجْلَةُ; which requires consideration: (TA.) they were Suleyk El-Makānib, (O, K, TA), i. e. Ibn-Sulakeh, (TA), and El-Munteshir Ibn-Walib El-Bāhile, and Owfa Ibn-Maṭar El-Māzine. (O, K, TA. [All these were famous runners.])

رَجْلَةٌ: see رَجْلَةٌ.

رَجْلَانٌ and its fem., رَجْلَى: see رَجُلٌ.

رَجْلٌ [a quasi-pl. n.]: see رَجُلٌ.

رَجِلٌ. see رَجُلٌ, in two places. — Also *q. v.* مَسَاً; and so رَجِلٌ; (K); i. e. (TA) [*That walks, or goes on foot; much; or a good goer; or strong to walk, or go, or go on foot*]; (S, in explanation of the latter, and TA:) applied to a man, (S, K, TA.) and to a camel, and an ass: (TA): or the latter, a man that walks, or goes on foot, much and well: and strong to do so, with patient endurance: and a beast, such as a horse or an ass or a mule, and a camel, that endures long journeying with patience - fem. with *ة*: (T, TA): or, applied to a horse, that does not become attenuated, or chafed, abraded, or worn, in the hoofs [by journeying]. (S, O): or, so applied, that does not sweat. and rendered submissive, or manageable; broken, or trained. (K, TA.) the fem., with *ة*, is also applied to a woman, as meaning strong to walk, or go on foot: (TA): pl. رَجْلَى [most probably of رَجِلٌ, agreeably with analogy,] and رَجْلَى. (K.) — Also *A* place of which the two extremities are far apart: (M, K, TA:) in the copies of the K, الطَّرِيقَتَيْنِ is here erroneously put for الطَّرِيقَتَيْنِ: and the M adds, trodden, or rendered even, or easy to be travelled: (TA): or rugged and hard land or ground: (O, TA.) and a hard place: and a rugged, difficult, road, in a mountain. (TA.) — Also, applied to speech, *q. v.* مَرْتَجِلٌ [i. e. *Extemporized; spoken extemporaneously, impromptu, or without premeditation*]. (O, K, TA.)

رَجْلَى dim. of رَجُلٌ, which see, in two places.

رَجُولَةٌ }  
رَجُولَةٌ } see رَجْلَةٌ.  
رَجُولَةٌ }

رَجْلَى: see رَجْلَى. — وَلَدَتْهَا الرُّجْلَى. They (sheep or goats) brought them forth [i. e. their

young ones] one after another. (El-Umawee, T, S, O, K.)

رَجْلٌ *q. v.* رَجُلٌ. (Az, TA.)

رَجْلَةٌ }  
رَجْلَى } quasi-pass. ns. of رَجُلٌ. *q. v.*

رَجُلٌ (S, Mgh, Mgh, K, &c.) and رَجُلٌ (Mgh, Mgh, K), the latter of the dial of El-Hijaz, (MF), in copies of the M written رَجُلٌ, (TA), and رَجُلٌ (S, K) and رَجُلٌ [afterwards mentioned as a quasi-pl. n.] (K) and رَجْلَانٌ (S, K) and رَجُلٌ (K), but this last is said by Sb to be a quasi-pl. n., (TA), *Going, or a goer, on foot; a pedestrian; a footman; the opposite of فارس*; (S, Mgh); one having no beast whereon to ride, (K, TA), in a journey, and therefore going on his feet: (TA): see also رَجِيلٌ. pl. رَجْلَانٌ (Ks, T, S, M, Mgh, K), [or rather this is a quasi-pl. n.] written by MF رَجْلَانٌ, as on the authority of AHeyth, but the former is the right, (TA), and رَجْلَانٌ (Ks, T, S, M, Mgh, K) and رَجُلٌ (S, Mgh, TA), this last mentioned before as being said by Sb to be a quasi-pl. n., (TA), like رَجْلَانٌ (S, Mgh, TA) and رَجُلٌ, and occurring in the Kxur xvii. 66, (TA), all of رَجْلَانٌ (S, Mgh), and رَجْلَانٌ (S, M, K), of رَجْلَانٌ (S) and of رَجْلَانٌ (TA), [but more commonly رَجُلٌ, *q. v.*], and رَجْلَى (S, O, K), of رَجْلَانٌ (S, O), and رَجْلَى (S, M, K), of رَجْلَانٌ (S), or of رَجْلَانٌ (TA), and رَجْلَى (M, K), which last is of رَجُلٌ or of رَجِيلٌ (TA), and رَجْلَةٌ [a pl. of pauc.], (M, K), written by MF رَجْلَةٌ, and if so, of رَجُلٌ, like as كَنْبَةٌ is pl. of كَاتِبٌ (TA), and رَجْلَةٌ (T, M, K), [but this is a quasi-pl. n., mentioned before as of رَجُلٌ, *q. v.*], and رَجْلَةٌ (M, K), which may be pl. of رَجُلٌ, which is pl. of رَجُلٌ (IJ), and رَجْلَانٌ (M, K), which may be pl. of the pl. رَجْلَانٌ (IJ), and رَجْلَانٌ (M, K), and to the foregoing pls mentioned in the K are to be added (TA) رَجْلَانٌ (Ks, M, TA) which is of رَجُلٌ (TA), and رَجْلَانٌ like رَجْلَانٌ (AHeyth, TA), and [the quasi-pl. ns.] رَجْلَانَى (Ks, T, M, AHeyth, TA), termed by MF an anomalous pl., (TA), and رَجْلَانَى (AHeyth, TA), said by MF to be extr., of the class of رَجْلَانٌ (TA), and رَجْلَانَى (AHeyth, TA), said to be a quasi-pl. n. like مَعِيزٌ and كَلِيبٌ. (TA.) Az says, I have heard some of them say رَجْلَانٌ as meaning رَجْلَانٌ; and its pl. رَجْلَانَى. (TA.) And رَجْلَانٌ and رَجْلَانٌ are applied in the same sense to a woman, (Lih, TA), and so is رَجْلَى [fem. of رَجْلَانٌ, like عَضِي fem. of غَضَبَانٌ] (S): and the pl. [of the first] is رَجْلَانَى (TA) and [of the first or second or] of the third, (S) رَجْلَانَى (Lih, S, TA) and رَجْلَانَى. (S.) — Lih mentions the saying, *لَوْ تَعَلَّ كَذَا أَفْكَ رَجْلَانٌ*, but does not explain it: it seems to mean [Do not thus:] may thy mother mourn, and be bereft of thee. (TA.) —

نَافَّةٌ رَاجِلٌ عَلَى وَلِيدِهَا means *A she-camel [left to give suck to her young one,] not having her udder bound with the صِرَارَةُ* [q. v.] (K.)

رَاجِلَةٌ The *pastor's كَشَشْ* [or ram] upon which he conveys, or puts to be borne, his utensils. (AA, O, K.) So in the saying of a poet,

\* فَظَلَّ يَعْثُ فِي قَوَظٍ وَرَاجِلَةٍ \*  
\* يَكْفِتُ الدَّهْرَ إِلَّا رَيْثَ يَهْتَبِدُ \*

(AA, TA,) meaning [And he passed the day] spinning from a portion of wool [wound in the form of a ring upon his hand], termed عَجِيَّةٌ, [amid a flock of sheep, with a ram upon which he conveyed his utensils,] ever collecting [to himself], and coveting, or labouring to acquire, save when he was sitting cooking *هَيْد* [i. e. colocynths or their seeds or pulp]. (T and TA in art. عبت: where راجلة is likewise explained as above.)

رُجُلٌ: see رَجُلٌ, in two places.

أَرْجُلٌ A man large in the رَجُل [i. e. leg, or foot]: (S, K.) like أَرْكَبٌ "large in the knee," and أَرَأْسٌ "large in the head." (TA.) — And A horse, (S,) or beast, (دَابَّةٌ, K,) having a whiteness in one of his رَجُلَيْنِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part. (TA.) This is disliked, unless there be in him some other [similar] وَصْفٌ. (S. [See also 2 in art. خدم.]) The fem. رَجُلَةٌ, (S, K,) which is applied in like manner to a sheep or goat: (S.) or to a ewe as meaning whose رَجُلَانِ [or hind legs] are white to the flanks, (M, TA,) or with the flanks, (T, TA,) the rest of her being black. (TA.) — هُوَ أَرْجُلُ الرَّجُلَيْنِ: see رَجُلَى. — حَرَّةٌ رَجُلَةٌ means [He is the more manly, or manful, of the two men; or] he has رَجُلِيَّةٌ that is not in the other [of the two men]: (T, TA.) or he is the stronger of the two men. (K.) ISd thinks ارجل in this case to be like أَحْكُكْ, as having no verb. (TA.)

أَرْجُلَةٌ app a pl. of أَرْجَلَةٌ, which may be pl. of رَجُلٌ, which is pl. of رَاجِلٌ [q. v.]. (TA.) — Also Men accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game or wild animals or the like, or birds, or fish; hunters, fowlers, or fishermen (Sgh, K.)

رَجُلِيَّةٌ: see رَجُلَةٌ, last signification.

كَرْثٌ *i. q.* كَرْثٌ [q. v., i. e. The herb small-age]; (K;) or the dial. of the Sawād; one of the herbs, or leguminous plants, of the gardens. (TA.)

مَرْجُلٌ: see رَجُلٌ, of which it is a quasi-pl. n.: = رَجُلٌ.

مَرْجُلٌ A woman that brings forth men-children; (M, TA;) *i. q.* مُدَكِّرٌ, (M, K, TA,) which is the epithet commonly known. (M, TA.)

مَرْجُلٌ A copper cooking-pot: (S, Mgh, Mgh.) or a large copper cooking-pot: (Ham p. 469: Bk. I.

or a cooking-pot of stones [or stone], and of copper: (K:) or any cooking-pot (Mgh, Mgh, TA, and Ham ubi suprā) or vessel in which one cooks: (TA:) of the masc. gender: (K:) pl. مَرْجُلٌ.

مَرْجُلٌ (Ham ubi suprā). — And A comb (Mgh, K.) — Also, and مَرْجَلٌ, (K,) the latter on the authority of IḤar alone, (TA,) A sort of [garment of the kind called] بَرْدُ, of the fabric of *El-Yemen*: (K:) pl. as above, مَرْجَالٌ; with which مَرْجَلٌ, occurring in a trad., is said in the T, in art. رجل, to be syn.: [and مَرْجَلِيٌّ بَرْدُ signifies the same as مَرْجَلٌ:] it is said in a prov.,

\* حَدِيثًا كَانَ بَرْدُكَ مَرْجَلِيًّا \*

[Recently thy بَرْدُ was of the sort called مَرْجَلِيٌّ; i. e. thou hast only recently been clad with the مَرْجَل, and usedst to wear the عَبَا: [whence it appears that the مَرْجَل may be thus called because worn only by full-grown men:] so says IḤar: it is said in the M that تَوْبُ مَرْجَلِيٍّ is from المِجْرَل [i. e. المَرْجَل, perhaps a mistranscription for المِجْرَل]: (TA:) [but] مَرْجَلٌ signifies a sort of garments, or cloths, variegated, or figured; (S and K in art. مِجْرَل;) similar to the مَرْجَل, or similar to these in their variegation or decoration, or their figured forms; as explained by Seer and others; (TA in that art;) [wherefore] Sb holds the م of مَرْجَل to be an essential part of the word; (S in that art;) and hence Seer and the generality of authors also say that it is a radical, though Abul-'Alā and some others hold it to be augmentative. (MF and TA in that art.)

مَرْجَلِيٌّ A maker of cooking-pots [such as are called مَرْجَل, pl. of مَرْجَل]. (MA.) — See also the next preceding paragraph.

مَرْجَلِيَّةٌ A woman who is, or affects to be, or makes herself, like a man in guise or in speech. (TA. [See also رَجُلَةٌ, voce رَجُل.])

مَرْجَلٌ A skin, (Fr, TA,) or such as is termed رَقِي, (K,) that is stripped off [by beginning] from one رَجُل [or hind leg]; (Fr, K, TA;) or from the part where is the رَجُل. (M, TA.) And شاةٌ مَرْجَلَةٌ A sheep, or goat, skinned [by beginning] from one رَجُل: (Ham p. 807:) and in like manner مَرْجُولٌ applied to a ram. (Lh, K voce مَرْجُولٌ, which signifies the contr. [like مَرْجُولٌ].) — Also A [skin such as is termed] رَقِي full of wine. (As, O, K.) — A [garment of the kind called] بَرْدُ upon which are the figures of men; (K;) or upon which are figures like those of men. (TA.) — And A garment, or piece of cloth, (O, TA,) and بَرْدُ, (TA,) ornamented in the borders. (O, K, TA.) = Combed hair. (O, TA. [See its verb, 2.]) جَرَادٌ مَرْجَلٌ Locusts the traces of whose wings are seen upon the ground. (ISd, K.)

مَرْجُولٌ A gazelle whose رَجُل [or hind leg] has fallen [and is caught] in the mare: when his يَد [or fore leg] has fallen therein, he is said to be

مَبْدِي. (TA.) — See also the next preceding paragraph.

مَرْجَلٌ: see رَجُلٌ, last sentence.

مَرْجَلٌ A man holding the زَنْد with his hands and feet, (K, TA,) because he is alone: (TA:) [i. e.] one who, in producing fire with the زَنْد, holds the lower زَنْد with his foot [or feet]. (AA, TA. [See 6]) — One who collects a detached number (قُطْعَةٌ [or رَجُل]) of locusts, to roast, or fry, them: (S:) one who lights upon a رَجُل of locusts, and roasts, or fries, some of them, (K, TA,) or, as in the M, cooks. (TA.)

مَرْجَلٌ: see مَرْجَلٌ.

### رجم

1. رَجْمٌ signifies The throwing, or casting, of stones: (S, K:) this is its primary meaning: (S, TA.) you say, رَجَمَهُ, aor. ʾ, inf. n. رَجَمَ, (S, Mgh, TA.) He threw, or cast, stones at him; or pelted him with stones: (S, TA:) or he struck him, or smote him, with رَجْم, meaning stones: (Mgh) and رَجْمٌ is syn. with رَجْمٌ, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], وَجَعَلْنَا رَجُومًا لِلشَّاطِطِينَ [And we have made them for casting at the devils; meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجْم]. (TA.) — Hence, (S, TA,) The act of slaying [in any manner, but generally stoning, i. e. putting to death by stoning]. (S, K.) So in زَيْنًا إِذَا تَبَيَّنَ [The slaying, or stoning, of the two married persons when they have committed adultery]. (TA.) — [† The act of beating, or battering, the ground with the feet.] One says of a camel, يَرْجِمُ الْأَرْضَ + [He beats, or batters, the ground], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) يَرْجِمُ الْأَرْضَ (S.) And one says also, جَاءَ يَرْجِمُ, meaning [He came beating, or battering, the ground; or] passing along with an ardent and a rapid running. (Lh, K,\* TA.) [See also 8.] — [† The act of cursing. (K, TA.) — [† The act of reviling. (K, TA.)] in the Kur xix. 47, means + I will assuredly revile thee: (Bd, Jel, TA: see also another explanation below, in this paragraph:) or I will assuredly cast stones at thee, (Bd, Jel,) so that thou shalt die, or shalt remove far from me. (Bd.) And you say, رَجَمْتُهُ بِالْقَوْلِ, meaning + I uttered foul, or evil, speech against him. (Mgh.) [See also رَجَمَةٌ.] — [† The act of driving away; expelling; putting, or placing, at a distance, away, or far away. (K.) — [† The act of cutting off from friendly, or loving communion or intercourse; forsaking; or abandoning. (K.)] — Also [as being likened to the throwing of stones, in doing which one is not sure of hitting the mark,] *i. q.* قَذَفَ (K, TA) بِالْغَيْبِ وَالْغَيْبِ [The act of speaking of that which is hidden, or which has not become apparent to the speaker;]

and conjecturing]; (TA.) or speaking conjecturally: (S, TA.) and (K, TA) some say (TA) *z. q. عَيْبٌ* [as meaning *a doubting*]: (K, TA.) [in the CK, *الغيب* is erroneously put for *الغيب*:] and *ظَنٌّ* [which means *an opening, or a conjecturing*]. (K, TA.) One says *رَجَمَ بِالْغَيْبِ* *He spoke of that which he did not know*. (Ham p. 494.) And *رَجَمَ بِالْظَنِّ* (Z, TA) *He spoke conjecturally*: (MĀ:) or *he conjectured, or opined*. (Bd in xviii. 21.) Hence, *قَالَ رَجَمًا* *He said it conjecturally*. (Z, TA.) Hence also, (TA,) *رَجَمًا بِالْغَيْبِ*, in the Kur [xviii. 21], (S, TA,) *He spoke conjecturally of that which is hidden, or unknown; as indicated in the S and TA: or* *conjecturing in a case hidden from them*. (Jel.) One says also, *رَجَمًا بِالْغَيْبِ*, i. e. *He said conjecturally, [or speaking of that which was hidden from him, or unknown by him,] without evidence, and without proof*. (MĀb) *رَجَمَ عَلَى حَقِيقَةِ أَمْرِهِ* *It became a subject of conjecture, the real state of the case whereof one was not to be made to know*. (S, TA.) And *رَجَمَتْكَ*, in the Kur [xix. 47, of which two explanations have been mentioned above], means [accord to some] *I will assuredly say of thee, [though] speaking of that which is hidden [from me], or unknown [by me], what thou dislikest, or hatest*. (TA.) *لَسَانُ يَرْجُمُ* [if the latter word be not a mistranscription for *رَجْمٌ*, q. v.] means *A tongue that is chaste, or perspicuous, and copious, in speech*. (MĀb in art. *لِجَرَمٍ*.) — See also the next paragraph, in three places.

2. *رَجَمَ الْقَبْرَ*, inf. *رَجَمَ*, *He placed upon the grave* *رَجَمٌ* [meaning large stones, to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, *لَا تَرْجُمُوا قَبْرِي*, i. e. *Places not ye upon my grave* *رَجَمٌ*; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: the verb is thus correctly, with tashdeed: but the relaters of trads. say, *رَجَمُوا قَبْرِي* (S.) [and it is said that] *الْقَبْرُ رَجَمٌ* (K, TA.) aor. 2, inf. *رَجَمَ*, (TA,) signifies *عَلَيْهِ* (K,) i. e. *He put a tombstone to the grave*: (TK:) or *he placed upon the grave* *رَجَمٌ* [a pl., like *رَجَمٌ*, *رَجْمَةٌ*]. (K:) or, accord. to Abou-Bekr, *لَا رَجْمَةَ*. *رَجَمُوا قَبْرِي* means *Will not ye at my grave; i. e. say not, at it, what is unseemly; from الرَّجْمُ signifying "the act of reviling."* (TA.)

3. *مَرَاجَمَةٌ* [in its primary acceptation] is *The mutual throwing, or casting, of stones; or the vying, or contending for superiority, in the throwing, or casting, of stones*. (MĀb. [See also 8.]) — [Hence,] *He acted of mutually reviling; or the vying in reviling; or so* *مَرَاجَمَةٌ بِالْكَلَامِ* (TA.)

[See, again, 6.] — And *رَجِمَ فِي الْكَلَامِ*, and *الْعُدُوِّ*, and *الْحَرْبِ* (K,) inf. *رَجِمَ*, as above, (TA,) *He exerted himself to the utmost in vying, or contending for superiority, in speech, and in running, and in war, or battle*. (K, TA.) — And *رَجِمَهُ* (K,) or *رَجَمَ قَوْمَهُ* (S,) *He defended him, or his*

*people; or spoke, or pleaded, or contended, in defence of him, or of them*: (S, K, TA:) and so *دَارَى*. (TA.)

6. *تَرَاوَجُوا بِالْحِجَارَةِ* *They threw, or cast, stones, one at another; or vied, or contended for superiority, in throwing, or casting, stones, one at another*. (S, TA.) and *رَجِمُوا* signifies the like of this. (Aqr, TA.) [See also 3.] — [Hence,] *تَرَاوَجُوا* *They reviled one another; or vied in reviling one another*. (TA.) [See, again, 3.]

8: see 6. — [Hence,] *ارْتَجَمَتِ الْإِبِلُ*, and *رَجِمَتْ*, *The camels beat [or battered] the ground [رَجَمَتِ الْأَرْضَ] with their feet; or went heavily, without slowness* (TA.) [See *مَرَجَمَ*: and see also 1, in two places.] — And *ارْتَجَمَ* *It (a thing) lay one part upon another; was, or became, heaped, or piled, up, or together, or accumulated, one part upon, or overlying, another*; (Abou-Sa'eed, K, TA;) as also *ارْتَجَمَ*. (Abou-Sa'eed, TA.)

10. *جَاءَتْ تَنْزِجُ النَّبِيِّ*, said of a woman [who had committed adultery], means *She came asking the Prophet for the رَجْمُ* [i. e. to be stoned.] (TA.)

Q. Q. 1. *تَرْجِمُ غَلَامَهُ* *He interpreted, or explained in another language, his speech*. (S.) See art. *تَرْجِمَ*.

*رَجْمٌ*, an inf. n. [of 1, q. v.], used as an appellative, (Bd in lxvii. 5,) *A thing that is thrown, or cast, like as is a stone*: pl. *رَجْمُونَ*. (Bd ib., and K.) *رَجَمُوا*, in the Kur (ubi suprā), *وَجَعَلْنَا رَجْمُوا لِلشَّاطِطِينَ* *And we have made them things to be cast at the devils; meaning shooting stars* [see also *رَجْمٌ*] or, as some say, *we have made them to be [means of] conjectures to the devils of mankind; i. e., to the astrologers*. (Bd, TA.) [See another explanation in the first sentence of this art.] — Also *A friend; or a true, or sincere, friend; or a special, or particular, friend*, syn. *خَلِيلٌ*: and *a cup-companion, or computator*. (Th, K.) See also the last signification in the next paragraph.

*رَجْمٌ* *Stones* (MĀb, TA) *that are placed upon a grave*. (TA.) — And hence, (MĀb, TA,) *A grave; (S, MĀb, K, TA;) because stones are collected together upon it; (MĀb;) as also* *رَجْمَةٌ* and *رَجْمَةٌ* (K:) the pl. of *رَجْمٌ* is *أَرْجَامٌ*: you say, *هَذِهِ أَرْجَامُ عَادَ* *These are the graves of [the tribe of] 'Ad*: (TA.) and *رَجْمَةٌ*, of which the pl. is *أَرْجَامٌ*, and *رَجْمٌ*, signifies also, like as does *رَجْمٌ*, stones, (K,) or high stones, (TA,) *that are set up upon a grave*: (K, TA:) or both these signify *a sign [that is set up upon a grave; or a tombstone: see 2]: (K:) or the former of them (رَجْمَةٌ) signifies stones collected together, (Lth, MĀb, TA,) as though they were the graves of [the tribe of] 'Ad*: (Lth, TA;) and its pl. is *أَرْجَامٌ*. (MĀb:) or it is sing. of *رَجْمٌ* and *رَجْمٌ* which signify large stones, less than [such as are termed] *رَجْمٌ* (S,) or like *رَجْمٌ* (TA,) sometimes collected together upon a grave to form a gibbous covering

to it. (S.) — Also (i. e. *رَجْمٌ*) *A well*. (K.) — And *A [kind of] oven such as is called* *تُور* *تُور* (K.) — And *q. رَجْمَةٌ*, with *رجم*, accord. to the K, i. e. *A round space in the ground: or, as in other lexicons, حَفْرَةٌ* [meaning *a hollow, or cavity, in the ground, made by digging, or natural*]. (TA.) — Also *Brothers, or brethren*: [a quasi-pl. n.:] sing., accord. to Kr, *رَجْمٌ* and *رَجْمٌ*; [so that the latter is used as a sing. and as a pl.:] but (Isd says, TA) I know not how this is. (K, TA.) [See also *رَجْمٌ*.]

*رَجْمٌ* The [shooting] stars that are cast [at the devils, like *رَجْمُونَ*, as explained by some, pl. of *رَجْمٌ*, q. v.]. — See also the second sentence of the next preceding paragraph.

*رَجْمَةٌ*: see *رَجْمٌ*, second sentence. — [It is applied in the present day to *Any heap of stones thrown together or piled up*.] — Also *A [kind of] turret, such as is called* *مَنَارَةٌ*, like *u بيت* [i. e. *tent, or house, &c.*], around which they used to circulate: a poet says,

\* كَمَا طَافَ بِالرَّجْمَةِ الْبَرْجَمُ \*

[*Like as when he who beat the ground circuted around the رَجْمَةِ*.] (TA.) — *رَجْمَةٌ* (thus written, but perhaps it is *رَجْمَةٌ*) is also sing. of *رَجَمٌ* signifying [Hills, or mountains, &c., such as are called] *هَضَابٌ* [pl. of *هَضْبَةٌ*]. (AA, TA.)

*رَجْمَةٌ*: see *رَجْمٌ*, second sentence, in two places: — and see also *رَجْمَةٌ*. — Also *The hole, den, or subterranean habitation, of the hyena*. (S, K.) — And *A thing by means of which a palm-tree that is held in high estimation is propped; (K;) also called* *رَجْمَةٌ*; i. e. *a kind of wide bench of stone or brick (رُكْنٌ) against which the palm-tree leans; as is said by Kr and AHn: the ر is said to be a substitute for ر; or, as Isd thinks, the word is a dial. var., like رَجْمَةٌ*. (TA.)

*رَجْمٌ* i. q. *مَرَجَأٌ* (S, K;) i. e. *A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed*: (TA:) sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly. (S, K.) — Also *A thing that is constructed over a well, and across which as then placed the piece of wood for the bucket*. (AA, K.) And [the dual] *رَجْمَانِ* *Two pieces of wood that are set up over a well, (S, K, TA,) at its head [or mouth], (S, TA,) and upon which is set the pulley, (S, K, TA,) or some similar thing by means of which one draws the water*. (TA.) — Also a pl. of *رَجْمَةٌ*. (S, MĀb, K.)

*رَجْمٌ*: see the next paragraph.

*رَجْمٌ* *Thrown at, or cast at, with stones*. (S.) The former is said to be applied to the devil because he is cast at *(مَرَجُومٌ)* with [shooting] stars. (TA.) [In the MĀb, *رَجْمٌ*, as well as *رَجْمٌ*, is explained as signifying *stoned*: but it is probably a mistranscription for *مَرَجُومٌ*.]

— *Slain* [in any manner, but generally meaning *put to death by being stoned*]. (S.) تَكُونَنَّ مِنْ (S.) in the Qur [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter* (TA:) or the meaning is, of those smitten with stones: or, + *reviled*. (Bd, Jel) — Also the former, † *Cursed, or accursed*; and in this sense, i. e. باللعنة, applied to the devil. (TA.) — And † *Reviled*; [and so مَرْجُومٌ, as shown above,] and in this sense, also, said to be applied to the devil and so in the two senses here following. (TA.) — † *Driven away; expelled; put, or placed, at a distance, away, or far away*. (TA.) — And † *Cut off from friendly or loving communion or intercourse; forsaken; or abandoned*. (TA.)

مَرْجِيَّةٌ sing. of رَجَائِرٌ, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجِيَّةٌ pl. تَرْجَائِمٌ: see art. تَرْجَمٌ.

تَرْجِمَانٌ و تَرْجِمَانٌ و تَرْجِمَانٌ pl تَرْجِمَانٌ and تَرْجِمَانَةٌ: see art. تَرْجَمٌ.

مَرْجَرٌ † A horse that beats [or batters] the ground [at the الأرض, مَرْجَرٌ فِي الْأَرْضِ, S, or مَرْجَرٌ فِي الْأَرْضِ, K] with his hoofs: (S, K:) or that is as though he did thus: (TA:) or that runs vehemently. (Ham p. 158:) applied also in the first sense to a camel; implying commendation. or, as some say, heavy, without slowness. (TA) And † A strong man as though his enemy were cast at with him: (S, K:) or a defender of his جَنْسٍ [i. e. kind, or hundred by the father's side]. (A, TA.) Idris says, A man pushed another man, whereupon he [the latter] said, مَا مَكِبَ مَرْجَرٌ وَزَكِينٌ, I have a strong shoulder-joint and a stay that is a means of support. (TA:) but there written without any syll. signs. I means لسان مَرْجَرٍ † A tongue copious in speech; or chaste, or perspicuous, therein; or eloquent; and strong, or potent. (TA. See also 1, last sentence but one.)

مَرْجِيَّةٌ i. q. قَدَائِفٌ [or قَدَائِفٌ, which means A sling; and مَرْجَامٌ, q. v., app. signifies the same]: pl. مَرْجَائِمٌ. (TA.)

مَرْجَرٌ A narrative, or story, of which one is not to be made to know the real state: (S, K, TA.) or, as in some of the copies of the S, of which one knows not, or will not know, whether it be true or false: (TA:) or respecting which conjectures are formed. (Ham p. 404.)

مَرْجَامٌ [app. A sling; like مَرْجِيَّةٌ] a thing with which stones are cast; (K, TA.) i. q. قَدَائِفٌ [q. v.]: pl. مَرْجَائِمٌ. (TA.) — And † A camel that stretches out his neck in going along: or that goes strongly, or vehemently; (K, TA:) as though beating the pebbles (كَأَنَّهُ يَرْجِمُ الْحَصَى) with his feet. (TA.)

مَرْجَمٌ: see رَجِمٌ, in three places.

مَرْجَمٌ pl. of مَرْجِمَةٌ [q. v.]. (TA.) — Also † *Foul words*. (M, K,+) a pl. of which no sing. is mentioned. (TA.)

مَرْجَمٌ One casting [stones] at thee, thou casting at him. (Har p. 567.)

مَرْجَمٌ: see رَجِمَةٌ.

مَرْجَمٌ: see art. تَرْجَمٌ.

## رجن

1. رَجَنَ بِالْيَمَانِ. (S, K,+) aor. ʔ, (S,+) inf. n. رَجُونٌ, He remained, stayed, dwelt, or abode, in the place; (S, K,+) as also رَانَسَ (K,+) TH, and kept to it, or became accustomed to it; (S, accord. to one copy,) and so ʔَحَنَ بِهِ (S,+) Mgb, \* K, \* TA: all in art. رَجَنَ. — And رَجَنَتْ, (Fr, S, K,+) aor. ʔ, (TA:); and رَجَنَتْ, (Fr, S, K,+) aor. ʔ; (TA:); and رَجَنَتْ; (K:); said of camels, (Fr, S, K,+) &c.; (K:); They kept, or became accustomed, to the tents, or houses: (K, TA:); and † Rاجنت said of a she-camel, she remained in [or at] the house, or tent. (TA.) — And رَجَنَتْ الدَّابَّةَ, رَجَنَتْ الدَّابَّةَ, (S, K,+) aor. ʔ, (TA,+) inf. n. رَجُونٌ, The beast was confined, kept close, or shut up, and badly fed, (S, K,+) so that it became lean. (S:); or was confined to the fodder in the dwelling, or place of abode. (K.) — And رَجَنَ فِي الطَّعَامِ, رَجَنَ فِي الطَّعَامِ, (L and TA in art. رَمَكَ,) [app. He kept constantly to the food:] he loathed nothing of the food, and so رَمَكَ: and in like manner one says of the camel, رَجَنَ فِي الْعِلْفِ [he kept constantly to the fodder; or loathed nothing thereof]. (Lh, TA.) — And رَجَنَ فِي الرِّجْلِ, رَجُونَةٌ [inf. ns. of which the verb is not mentioned] A camel's feeding upon date-stones, and seeds, or grain. (TA.) — رَجَنَ الْإِبِلَ, رَجَنَ الْإِبِلَ, He confined the camels to feed them with fodder, not pasturing them, or not sending or driving or conducting them forth in the morning to the pasturage. (Fr, S,+) Rاجنته رَجَنًا رَجَنًا He confined his riding-camel strictly in the house, making her to lie down upon her breast, and not feeding her with fodder. (ISH, TA.) And رَجَنَ دَابَّتَهُ, (S, K,+) inf. n. رَجُونٌ, He confined, kept close, or shut up, his beast, and fed it badly, (S, K,+) so that it became lean: (S:); or confined his beast to the fodder in the dwelling, or place of abode; as also رَجَنَهَا: (K:); or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the S,] on the authority of Fr, the former signifies he confined the beast from the pasturage, without fodder: and † the latter, inf. n. رَجُونٌ, he confined, or restricted, the beast to fodder. (TA.) — رَجَنَ فَلَانٌ He was ashamed for himself, or of himself, or was bashful, or shy, with respect to such a one; he was abashed at him, or shy of him; or he shrank from him. (AZ, K.)

2: see 1, latter part, in two places.  
4, as intrans. and trans.: see 1, in two places.  
8. رَجَنَ: see 1, first sentence. — Also It was, or became, heaped, or piled, up, or together,

or accumulated, one part upon another; syn. رَجَمَ, (K,+) and رَجَمَ. (Abou-Sa'ed, TA in art. رَجِمَ.) — And, said of fresh butter, It was cooked [for the purpose of clarifying it] without its becoming clear, and became bad, or spoiled: (S, K, TA.) or it turned in the skin containing the churned milk: (TA:); or it became bad, or spoiled, in the churning: (TA in art. خَلَطَ:); from رَجَنَ الْإِذْوَابَةَ meaning the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter. (TA.) رَجِنَتْ الرِّبْدَةُ, meaning The piece of fresh butter became mixed up with the milk, is a prov., alluding to a difficult affair which one cannot find the way to adjust. (L in art. رَجِنَ.) — Hence, (TA,) رَجِنَ عَلَى الْقَوْمِ أَمْرٌ The affair, or case, of the people, or party, became confused to them (S, K,+) 4

رَجِنَ That keeps to the tents, or houses; domesticated, familiar, or tame, (S, TA:); like رَجِنَ: (S:); applied in this sense to a bird: (TA:); and in like manner رَجِنَةٌ applied to camels: (S,+) TA.) and to a sheep or goat (رَجِنَةٌ), and a she-camel, that remains in [or at] the houses, or tents. (TA.) — And شَاءَ رَجِنٌ A sheep, or goat, confined, shut up, or kept close, and badly fed, so that it becomes lean. (S:)

## رجو

1. رَجَوْتُ, aor. رَجَوْهُ, (S, Mgb,+) inf. n. رَجْوٌ, (S, M, K,+) or رَجَوٌ, (Mgb,+) and رَجَاةٌ, (S, K, TA,+) &c., [in the CK erroneously written with the short i, i. o., without the meddoh and ʔ,] or the latter is a simple subst., (Mgb,+) and رَجَاةٌ (S, K,+) and رَجَاةٌ, (accord. to different copies of the K,+) or both, (OK,+) and رَجَاةٌ; (S,+) and رَجَوْتُ, (S,+) inf. n. رَجْوَةٌ; (K:); and رَجَوْتُ, (S, K,+) and رَجَوْتُ, (S, Mgb, K,+) I hoped for him [or it; relating only to what is possible; syn. with أَمَلْتُ; see رَجَاةٌ, below]; all signify the same: (S:); and رَجَوْتُ, aor. رَجَوْتُ, is a dial var. of رَجَاةٌ, like رَجَوْتُ, aor. رَجَوْتُ, accord. to Lh: it is disapproved by Az, because heard by him on no other authority than that of Lh; but it is mentioned also by ISd. (TA.) One says, مَا أَتَيْتُكَ إِلَّا رَجَاةً الْخَيْرِ [I did not, or have not, come to thee except hoping for that which is good]. (S.) No regard is to be paid to the assertion of Lh, that the saying رَجَاةً كَذَا [I did a thing hoping for such a thing] is a mistake, and that the correct word is only رَجَاةٌ, and that رَجَاةٌ occurs in a trad., and in the poetry of the Arabs.

(TA.) — Sometimes رَجَوُ, (S,+) or رَجَوُ, (Mgb,+) has the meaning of رَجَوُ, (S, Mgb,+) because the hoper fears that he may not attain the thing for which he hopes; (Mgb,+) and so رَجَوُ, (T, S,+) but only when there is with it a negative particle: (Fr, T, TA:); you say, مَا رَجَوْتُكَ I feared not



there: but you do not say, رَجَوْتُكَ, meaning *I feared thee*: (TA.) the saying in the *Kur* [lxix. 12], مَا كُنْتُ أَنْ تَرَجُونَ اللَّهَ وَقَارَ, means [+ *What aveth you that ye will not fear the greatness, or majesty, of God?* (S:)] or the meaning is, *that ye will not hope for God's magnifying of him who serves Him and obeys Him? or that ye will not believe in greatness, or majesty, belonging to God, so that ye may fear disobeying Him?* (Bd:.) another instance occurs in a verse of Abou-Dhu-cyb, cited in art. خلف, conj 3: (S:) and رَجَا, also, signifies *he feared him, or it*; [but app. only when preceded by a negative particle, as in exs. cited in the TA:.] (K, TA:.) in which sense it is tropical. (TA.) Accord. to Lth, مَا رَجُوَ is also syn. with مَيَّالَةٌ: (S:) and مَا أُرَجُو means *ما أباي* [*I do not care, mind, or head*]: but this is disapproved by Az. (TA.) = رَجَى *He broke off, or ceased, [app. by reason of inability,] from speaking*: (K:) or, accord. to Az, *he became confounded, or perplexed, and unable to see his right course*: or, as Fr says, *he desired to speak, and was unable to do so*: (TA:) and رَجَى عَلَيْهِ, like رَغَى عَلَيْهِ, *he became unable to speak*. (K.)

2: see 1, first sentence.

4. رَجَتْ She (a camel, S, or a pregnant female [of any kind], TA) was, or became, near to bringing forth; (S, K, TA:) so that her bringing forth was hoped for: accord. to Er-Rāghib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near*: (TA:) and رَجَتْ means the same. (S:) — رَجَى الصِّيدَ *He failed of getting any game*; (K:) [as though he made the game to have hope;] and رَجَا signifies the same: (TA:) or so رَجَى [alone], رَجَا [alone]. (K and TA in art. رجا.) = And رَجَيْتُهُ (S, M, B, K.) inf. n. رَجَا, (K.) *I postponed it, put it off, deferred it, or delayed it*; (S, M, B, K:\*) namely, an affair [&c.]; (S:) as also رَجَا. (S, M, B, K.) [See the latter verb: and see also an ex. in the *Kur* vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = رَجَى الْبَيْتَ *He made a side (رجا) to the well*. (S, K.)

5: see 1, first sentence. — [In the present day, رَجَى is often used as meaning *He besought, entreated, petitioned, or prayed*.]

8: see 1, first sentence: — and again in the latter part of the paragraph.

رَجَا The side, (K.) in a general sense: (TA:) or the side of a well, (S, M, B, K.) and of the sky, (Er-Rāghib, TA.) and of anything; (S, M, B, K:\*) and رَجَا signifies the same: (K:) the side of a well from its top to its bottom; (TA:) and the two sides thereof: which last is also [or properly] the meaning of the dual; which is رَجَوَانِ: (S:) pl. رَجَاة. (S, M, B, K.) Hence, in the *Kur* [lxix. 17], وَالْمَلَائِكَةُ عَلَى رَجَائِهِ, [The angels being at the sides thereof]. (S, TA.) They said, رَجَى بِهِ الرَّجَوَانَ, meaning [+ *He was cast into places of destruction*: (S:) or it is said of one who is held in mean estimation: (M, TA:.)

اِسْتَرْجَا in the K is a mistake for اُسْتَرْجَى, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, الرَّجَوَانِ, [lit. *The two sides of the well will not be cast at with him*]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَا [accord. to most an inf. n., (see 1, in two senses,)] but accord. to the M, a simple subst.,] Hope; syn. اَمَلٌ: (S and M and K in art. امل:) contr. of رَأَى: (K:) an opinion requiring the happening of an event in which will be a cause of happiness; (Er-Rāghib, TA:) expectation of deriving advantage from an event of which a cause has already occurred. (El-Harāllee, TA:) or, as Ibn-El-Kemāl says, properly, i. q. اَمَلٌ: and conventionally, the clinging of the heart to the happening of a future loved event: (TA:) or hope, or eager desire, for a thing that may possibly happen; differing from تَمَنَّى, which relates to what is possible and to what is impossible. (MF, TA.) = See also رَجَا.

رَجَى [A thing hoped for]: you say, مَا لِي فِي رَجَى فَلَانٍ *There is nothing for me to hope for in such a one* (S)

رَاجَ [Hoping: — and Fearing]. (M, B, K.)

أَرَجَيْتُ A thing postponed, put off, deferred, or delayed. (ISd, K.)

أَرَجَوَانِ Redness: (M, B, K:) a certain red dye: (K:) or a certain dye, intensely red: (S:) accord. to A'Obeyd, (S,) what is called نَشَاجُتْ (S, K, B, K.) and he says that the رَجَوَانِ is inferior to it (دُونَهُ) [but this often has the contr. meaning]: it is said also that أَرَجَوَانِ is an arabicized word, from the Pers. ارغوان, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed ارغوان. (S.) Also Red: (K:) and red garments or clothes. (IAqr, K.) And one says اُخْبِرْ أَرَجَوَانِ, mentioned by Sear has having an intensive meaning; (M, TA:) in the K, اُخْبِرْ أَرَجَوَانِي, but this is wrong; (TA:) i. e. Intensely red. (K, TA.) And قَطِيقَةُ خَمْرَةِ أَرَجَوَانِ [A willow, or nappy, outer, or wrapping, garment, intensely red]: (S, M, A:) but IATH says that the most common practice is to prefix the word ثَوْبٌ or ثَوْبَانِ so as to govern the latter in the gen. case; [saying قَطِيقَةُ ثَوْبَانِ أَرَجَوَانِ] and that the word [ارغوان] is said by some to be Arabic, the ا and ن being augmentatives. (TA.)

أَرَجَوَانِي: see the next preceding paragraph.

[مَرْجَى Postponed, put off, deferred, or delayed; as also مَرْجَا.] Some read [in the *Kur* ix. 107] وَأَعْرَضُونَ مَرْجُونَ لِأَمْرِ اللَّهِ. (S: see مَرْجَا in art. رجا.)

أَرْجِيَّةٌ and مَرْجِيٌّ [and مَرْجِيَّةٌ and مَرْجٌ] A female near to bringing forth. (K, TA.) = مَرْجِيٌّ also signifies A man who is one of the people [or sect] called the مَرْجِيَّةُ: (S:) or one of the مَرْجِيَّةُ, mentioned in art. رجا; as also مَرْجِيٌّ; and so مَرْجِيٌّ: (K:) or this is [properly speaking] a rel. n. from مَرْجٌ: (S:) and مَرْجِيٌّ also: (K:) or rather this is another rel. n., like مَرْجِيٌّ. (IB and TA in art. رجا, q. v.)

مَرْجِيٌّ: see what next precedes. You say رَجُلٌ مَرْجِيٌّ [A man of, or belonging to, the sect called the مَرْجِيَّةُ]. (S)

## رَحَى

1. رَحَيْتُهُ: see 1 (first sentence) in art. رجو.

## رَحَاحٌ

1. رَحَاحٌ [sec. pers. رَحَيْتُ] aor. رَحَّحَ, [inf. n., app., رَحَّحَ] It (a solid hoof, &c.) had the quality termed رَحَّحَ meaning as expl. below. (TA.)

R. Q. 1. رَحَّحَ He (a man, TA) did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire; (K, TA:) as, for instance, of a vessel: (TA:) [Ibrd thinks that it signifies he sought, by his speech, the expression of a meaning which he failed to attain.] — رَحَّحَ بِالْكَلَامِ He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly. (K, TA.) — رَحَّحَ عَنْ فَلَانٍ q. رَحَّحَ عَنْهُ *He protected such a one by intervening, or by interposing something*. (K.)

R. Q. 2. تَرَحَّحَتْ She (a mare) straddled, in order to stale. (S, A, K)

رَحَّةٌ [or رَحَّةٌ] A serpent being, or becoming, like a رَحَّةٌ, or neck-ring, مَتَقَوَّةٌ, K, [see 5 in art. رَحَّةٌ] when folding itself: (TA:) originally رَحِيَّةٌ: (K:) the ي being changed into ح. (TA.)

رَحَّحَ Width in a solid hoof: such is approved; (S, K:) being the contr. of that which is termed مَضْطَرٌ: but when it spreads out much, it is a fault: (S:) or a spreading therein: (A:) or a spreading thereof; and width of a human foot: (Lth, TA:) or a spreading of a solid hoof, with thinness: or width of a human foot, with thinness; and in a solid hoof, which is a fault: or excessive width in a solid hoof. (TA.)

رَحِيحٌ and رَحِيحَانٌ and رَحِيحَةٌ A thing wide and spreading, (K, TA,) not deep, like a طَسْتٌ and any similar vessel; as also رَحِيحٌ and رَحِيحَانٌ: (TA:) [or the third of these epithets signifies very wide &c.; as will be seen from what follows: and] the second signifies a thing wide and thin. (S.) You say إِنَّهُ رَحِيحٌ A wide and low vessel; as also رَحِيحٌ. (TA.) And قَدَحٌ رَحِيحٌ and رَحِيحَانَةٌ رَحِيحَانَةٌ A wide bowl. (A.) And قَصْعَةٌ رَحِيحٌ [and very widely]. (AA, TA.) And it is said in a trad., رَحِيحَةُ الْجَنَّةِ رَحِيحَانَةٌ The middle of Paradise is [very] wide,

or ample: the 1 and ن are added to give intensiveness to the signification. (TA.) — [Hence,] رَحْبٌ رَحْبٌ (A) and رَحْبٌ رَحْبٌ (S, A) † *An ample and easy state of life.* (S, TA.)

رَحْبَانِيَّةٌ : see the next preceding paragraph, throughout.  
رَحْبَانِيَّةٌ :  
رَحْبَانِيَّةٌ :

رَحْبٌ *Spreading, (Lth, TA.) or widely expanded; (TA.)* applied to a solid hoof, (Lth, TA.) and to a foot such as is termed رَحْبٌ : (TA.) and wide; applied to anything: thus قَدْرَ رَحْبَةٍ *a wide human foot*: (Lth, TA.) and *a human foot having the middle of the sole even with the fore part*: (L, TA.) *flat-soled; i. e. having, in the sole, no hollow part that does not touch the ground.* (S.) and كَرْخَرَةٌ رَحْبَةٌ *a wide callous protuberance upon the breast of a camel*: (TA.) and رَحْبَةٌ رَحْبَةٌ *a wide [bowl such as is termed] رَحْبَةٌ*; like رَحْبَةٌ; wide and not deep: (TA.) and رَحْبَانِيَّةٌ *wide* [pl. of رَحْبَةٌ]. (IA, K.) *Having a spreading hoof*; (S, A, K.) applied to a horse, (A,) and to a mountain-goat: (S, A, K.) also, applied to a man, *having a wide foot*; (A.) or *having, in the sole of his foot, no hollow part that does not touch the ground*, (S, K.) as is the case in the foot of the Zinj; (S.) *having the sole of the foot flat, so that all of it touches the ground* *fem.* رَحْبَةٌ: you say *رَحْبَةٌ الْقَدَمَيْنِ* a high hollow to the sole of the foot is approved in a man and in a woman. (T, TA.) Also, applied to a camel, *Having one foot cleaving to another.* (TA.)

## رَحْبٌ

1. رَحْبٌ (Mgh, K.) said of a place, (Mgh,) or of a thing, (TA.) رَحْبٌ رَحْبٌ said of a land, (A, TA.) or of a country, (Y, A, TA.) aor. ٢, inf. n. رَحْبٌ (S, A, Mgh, K.) and رَحْبَانِيَّةٌ (S, K.) and رَحْبَانِيَّةٌ (Mgh, K.) and رَحْبَانِيَّةٌ (TA.) aor. ٢, (Mgh, K.) inf. n. رَحْبٌ (Mgh, TA.) and رَحْبَانِيَّةٌ (Mgh, K.) and رَحْبَانِيَّةٌ (TA.) *It was, or became, ample, spacious, wide, or roomy.* (S, K, TA.) رَحْبٌ رَحْبٌ and رَحْبَانِيَّةٌ both signify the same, i. e. *The house, or abode, was ample, &c.; or may the house, or abode, be ample, &c.* (S, TA.) And they said, رَحْبَانِيَّةٌ عَلَيْكَ وَطَلْتُ, meaning *May it (the country, البلاد) be spacious to thee, and be moistened by gentle rain, or by dew*: so accord. to Abou-Is-hāq. (TA.) رَحْبَانِيَّةٌ الْأَرْضِ *ضَاغَتْ عَلَيْهِمُ الْأَرْضُ* (TA.) means *The earth became strait to them with [i. e. notwithstanding] its spaciousness.* (Bā, Jel.) — رَحْبٌ, accord. to the original usage, is trans. by means of a particle; so that one says, رَحْبٌ بِكَ الْبَيْتَانِ *[The place was, or may the place be, spacious with thee]:* afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, رَحْبَتَكَ الدَّارُ *[The house, or abode, was, or may the house, or abode, be, spacious with thee, or to thee].* (Mgh.) — [Hence the saying,] رَحْبَتُكَ الدَّارُ *وَأَرَحِبُكَ الدَّخُولُ فِي طَائِفَتِهِ* † *Was it proper, or*

*allowable, for you [to enter among his obeyers? i. e., to become obedient to him?]:* (S, K, TA.) referring to El-Kirmānee, (so in the S,) or Ibn-El-Kirmānee: (so in the TA.) mentioned by Kh, on the authority of Naṣr Ibn-Sayyār; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure فَعَلَ is not trans., (K, TA.) accord. to the grammarians, (TA.) except with the tribe of Hudheyl, who, accord. to AAF, makes it trans. (K, TA.) when its meaning admits of its being so (TA.) Kh mentions the phrase رَحْبَتُ الدَّارِ *[meaning The house, or abode, was, or may the house, or abode, be, spacious with, or to, you];* but it is thought that there is an ellipsis here, and that it is for رَحْبَتُ بَيْتِ الدَّارِ and El-Jelāl Es-Suyootee mentions, on the authority of AAF, the saying رَحْبٌ اللَّهُ جَوْفَهُ as meaning رَحْبَةٌ [i. e. *May God make wide his belly*]: (TA.) [J says, app. quoting Kh,] there is no sound verb of the measure فَعَلَ that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ka, قَوْلُهُ is originally رَحْبَةٌ; but Sb says that this is not allowable, because it is trans.: (S.) Az says that رَحْبَتُ is not held to be allowable by the grammarians; and that Naṣr is not an [approved] evidence. (TA.)

2: see 4. — رَحْبٌ (S, A, Mgh, K.) inf. n. رَحْبٌ (S, A, K.) and رَحْبَانِيَّةٌ (Har p. 879.) *He said to him رَحْبَانِيَّةً*; (S, Mgh.) *[He welcomed him with the greeting of رَحْبَانِيَّةً; or simply he welcomed him:]* he invited him to amplexness, spaciousness, or roominess: (A, K.) and رَحْبَانِيَّةٌ, also, signifies *he said رَحْبَانِيَّةً*; but the expression commonly known is رَحْبٌ بِهِ (Har pp. 422-3.) You say, رَحْبَتُهُ بَاتَرَحِبٍ *[I met him with the greeting of رَحْبَانِيَّةً; or with welcoming].* (A.) See also مَرَحَبٌ.

4: see 1, in three places. — رَحْبَةٌ (A, Mgh, Mgh, K.) (a thing, S) *ample, spacious, wide, or roomy*; (S, K;) as also رَحْبَةٌ. (CK. [The latter is not in the TA, nor in my MS. copy of the K.]) El-Hajjāj said, when he slew Ibn-El-Kirseyeh, رَحْبٌ يَا غُلَامُ جَرْحَهُ *[Make wide, O young man, his wound]*. (S.) And one says, in chiding a horse or mare, رَحْبٌ (S, K) and رَحْبِي (S, A, K,) meaning *Make room, and withdraw.* (S, A, K.)

6. An instance of this verb occurs in the saying, هَذَا الْأَمْرُ إِنْ تَرَاخَيْتَ مَوَارِدَهُ فَقَدْ تَضَايَقَتْ مَصَادِرُهُ *[This affair, or case, if the ways leading to it, or the ways of commencing it, be easy, the ways of return from it, or the ways of completing it, are difficult]*. (A, TA.)

Q. Q. 1. مَرَحَبٌ: see 2.

رَحْبٌ (S, A, Mgh, K.) and رَحْبَانِيَّةٌ (Mgh, K.) and رَحْبَانِيَّةٌ (K) *Ample, spacious, wide, or roomy*; (S, A, K;) applied to a place, (Mgh,) or a thing. (TA.) You say رَحْبٌ رَحْبٌ, and رَحْبَةٌ رَحْبَةٌ, *An ample, or a spacious, or wide, country, and land, (S.) and مَنْزِلٌ رَحْبٌ* also: and رَحْبَةٌ رَحْبَةٌ *an ample, or a spacious, or wide, place*

*of alighting or abode*: and طَرِيقٌ رَحْبٌ *a wide road.* (TA.) And قَدْرُ رَحْبَةٍ *An ample cooking-pot*: (S.) and رَحْبٌ رَحْبٌ alone is [elliptically] used as meaning *a cooking-pot.* (Ham p. 721.) And رَحْبَةٌ رَحْبَةٌ *A wide woman*; (K;) meaning *wide in respect of the فرج*. (TK.) And رَحْبٌ رَحْبٌ *A man ample, or wide, in the belly*: and, as mentioned by Es-Suyootee, † *a great eater; voracious*; (TA.) and so رَحْبٌ رَحْبٌ alone. (S, K, TA.) And رَحْبٌ رَحْبٌ (TA) and رَحْبٌ رَحْبٌ (S, TA) *A man ample, or dilated, in the breast, or bosom*; [meaning † *free-minded; free from distress of mind; without care; and free from narrowness of mind; liberal, munificent, or generous.*] (S, TA.) and رَحْبٌ رَحْبٌ *Liberal, munificent, or generous*; as also رَحْبٌ رَحْبٌ; and so رَحْبٌ رَحْبٌ (A, TA.) and رَحْبٌ رَحْبٌ means also † *Having ample, or extensive, power, or strength, in cases of difficulty*: (TA in the present art.) or † *having ample strength, and power, and might in war or flight, courage, valour, or prowess.* (TA in art. ذَرَعَ.) And رَحْبٌ رَحْبٌ لَكَذَا *[Such a one has power, or ability, for that.]* (A.) — See also رَحْبَةٌ.

رَحْبٌ inf. n. of رَحْبٌ [q.v.]. (S, Mgh, K.) [Used as a simple subst.,] *Amplexness, spaciousness, wideness, or roominess.* (S, A, Mgh, K.) You say, دَعَا إِلَى الرَّحْبِ *[He invited him to amplexness, &c.]*. (A.) And hence the saying of Zeyd Ibn-Thābit to ‘Omar, هَبْنَا بِالرَّحْبِ, meaning *Advance to amplexness, &c.* (Mgh.) See also رَحْبٌ, in two places. — [It is also used as an epithet:] see the next preceding paragraph.

رَحْبٌ: see the next following paragraph.

رَحْبَةٌ (S, A, Mgh, Mgh, K.) and رَحْبَةٌ (A, Mgh, Mgh, K.) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Mgh.) *The court, open area, or spacious vacant part or portion*, (S, A, Mgh, Mgh, K.) of a mosque, (S, A, Mgh, Mgh,) and of a house, (A, TA.) or of a place; (K;) so called because of its amplexness: (TA.) and in like manner, between, or among, houses: (A.) *a desert tract*, (Fr, Mgh, TA.) or *a spacious vacant tract*, (A,) or *a spacious piece of ground*, (Mgh,) *between, or among, the yards of the houses of a people*: (Fr, Mgh, Mgh, TA.) and sometimes this is termed an enclosure, or a *[kind of wide bench of stone or brick such as is called] دُرْجَان*, that is made at the doors of some of the mosques in the towns and the rural districts, for prayer: hence the saying of Abou-‘Alaa Ed-Dakḥkī, [in which it means an enclosure outside the door of a mosque,] “It is not fit that the حَافِظُ should enter the رَحْبَةَ of the mosque of a people, whether the رَحْبَةُ be contiguous or separate:” and hence, also, in a trad. of ‘Alee, by the رَحْبَةُ of El-Koofsh is meant a رَحْبَةٌ in the midst of the mosque of El-Koofsh, upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nahrawān:

(Mgh:) pl. رَحْبٌ (S, Mgh, K) and رَحْبٌ (K) [or rather these are coll. gen. ns of which رَحْبٌ and رَحْبَةٌ are the ns. un.] and [the pl. is] رَحَابٌ and رَحَابٌ (S, Mgh, K) and رَحَابٌ (K). — Also, both words, *An ample tract of land, that produces much herbage, and in which people alight, or abide, much, or often*: (AḤn, K:) pl. as above, accord. to the K; but accord. to IḤr, رَحْبٌ signifies *an ample tract of land*, (TA;) and he says that its pl. is رَحْبٌ, like as قُرَى is pl. of قَرْيَةٍ: Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure قَفْلَةٌ having a pl. of the measure قُفْلٌ; but that IḤr is an authority worthy of reliance. (L, Mgh.) And الوَادِي رَحْبٌ رَحْبَةٌ *The part of the valley in which its water flows into it from its two sides* (K, TA:) pl. رَحَابٌ. (TA.) [Or the pl. رَحَابٌ signifies *Plain, smooth, or soft, places, in which water collects and stagnates*: they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not slight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رَحَابٌ are not in sands; but they are in low and in elevated tracts of land. (L.) — The place of aggregation and growth of the plant called ثَمَار [i. e. panic grass]. (K, TA.) — The place of grapes, (K,) [where they are dried,] like the جَرِين for dates. (TA.)

رَحْبِي The broadest rib (S, K) in the breast: (K:) and the رَحْبَانِ are the two ribs next to the armpits, among the upper ribs: (K:) or the place to which each elbow returns when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the armpit: (S, K:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رَحْبِي is the place where the heart beats, (Az, K, TA,) in a beast and in a man: (Az, TA:) or, as some say, the part from the place where the neck is set on to the place where the cartilages of the ribs, or the extremities of the ribs projecting over the belly: or the part between the two ribs of the base of the neck and the place to which the shoulder-blade returns [when, after it has moved from its usual position, it is brought back thereto, i. e. its lower part, next the armpit]: and the رَحْبَانِ, also called the رَحْبَانِ, [perhaps a mistranscription for رَحْبَانِ, as though the sing. were رَحْبَانِ] of the horse, are the upper parts of the شَتَان [or two flanks]. (TA.) — Also *A certain brand, or mark made with a hot iron, upon the side of a camel*. (S, K.)

رَحْبَانِ [or perhaps رَحْبَانِ]: see the next preceding paragraph.

رَحَابٌ: see رَحْبٌ in three places.

رَحْبِي; and its fem. with ة see رَحْبٌ, in six places.

رَحَابُ الشَّوْمَرِ (S, K), in some copies of the K, erroneously, الشَّوْمَرِ, (TA.) *Ampleness [of the limits, or boundaries, and therefore] of the tracts, or regions, of the land, or earth*. (S, K.)

نَجَابُ رَحْبِيَّاتٍ Certain excellent she-camels, so called in relation to رَحْبِيَّاتٍ, the name of a tribe of Hemdān, (S, Mgh, K,) or of a certain stulhon (Az, K, TA) whence they originated, (Az, TA,) or of a place (K, TA) of El-Yemen called after that tribe. (TA.)

رَحْبِيَّ [is an inf. n. like رَحْبٌ or a n. of place]. You say رَحْبِيَّ (T, S, Mgh, TA) and رَحْبِيَّ (A, Mgh) [and رَحْبِيَّ (A, Mgh) meaning *Thou hast come to*, (T, S, TA,) or found, (T, A, TA,) ampleness, spaciousness, or roominess; (T, S, A, TA;) not straitness: (T, TA:) or alight thou, (Kh, Lh, TA,) or abide thou, (Kh, TA,) in ampleness, &c.; (Kh, Lh, TA;) for such we have for thee; (Lh, TA:) the word being put in the accus. case because of a verb understood: (Kh, TA:) or *thou hast alighted in an ample, a spacious, or a roomy, place*. (Mgh:) [or welcome to ampleness, &c.; or to an ample, a spacious, or a roomy, place: or simply welcome] and وَأَهْلًا رَحْبِيَّ *Thou hast come to [or found, &c.] ampleness, spaciousness, or roominess, and [such as thine own] kinsfolk; therefore be cheerful, and be not sad*: (S:) رَحْبِيَّ وَسَهْلًا *Thou hast found ampleness [and ease]*: (K:) or سَهْلًا means *thou hast alighted in a plain, smooth, not rugged, district*: (T, TA:) and مَرْحَبًا بِكَ اللَّهُ وَمَرْحَبًا بِكَ اللَّهُ *May God grant ampleness to thee, and ease!*: (K:) Sh says, thus I heard IḤr say: and the Arabs also say, رَحْبِيَّ بِكَ, meaning *May it [the land or country] not be ample, or spacious, to thee*: مَرْحَبًا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man, as سَقَا and رَعَا رَعَاكَ اللَّهُ and سَقَاكَ اللَّهُ and عَقَرَا and جَدَّرَا &c.: and Fr says that the meaning [of مَرْحَبًا بِكَ اللَّهُ and رَحْبِيَّ بِكَ اللَّهُ] is رَحْبِيَّ بِكَ اللَّهُ [May God invite thee to ampleness, &c.]; as though the last word were put in the place of رَحْبِيَّ. (TA.) — رَحْبِيَّ means *The shade*: so in the saying of a poet, (S,) namely, En-Nābighah El-Jaḥde, (TA.)

وَكَيْفَ تَوَاصِلُ مَنْ أَصْبَحَتْ  
خِلَاتُهُ كَأَبِي مَرْحَبٍ

[And how wilt thou hold loving communion with him whose friendship has become like the shade?]. (S, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) — And مَرْحَبٌ is the name of *An idol that was in Hadramout*. (K.)

#### رحض

1. رَحَضَ (S, A, Mgh, K,) aor. رَحَضَ (A, Mgh, K,) or رَحَضَ, (so in two copies of the S,) or both,

(L, TA,) inf. n. رَحَضٌ (S, Mgh) and رَحَضًا [but this is an intensive form,] (TA.) *He washed* (S, A, Mgh, K) a thing, (A, K,) or garment, (S, A, Mgh,) and his hand; (S,) as also رَحَضَ (IḤr, K,) which latter is of the dial of El-Hijaz. (IḤr.) You say also, لَا هَذِهِ سَوْدَةٌ لَكَ يَرْحِضُ عَنْكَ نَتِي [This is a disgrace which nothing will wash from thee]. (A. [but the last word is not in the copy from which I quote.]) — رَحِضَ (inf. n. as above, AZ, AAF,) † *He* (a person suffering from fever) *was, or became, affected with what is termed رَحِضٌ* [q. v.]: (Lh, S, A, K) or *he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease*. (AZ, AAF.)

4. see above, in two places.

8. ارتحَضَ *He became disgraced, or put to shame*. (AA, O, K.)

رَحِضَ *A garment, or piece of cloth, washed until it has become worn out*. (IḤr.) — *A small worn-out skin: a worn-out مِرْدَاة [or leathern water-bag]*. (Sgh, K.)

رَحَضًا † *Sweat; absolutely*: (TA:) or the *sweat of fever*: (Lh, A, TA:) or *sweat following fever*: (S, K:) or *fever with sweating* (TA:) or *sweat that washes the skin by reason of its abundance*: (K:) often used to signify the *sweat of fever and of disease*. (TA.)

رَحَانٌ † [The state of being affected with what is termed رَحَضًا] as a subst. from رَحِضَ (K,) or from رَحَضًا. (IḤr.)

رَحِضَ Washed; (S, A, Mgh, K;) applied to a garment [&c.]; (S, A;) as also مَرْحُوضٌ (S, K) and مَرْحُوضٌ. (TA.)

رَحَانَةٌ Washings. (Lh.)

مَرْحُوضٌ see رَحِضَ.

مَرْحُوضَةٌ *A place [or tank] in which one washes his limbs, performing the ablution termed رُغُوضٌ*: (A, TA, \*) or a thing in which one performs that ablution, like the كَيْفِ: (Lh, K.) — مَرْحُوضَةٌ *a thing with which one performs that ablution, like the [kind of vessel called] قُور*. (IḤr.) — See also مَرْحُوضٌ.

مَرْحُوضٌ *A piece of wood with which a garment, or piece of cloth, is beaten* (S, A, \* K) when it is washed. (S, A, \*) — *A vessel of the kind called رَحِضٌ, or of the kind called رَحِضٌ, in which clothes are washed*: (A, \*) and مَرْحُوضَةٌ signifies *a vessel of the kind called رَحِضٌ*; because clothes are washed in it. (Lh.) — *A place of washing*: (Mgh, Mgh) or a place in which one washes himself. (S, K) — And hence, † *A privy*: (S, A, Mgh, Mgh, K:) pl. مَرْحُوضٌ (S, Mgh) and مَرْحُوضٌ. (TA.)

رَحِضٌ see مَرْحُوضٌ. — Also part. n. of رَحِضَ [q. v.]. (AZ, AAF, S.)

مَرْحُوضَةٌ: see مَرْحُوضَةٌ.

## رحق

رَحَقَ: see what follows, in two places.

رَحَقَ Wine: (A'Obeyd, K:) or the choicest of wine: (S, TA:) or the sweetest of wine: or the most excellent thereof: (K:) or the oldest and most excellent thereof: (M, TA:) or unadulterated wine: (Zj, TA) or wine that is easy to swallow: (TA:) or pure wine: or clear wine: as also رَحَقَ (K:) in all of these senses the former word has been explained as used in the KUR lxxxix. 25 (TA.) and the latter occurs as syn with the former in chaste poetry. (IDrd) — Also A sort of perfume. (K.) — And Honey. (O, TA.) — [And it is used as an epithet.] You say رَحَقَ رَحِيحٌ Unadulterated musk. (TA.) And حَسَبَ رَحِيحٌ Pure, or genuine, grounds of pretension to respect. (TA.)

## رحل

رَحَلَ الرَّحْلَ, aor. -, (S, Mgh, Mṣb, K.) inf. n. رَحَلٌ, (S, Mṣb,) [He saddled the camel:] he bound, (S, Mgh, Mṣb,) or put, (M, K,) the رحل upon the camel; (S, Mgh, Mṣb, K;) as also رَحَلَهُ (K.) And رَحَلَهُ رَحْلَهُ He bound upon him his apparatus (TA.) — Also, aor. and inf. n. as above, He mounted the camel. (T, TA:) and رَحَلْتُ I rode the camel, either with a قَتَبٌ [or saddle] or upon his bare back (Sh, TA.) — [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِي [lit. I saddled for him myself.] meaning + I endured patiently his annoyance, or molestation. (S) And رَحَلَ فُلَانٌ صَاحِبَهُ بِمَا يَكْرَهُ [Such a one put upon, or did to, his companion that which he disliked, or hated]. (TA.) And [in like manner] رَحَلَهُ means رَكِبَهُ بِكَرْهٍ [He did to him an evil, or abominable, or odious, deed]. (K, TA.) And رَحَلَهُ بِسَيْفِهِ He smote him with his sword. (K, TA.) — And رَحَلَ فُلَانٌ فُلَانًا + Such a one mounted upon the back of such a one; as also ظَهَرَهُ عَلَى رَحْلِهِ alone; for] it is said in a trad., رَحَلَ ابْنِي أَتَحْلِي meaning + Verily my son mounted upon my back, making me like the رَحْلَةُ: (TA:) and if a man throws down another prostrate, and sits upon his back, you say, رَأَيْتُهُ رَحْلَةً [I saw him sitting upon his back]. (Sh, TA) And [hence] رَحَلَ الأَمْرُ + He embarked in the affair. (TA.) And رَحَلَ فُلَانٌ أَمْرًا مَرًّا بِطَبِيعِهِ, or has embarked, in an affair which he is unable to accomplish. (TA.) And رَحَلَ الحُمَّى [The fever continued upon him]; a phrase similar to رَكِبَتِ الحُمَّى وأَغْبَطَتِ. (A and TA in art. غبط.) — رَحَلَ (S, Mgh, Mṣb, K) وَعَنِ الْبَكَانِ (TA.) وَعَنِ الْبَدَنِ (Mgh, Mṣb,) aor. -, (K,) inf. n. رَحَلٌ, (TA.) or رَحِلٌ, (Mṣb,) or this latter is a simple subst.; (S, K, TA;) and رَحِلٌ, and رَحَلَ, (S, Mgh, K.) وَعَنِ الْبَكَانِ (K.) وَعَنِ الْقَوْمِ (Mṣb;) all signify the same; (S, Mṣb;) He

removed, (Mgh, K, TA.) went, went away, departed, went forth, or journeyed, (Mgh, TA.) from the place, (K, TA.) or from the country or the like, (Mgh, Mṣb,) or from the people (Mṣb) See an ex. of the first of these verbs in a verse cited in the next paragraph. † ارتحل said of a camel, (K,) or ارتحل رَحْلَهُ (TA,) signifies He journeyed, and went away. (K, TA:) [or he had his saddle put upon him.] and hence, † ارتحل القَوْمَ The people, or party, removed. (TA.) — رَحَلَ رَحْلٌ: see 2.

نَزَحِلٌ (S, Mgh, Mṣb, K.) inf. n. رَحَلَهُ 2; رَحَلَهُ (K;) and رَحَلَهُ (Mgh;) I made him to remove, to go, go away, go forth, or journey, (S, Mgh, Mṣb, K) from his place; and sent him [away]. (S) — [in like manner] رَحَلَ به He made him to remove, go away, depart, or journey (L in art خذرف) and الرِّحَالُ [if not a mistranscription for الإِرْحَالُ] signifies the making [one] to go, go away, depart, go forth, or journey; and the removing from one's place. (TA.) A poet says,

لَا يَرَحُلُ التَّيْبُ عَنْ دَارِ رَحْلٍ بِهَا  
حَتَّى يَرَحَلَ عَنْهَا صَاحِبُ الدَّارِ

[+ Hominess will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it]. (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], النَّاسُ يَرَحُلُونَ عَنْ دَارِهِمْ, i. e. [A fire shall issue from 'Adan] that shall remove with the people when they remove, and alight with them when they alight: so says Esh-Shagbe: or, Sh says, as some relate it, يَرَحُلُونَ, i. e. that shall make the people to alight at the مَرَاحِلُ [or stations]: or, as some say, that shall make the people to remove, or depart. (TA.) — رَحَلٌ also signifies The figuring, or embellishing, of garments or cloths [with the forms of رحل, or camels' saddles: see مَرَحَلٌ]. (TA.)

3. رَحَلَهُ (S, K.) inf. n. مَرَحَلَهُ (TA.) He aided him to undertake, or perform, his رَحْلَةُ [or journey]. (S, K.)

4. رَحَلَ He broke, or trained, a she-camel, so that she became such as is termed رَحْلَةً, meaning fit to be saddled; (K;) like أَمَرَ meaning "he (a breaker, or trainer,) rendered" her "مُتَرَبِّعَةً" (TA:) or he took a camel in an untractable state and rendered him such as is termed رَحْلَةً. (AZ, TA.) — And رَحَلَ He gave him a رَحْلَةً (S, Mgh, Mṣb, K.) that he might ride it. (TA.) — See also 2, in two places — He (a camel) became strong in his back, [so as to be fit for the رَحْلُ (or saddle) or for journeying], after weakness: (IDrd, K:) or he (a camel) became fat, as though there came [what resembled] a رَحْلُ upon his back, by reason of his fatness and his [large] hump. (Er-Rághib, TA.) and رَحَلَ الإِبِلَ The camels became fat after leanness, so as to be able to journey. (S, K.) — And He (a man, TA) had many [camels such as are termed]

رَوَاحِلَ [pl. of رَاحِلَةٌ]; (ISl, K;) like أَعْرَبَ meaning "he had horses such as are termed عَرَابٌ" (ISl, TA.)

5: trans. and intrans: see 1, in two places.

6. تَرَحَّلُوا إِلَى الْحَكَمِ They went, or journeyed, [together] to the حَكَمَ [or judge]. (O, TA)

8: as a trans. v.; see 1, in seven places: — and see also 2: — and as an intrans. v.; see 1, in the latter part of the paragraph, in three places.

10. سَأَلَهُ أَنْ يَرَحَلَ لَهُ. q. [which may be rendered He asked him to remove, or journey, to him: and also he asked him to bind, or put, the رَحْلُ (or saddle of the camel) for him: the former is the meaning accord. to the PS]. (S, O, K) — سَأَلَ اسْتَرْحَلَ النَّاسَ نَفْسَهُ means + He abased himself to men, or to the people, so that they annoyed, or molested, him: or, as some say, he asked men, or the people, to take off from him his weight, or burden. (TA.)

رَحْلٌ A saddle for a camel; (S, K,) as also رَاحِلٌ; (O, L, K;) for a he-camel and a she-camel; (TA:) the thing for the camel that is like the سَرْجُ for the horse or similar beast, (Mgh;) the thing that is put upon the camel for the purpose of riding thereon; (Er-Rághib, TA;) smaller than the قَتَبُ (S, TA.) one of the vehicles of men, exclusively of women. (TA:) [this seems to be regarded as the primary signification by the authors of the Mgh and the K and by Er-Rághib: but see what follows:] or it signifies the camel's saddle together with his [garths called] رَضِي and حَقَب and his [cloth called] حُلْسُ [that is put beneath the saddle], and all its other appertences: and is applied also to the pieces of wood of the رَحْلُ, without any apparatus: (AO, Sh, TA:) or it signifies anything, or everything, that a man prepares for removing, or journeying; such as a bag, or receptacle, for goods or utensils or apparatus, and a camel's saddle, and a [cloth such as is called] حُلْسُ [that is put beneath the saddle],

and a رَسَنٌ [or rope for leading his camel]: (Mṣb:) or it signifies as first explained above, and also the goods, or utensils, or apparatus, which a man takes with him [during a journey]. (S, K, TA:) [but accord. to the Mṣb, this signification is from another, mentioned below; and the same seems to be indicated in the S, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Hareere, in the "Durat al-Ghowsas:" [but see two ex. voce خَذَافَةٌ:] the pl. is رَحَالٌ and رَحْلٌ (S, Mgh, Mṣb, K;) the former a pl. of pauc.; (S, TA.) the latter, of mult. (TA.) One says, حَقَبَ رَحْلَهُ, [He put down his camel's saddle]; meaning he stayed, or abode. (TA.) And هَذَا مَحَلُّ الرِّحَالِ [This is the place where the camels' saddles are put down]. (TA.) And in reviling, one says, يَا ابْنَ مَلَكِي أَرَحِلُ الرِّحَالِ [O son of the place in which are thrown down the camels' saddles of the riders; as though the person thus addressed were thee begotten]; (S, O, TA;) meaning

بَا أَبْنِ الْفَاحِشَةِ [O son of the adulteress or fornicatress]: (TA in art. نَقَى:) or هُوَ ابْنُ مَلَقَى اِرْحَلْ [He is the son &c.]. (Mgh.) — Er-Rāghib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The camel [itself] and is sometimes used in the sense next following; i. e. — *A part, of a place of alighting or abode, upon which one sits.* (TA:) or a man's dwelling, or habitation; (S, K, TA; [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his house or tent; and his place of alighting or abode: (TA:) a place to which a man betakes himself, or repairs, for lodging, covert, or refuge, a man's place of resort, (Mgh, Mgh;) in a region, district, or tract, of cities, towns, or villages, and of cultivated land, and then applied to the goods, utensils, or apparatus, of a traveller; because they are, in travelling, the things to which he betakes himself: (Mgh:) pl. اِرْحَالٌ (TA) and رِحَالٌ [as above]. (Mgh, TA.) Onq says, دَخَلْتُ عَلَى الرَّجُلِ رَحْلَهُ, i. e. [I went in to the man in] his dwelling, or place of abode. (TA.) And it is said in a trad., إِذَا ابْتَلَّتِ النَّعَالُ نَصْلًا, (TA,) or رَحْلًا, (Mgh,) and so in the TA in art. نَعَلَ, i. e. [When the feet are moistened by rain, then pray ye, or then prayer shall be performed,] in the houses, or habitations, or places of abode; the نَعَال meaning here the جِرَار; (IAth, TA in the present art.); or rugged and hard tracts of ground; which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water. (IAth, TA in art. نَعَلَ.) Az says that the meaning is, when the hard grounds are ruined upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations. (TA in that art.): or the trad. may mean, then pray ye [on the camels' saddles, i. e.] riding. (TA in the present art.) — In another trad., it is related that 'Omar said to the Prophet, رَحِلْتُ رَحْلِي الْبَارِحَةَ; by the word رَحْل, as signifying [properly] either the "place of abode and resort" or the "saddle upon which camels are ridden," alluding to his wife; meaning فَتَيَاتِي فِي قُبُلِي مِنْ جَبَةِ نَهْرِي, (TA.) — رَحْلُ الْمُصَنَّف means *The thing [or desk] upon which the مصنف [or copy of the Kur-ān] is put, in shape [somewhat] like the saddle.* (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] — [The pl.] رِحَالٌ also signifies [Carpets, or cloths, or the like, such as are called] غُنَابِسُ, of the fabric of *El-Hæereh*. (S, K.)

رَحْلَةٌ *Strength*; [app. in a camel, such as renders fit for the saddle, or for journeying;] and *fleetness, or swiftness, and excellence*: (TA:) [and رَحْلَةٌ has a similar meaning, as appears from what follows:] or *excellence of pace of a camel.* (S voce حَضَارٌ.) You say رَحِلْ دُو رَحْلَةٍ

and رَحْلَةٍ, and رَحْلٌ, like رَحْلٌ, (K,) or رَحْلٌ, and رَحْلٌ, so in the T, (TA,) *A strong he-camel*: (T, K:) and so in the K [but properly "or"] بِعِيرٍ دُو رَحْلَةٍ (OK) or رَحْلَةٍ (K) accord. to the TA) or both, and رَحْلٌ, with kear to the مر, (O,) and رَحْلٌ رَحْلٌ (AA, S, O, K, TA,) and رَحْلٌ رَحْلٌ (S, O) or رَحْلٌ رَحْلٌ (TA,) and رَحْلٌ رَحْلٌ (S), a he-camel, (S, O, K,) and a she-camel, (S, O,) strong to journey; (S, O, K, TA;) so says Fr: (O:) or strong to be saddled. (TA:) and رَحْلٌ رَحْلٌ رَحْلٌ, accord. to the "Nawādir el-Aarib," a she-camel that is excellent, generous, of high breed; or strong, light, and swift, (TA;) and so رَحْلٌ رَحْلٌ رَحْلٌ. (K, TA. [See also رَحْلَةٌ.]) — See also the next paragraph, in seven places.

رَحْلٌ The act of saddling of camels: (K, TA:) [and also, agreeably with analogy, a mode, or manner, of saddling of camels:] so in the saying, إِنَّهُ لَحَسَنُ الرِّحَالَةِ [Verily he is good in respect of the saddling, or the mode or manner of saddling, of camels]. (K.) — Also *A removal, departure, or journey*; (AZ, S, Mgh, K;) and so رَحْلَةٌ, (Lh; Mgh, K,) and رَحْلٌ (S, K: [the last said in the Mgh to be an inf. n.]) you say دَنَتْ دُنْتُ رَحْلًا (S) فَرَضْتُ رَحْلًا (Mgh) [Our removal, &c., draw near, or has drawn near]: and إِنَّهُ لَوِ رَحْلَةٌ إِلَى الْمَلُوكِ Verily he is one who journeys, or has journeyed, to the kings: (Lh, TA:) and in like manner رَحْلَةٌ is used in the Kur cvi. 2: (TA:) — or رَحْلَةٌ, with damm, (S, Mgh, K,) signifies *The thing to which one removes, departs, or journeys*; (AZ, Mgh;) or the direction, or point, or object, to which one desires to repair, or betakes himself: (AA, S, Mgh, K:) and also, (K,) or رَحْلَةٌ (TA,) a single journey; (K, TA;) as ISd says: (TA:) you say, رَحْلٌ مَكَّةَ Mekkah is the point, or object, to which I desire to remove, or depart, or journey: (TA:) and أَنْتُمْ رَحْلَتِي Ye are they to whom I remove, or depart, or journey: (S, TA:) and أَنْتَ رَحْلَتَا Thou art the object to which we repair, or betake ourselves. (Mgh.) And hence رَحْلَةٌ is applied to signify *A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science.* (TA.) — See also the next preceding paragraph, in three places.

رَحْلٌ: see رَحْلَةٌ — and رَحْلٌ.

رَحْلٌ A camel having the saddle [not رحالة as in Freytag's Lex.] put upon him; as also رَحْلَةٌ (K.) — See also رَحْلَةٌ, in four places. — As a simple subst., or, accord. to the Mgh, an inf. n.: see رَحْلَةٌ.

رَحْلَةٌ *A* رَحْلٌ [or horse's saddle]: (K:) or a رَحْلٌ of skins, (S, M, Mgh, K,) in which is no mood; used for vehement running [of the horse]: (S, M, K:) ISd says also that it is one of the vehicles [or saddles] of women, like the رَحْلُ:

but Az says that it is one of the vehicles [or saddles] of men, exclusively of women, i. e. not of women, as is also the رَحْلُ: and some say that it is larger than the رَحْلُ, covered with skins, and is for horses, and for excellent, or strong and light and swift, camels: (TA.) pl. رِحَالٌ. (S.) When a man is hasty in doing evil to his companion, one says to him, اسْتَقْدَمْتُ رِحَالَتَكَ [lit. Thy saddle has got before thee, or shifted forwards]: (S in the present art.): it is a prov., meaning that has preceded than which another was more fit to do so. (S in art. قَدَم.) In the following saying of Imra-el-Kays, addressing his wife,

\* فَيَا تَرَيْنِي فِي رَحَالَةِ جَابِرٍ \*  
\* عَلَى حَرْجٍ كَأَنَّكَ تَغْفِي أَطْفَايَ \*

[And either thou wilt see me upon the saddle of Jābir, upon a bier like the vehicle called جَابِر, my grave-clothes fluttering], he means, by the word رَحَالَة, [merely] the خرج; there being in this case no رَحَالَة in reality: it is like the saying, جَلَّةٌ فَلَانٌ عَلَى نَاقَةِ الْحَدَّاءِ, meaning ["Such a one came upon] the sandal [or sandalae]:" Jābir is the name of a certain carpenter. (S.) — Also *A ewe.* (Ibn-'Abbād, TA.) [Hence, رَحَالَةٌ is a call to the ewe, (Ibn-'Abbād, K,) on the occasion of milking. (Ibn-'Abbād, TA.) — And الرِّحَالَة is the name of *A certain horse of 'Amir Ibn-El-Tufeyl*; (K;) erroneously said by AO to be الحَالَة. (TA.)

رَحْلَةٌ: see رَحْلَةٌ.

رَحْلٌ Skilled in the saddling of camels. (K.) — Also *A man who removes, or journeys, or travels, much; and so رَحْلَةٌ*, [or rather this signifies one who removes, or journeys, or travels, very much,] and رَحْلٌ: and رَحْلٌ [pl. of رَحْل, q. v.,] persons who remove, or journey, or travel, much. (TA.)

رَحْلَةٌ: see what next precedes.

رَحْلٌ Removing, (K, TA,) going, [going away, departing, going forth,] or journeying: (TA:) pl. رِحَالٌ. (TA.) For another meaning assigned to the pl., see رَحَالٌ.

رَحْلَةٌ *A she-camel that is fit to be saddled*; (S, Mgh, K;) thus some say; (Mgh;) as also رَحْلٌ (S, K) and رَحْلَةٌ (K:) or [generally a saddle-camel, or] a camel that is ridden, male or female: (S, Mgh;) accord. to IKt, a she-camel that is strong to journey and to bear burdens; and such as a man chooses for his riding and his saddle on account of excellence, or generosity, or high breed, or of strength and lightness and swiftness, and of perfectness of make, and beauty of aspect: but this explanation is wrong: (Az, TA:) it signifies a he-camel, and a she-camel, that is excellent, or generous, or high-bred, or strong and light and swift: (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the s is added to give intensiveness to the signification; as in

عَظْمَةٌ وَبَاقَةٌ epithets applied to a man: or, as some say, the she-camel is so called because she is saddled; and it is like عِيشَةٌ رَاضِيَةٌ meaning مَدْفُونٌ مَاءً رَاضٍ meaning مَدْفُونٌ or, as others say, because she is ذَاتُ رَحْلِ [one having a saddle]; and in like manner, رَاضِيَةٌ means

ذُو دَقٍّ مَاءً رَاضٍ (TA:) the pl. is رَاضِلٌ. (S, Mgh) It is said in a trad., تَجْدُونَ النَّاسَ بَعْدِي كَأَبْلِ مَائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ [Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a رَاحِلَةٌ] (Mgh, TA.) because a رَاحِلَةٌ among a herd of camels is conspicuous and known. (TA.) — مَسَّتْ رَاحِلِي, a phrase used by the poet Dukayn, means I have become hoary and weak: or, as some say, I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the رَاحِلَةٌ obeys her chlder, and goes. (TA.)

رَاحُولٌ: see رَحْلٌ, first sentence.

رَاحُولٌ A camel's saddle, (رحل, Az, K,) or camels' saddles, so in the O, (TA,) variegated, figured, or embellished. (Az, O, K, TA.) [It is really, as well as literally, a pl.: for] a poet says,

عَلَيْهِمْ رَاحُولَاتٌ كُلُّ قَلْبَةٍ

[Upon them (referring evidently to she-camels) are variegated, figured, or embellished, saddles of every kind of willow, or nappy, cloth]. (TA.)

أَرْحَلُ † A horse white in the back; (S, Mgh, K;) because it is the place of the رَحْلٌ [or rather of the رِجَالَةٌ], (Mgh, TA;) the whiteness not reaching to the belly nor to the rump nor to the neck: (TA:) and a sheep or goat black in the back: accord. to Abu-l-Ghowth, the fawn, رُحْلَةٌ, applied to a mare, has the former meaning only: (S.) but شَاءَ رَحْلَةٍ means a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts; and likewise black in the back, and white in the other parts: (S, K.+) so says Abu-l-Ghowth: (S.) and it is also explained as meaning black, but white in the place of the saddle, from the hinder parts of the shoulder-blades: also as meaning white, but black in the back: Az adds that such as is white in one of the hind legs is termed رَجْلَةٌ [with جبر]. (TA.)

تَرْحِيلٌ † A whiteness predominating over, or interrupted by, blackness, (رُحْبَةٌ) or a redness, upon the shoulder-blades, (K, TA,) the place upon which lies the رَحْلٌ [or camel's saddle]. (TA.)

تَرْحِيلَةٌ A thing that makes thee to remove, go, go away, depart, go forth, or journey; expl. by مَا يَرْحِلُكَ. (TA.)

مُرَحِّلٌ One who breaks, or trains, and renders fit to be saddled, a camel or camels. (TA.) — A man having many [camels such as are termed] رَوَاحِل [pl. of رَاحِلَةٌ]; like مُدْرِبٌ meaning "having horses such as are termed عَرَاب" (A'Obeyd, S.)

Bk. I.

— A camel strong in the back, [so as to be fit for the رَحْلٌ] after weakness. (IDrd, TA.) And A fat camel; though he be not excellent, or generous, or high-bred, or strong and light and swift: so in the "Nawādir el-Agrāb." (TA.) See also رُحْلَةٌ, in two places.

مِرْحَلٌ: see رُحْلَةٌ, in two places.

مِرْحَلَةٌ [A station of travellers; i. e.] a place of alighting or abode, between two such places. (TA.) [and also a day's journey, or thereabout; or] the space which the traveller journeys in about a day: (Mgh:) sing. مِرْجَلٌ; (S, Mgh, K;) which is also a pl. of مِرْجَلٌ as an epithet applied to a بُرْدٌ. (TA.) One says, بَيْنِي وَبَيْنَ كَذَا مِرْحَلَةٌ أَوْ مَرَحَلَتَانِ [Between me and such a place, or thing, is a station or a day's journey or thereabout, or are two stations &c.]. (S, TA.)

رِجَالٌ مِرْحَلَةٌ Camels having their رِجَالٌ [or saddles] upon them: and also camels whose رِجَالٌ have been put down from them: thus having two contr. meanings. (K.) — And بُرْدٌ مِرْحَلٌ A garment of the kind termed بُرْدٌ upon which are the figures of a رَحْلٌ [or camels' saddle], (K,) and the like thereof; in the T: (TA:) the explanation that J has given of it, [or rather of مِرْجَلٌ] i. e. اِنْ رَأَى [or a waist-wrapper] of [the cloth called] رِجَالٌ, upon which is an ornamented border, is not good: such is termed رِجَالٌ مِرْحَلٌ; (K.) the pl. is مِرْحَلَاتٌ and مِرْجَلَاتٌ; both occurring in traditions; (TA in the present art.) and the latter of them said in the T to be syn. with مِرْجَلَاتٌ, which is pl. of مِرْجَلٌ [q. v.]. (TA in art. رَجَلٌ.)

مُرَحِّلٌ: see رَحِيلٌ.

مُرْحَلٌ signifies [The act of removing or departing; i. e.] the contr. of مَحَلٌ used in the sense of حَوْلٌ. (TA.) — And sometimes it signifies The place in which one alights, or descends and stops. (TA.) — Also The place of the رَحْلٌ [which may here mean either the saddle or the saddling] of a camel. (TA.)

حَالُ الْمُرْحَلِ: see art. حَل.

رُحْلَةٌ, applied to a she-camel: see رُحْلَةٌ.

## رحم

1. رَحِمَةٌ (S, Mgh, K, &c.) aor. ٢, (K,) inf. n. مَرْحَمَةٌ and رَحِمٌ [and رَحِمٌ and رَحِمَةٌ] and رَحِمٌ [and رَحِمٌ and رَحِمَةٌ] [He had mercy, or pity, or compassion, on him; or he treated him, or regarded him, with mercy or pity or compassion; i. e.] he was, or became, tender [or tender-hearted] towards him; and inclined to favour him [and to benefit him]: (S, Mgh, K: [see also رَحِمَةٌ and رَحِمَةٌ].) and he pardoned him, or forgave him: (K.) said of a man: (S, Mgh, K:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning He favoured him, or benefited him; or pardoned, or forgave, him: see explanations

of رَحِمَةٌ below]: (Mgh, K.) and عَلَيْهِ رَحِمَةٌ signifies the same, (MA, [and the same seems to be indicated in the S,]) said of a man: (S.) [and so does رَحِمَةٌ, (occurring in the S and K in art. رعى, &c.) accord. to Ibn-Magroof, for he says that] رَحِمٌ signifies the regarding [another] with mercy or pity or compassion; or pardoning [him], or forgiving [him]. and also the being merciful or pitiful or compassionate or favourably inclined [towards another]. (KL: but respecting this latter verb, see 2.) — رَحِمْتُ, and رَحِمْتُ, (S, K,) and رَحِمْتُ, (K,) inf. n. رَحَامَةٌ, (S, K,) which is of the first, (S, TA,) and رَحِمْتُ, (S, K,) which is of the second, (S, TA,) and رَحِمْتُ, (K,) which is of the third, (TA.) She had a complaint of her womb after bringing forth, (S, K,) and died in consequence thereof (K:) said of a camel, (S, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb (TA:) or she had a disease in her womb, in consequence of which she did not receive impregnation: or she brought forth without letting fall her secundine: (K, TA:) or, accord. to Lh, the bringing forth without letting fall her secundine, by a sheep or goat, is termed رَحَامَةٌ. (TA.) — رَحِمْتُ, aor. ٢, inf. n. رَحِمٌ, is also said of a water-skin, meaning It was left, or neglected, by its owners, after its being seasoned with rob, [for رَحِمَةٌ, in the phrase بعد رَحِمَةٍ, an evident mistranscription, I read, conjecturally, تَجَنُّبُهُ, as the only word at all resembling رَحِمَةٍ, that I can call to mind, having an apposite signification,] and they did not anoint it, or grease it, so that it became spilt, or in a bad state, and did not retain the water: the epithet applied to it in this case is رَحِمٌ. (TA.) — And رَحَامَةٌ is also an inf. n. [of which the verb, if it have one, is app. رَحِمٌ] signifying The being connected by relationship. (TA.)

2. تَرْحِيمٌ, inf. n. رَحِيمٌ, and تَرْحِيمٌ; but the former is the more chaste; He said to him, رَحِمَكَ اللَّهُ [May God have mercy on thee; &c.]. (K.)

5. تَرْحِمَةٌ and تَرْحِمَةٌ: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered He had mercy, or pity, or compassion, on him; or he pitied, or compassionated, him: (see 1:) or he pitied him, or compassionated him, much: (see what follows:) and the former, he said to him, May God have mercy on thee; &c: (see 2:) or he expressed a wish that God would have mercy on him; or he expressed pity, or compassion, for him: and also he affected, or constricted himself to have or to show, pity, or compassion.] Though رَحِمَةٌ is mentioned by J, and not رَحِمَةٌ, some say that the former is incorrect: and it is said that رَحِمٌ implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because تَفَعَّلَ is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of تَوَدَّدَ and تَكَبَّرَ, denoting intensiveness and muchness. (TA.)



signification than the latter; the former including in its objects the believer and the unbeliever, and the latter having for its peculiar object the believer: (B) on the (سَبِيحَة) accord to J, (TA.), they are two names [or epithets] derived from الرَّحْمَة, and are like نَدَمَان and نَدِير, and are syn; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration (S, TA:) or the repetition is because the former is Hebrew, [originally רַחֵם], and the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Musaylimah the Liar was called الرَّحِيمَة (S, TA:) and it is said to mean the Possessor of the utmost degree of الرَّحْمَة; and accord to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas the latter is syn. with الرَّاحِمَة: (S, TA:) or [rather] الرَّاحِمَة is the act. part. n. [signifying having mercy, &c.], and الرَّحِيمَة has an intensive signification [i. e. having much mercy, &c.]: (Msb) the latter is applied also to a man; and so is رَحِيم, in the same sense, and likewise to a woman: (TA:) the pl. of رَحِيمَة is رَحِيمَات; (Msb, TA:) occurring in the trad., الرَّحِيمَاتِ، وَإِلَهُ رَحِيمُ اللَّهِ مِنْ عِبَادِهِ الرَّحِيمَاتِ، as related by different persons; [i. e. God has mercy on the merciful only of his servants, or verily those on whom God has mercy, of his servants, are the merciful;] being in the accus. case as the objective complement of رَحِمَ، and in the nom. case as the enunciative of مَا in the sense of الْإِثْنَى. (Msb.)

رَحِيمَة is from رَحِمَ، [with which it is syn.] (S, TA.), but it is used only coupled with its like in form: (K, TA:) one says, رَحِيمَتُ خَيْرٌ لَكَ مِنْ رَحْمَتِي [Fear is better for thee than pity, or compassion], meaning thy being feared is better than thy being pitied, or compassionated: (S, K:) but in the former, without لَكَ, or, accord, to Mbr., رَحِيمَتِي خَيْرٌ مِنْ رَحْمَتِي. (Meyd. [See art. رَهَب.])

رَحْمَتِي: see what next precedes.

رَحَام: see I, 1st sentence but two.

رَحِيمَة (K, TA.) and رَحِيمَة (Lh, S, K) applied to a she-camel, (Lh, S, TA.) and to a cow or she-goat, and to a woman, (TA.) [and app. to any animal having a womb, (see رَحِمَت) Having a complaint of her womb (Lh, S, M, K) after bringing forth, (Lh, S, K,) and dying in consequence thereof; (K;) and رَحِيمَة applied to a she-camel, signifies the same: the pl. of رَحِيمَة is رَحِيمَات with two dammahs (TA.) — For the first, see also الرَّحِيمَان, near the end of the paragraph.

رَحِيم: see الرَّحِيمَان, in seven places. — Sometimes it is syn. with مَرْحُومَة [i. e. Treated, or regarded, with mercy or pity or compassion; &c.: see I, first sentence]: 'Amelles Ibn-'Akeel says, (using it in this sense, Ham p. 628.)

\* قَامَا إِذَا عَصَتْ بِكَ الْحَرْبُ عَصَةً  
\* فَأَيُّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمٌ

(S, and Ham.) i. e. [But at all events,] when nar becomes [once] severe to thee, and thine enemy has almost overcome thee, [verily thou art regarded with favour,] treated with mercy, and defended, by us. (Ham.)

رَحِيم: see الرَّحِيمَان, in two places, in the latter half of the paragraph. — Also, applied to a ewe, and to a she-goat, Having the womb swollen. (Lh, K.)

أَرْحَمُ [More, and most, merciful, &c.]. God is أَرْحَمُ الرَّاحِمِينَ [The Most Merciful of those that have mercy]. (TA.)

رَحْمَة: see رَحْمَة.

مَرْحَمَة [Treated, or regarded, with much mercy or pity or compassion, &c.]: it is with tashdeed to denote intensiveness of the signification (S, TA.) — [See also 2, of which it is the pass. part. n.]

مَرْحُومَة: see مَرْحُومَة. — الرَّحْمَة is a name of El-Madenh. (K) — [And المَرْحُومَة, which may be rendered The object of God's mercy, is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely the deceased.]

#### رحى ورحو

1 تَرَحُّو (S, K, TA.) nor. رَحَّتِ الرَّحَّةُ 1 [and app. تَرَحَّى also (see رَحْمَة)]; and تَرَحَّتْ (S, K, TA.) The serpent turned round about, (S, K, TA.) and twisted, or wound, or coiled, itself; ISd adds, تَرَحَّى [i. e. like the mill, or mill-stone]; for which reason it is said to be إِحْدَى، بَنَاتِ طَبَقِ الرَّحَى، or رَحَى الرَّحَى (TA.) = رَحَى الرَّحَى (S, K, TA.) inf. n. رَحَى (TA.); and رَحَّى (S, K, TA.) inf. n. رَحَى (TA.); I turned round the rha or رحى [i. e. the mill, or mill-stone]: (S, K, TA.) or I made it: (K, TA.) in the K, the latter verb is said to be extr.; but not so in the T or S or M: in the M it is said to be the more common. (TA.) = And رَحَاهُ He magnified him, or honoured him. (Aqr, TA.)

5: see above, first sentence.

رَحَى (Msb, K, TA.) and رَحَى (S, Msb, K, &c.) the former of which is the more approved, (TA.) and some say رَحَى (S, TA.) a mill; syn. رَحَاوْن: (Msb.) [and] a mill-stone; i. e. the great round stone with which one grinds: (TA.) of the fem. gender: (Zj, S, Msb, K, TA.) dual of the first رَحَاوْن، رَحَاوْن (S, Msb, K, TA.) and of the second رَحَاوْن، رَحَاوْن (S, Msb, K, TA.) and of the third رَحَاوْن، رَحَاوْن (S, TA.) the pl. (of pauc., S) of رَحَى (Msb) [and of رَحَا] is رَحَى (of mult., S) رَحَاوْن، (S, Msb, K, TA.) which latter is the pl. that is preferred accord. to Iamb, (Msb,) and رَحَى (Msb, K, TA.) with damm and with kesr (Msb, TA.) to the رَحَى (Msb,) [for the last of which رَحَى is substituted in the CK,] and رَحَى (K, TA.) with damm, and with kesr to the رَحَى (TA,) [in

the CK رَحَى and رَحَى (Msb, K, TA.) which is extr., (K,) said by AHat to be wrong, and by Iamb to be anomalous, and by Zj to be not allowable, (Msb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of رَحَى [and therefore regular]: (S.) the dim. is رَحَى (Zj, Msb.) رَحَى [or رَحَى] signifies The hand-mill. (MA.) — [Hence, A molar tooth, or grinder:] i. q. رَحَى (S, Msb, K, TA.) pl. رَحَاوْن، i. q. رَحَاوْن (S) [or rather] the رَحَاوْن, also called the رَحَاوْن، are the twelve teeth, three on each side [above and below], next after the فَوَاحِك [or bicuspids]. (Zj, in his "Khalk el-Insân.") — [And app. A roller with which land is rolled to crush the clods; as being likened to a mill-stone: see I in art. خَبَر، near the end of the paragraph.] — Stones and a great rock, or mass of stone (TA.) — A round piece of ground, rising above what surrounds it, (S, K, TA.) about as large in extent as a mole: (K, TA.) pl. رَحَاوْن (K, TA.) or this latter, i. e. the pl., signifies pieces of rugged ground, less than mountains, round, and rising above what surrounds them: (M, TA.) or رَحَاوْن، رَحَاوْن means a round and rugged place [or piece of ground] among sands: (Sh, TA.) or a large and rugged [elevation such as is termed] قَارَة (ISH, TA.) — A round cloud; [as being likened to a mill-stone:] (A in art. رَجَح) or so رَحَى سَحَاب (S.) — The رَحَى of كَرْكِرَة [or callous protuberance upon the breast] of a camel; (T, S, K, TA.) so called because of its roundness: (TA:) pl. رَحَاوْن (K, TA.) which likewise signifies the callous protuberances upon the knees of the camel. (T, TA.) — The foot (فَرْسَن) of the camel and of the elephant: pl. رَحَاوْن (M, K, TA.) — [app. meaning a circling border] around the nail. (TA.) — The breast, or chest: pl., as in the other senses following, رَحَاوْن (K, TA.) = Spine, or spinach; (M, K, TA.) because of the roundness of its leaves. (TA.) — A collective body of the members of a household. (ISd, K, TA.) — An independent tribe: (K, TA.) رَحَاوْن (which is its pl., K, TA.) signifies independent tribes, that are in no need of others. (S, TA.) — A large number of camels, crowding, or pressing, together; (S, K, TA.) also called رَحَاوْن (S, TA.) or رَحَاوْن means the collective herd of the camels: and in like manner, رَحَاوْن the collective body of the people, or party. (ISK, TA.) — الرَّحَى signifies [also] The chief of the people, or party. (T, S, M, K, TA.) [It is added in the TA that 'Omar Ibn-El-Khattab was called الرَّحَى as though meaning The chief of war; because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for الرَّحَى، رَحَى الرَّحَى signifies The most vehement part [or the thickest] of the fight; syn. رَحَاوْن (S, Msb, K, TA.) in the K it is said that رَحَى الرَّحَى signifies رَحَاوْن، رَحَاوْن، as also رَحَى الرَّحَى: but it seems that there is an omission;



for الحرب is [generally] fem., and in the M it is said that رَحَى النُّوتِ signifies مُعْظَمُهُ [app. meaning the main stress, or the thickest, of death in battle]. (TA.) In a saying relating to 'Alce's having made an end of الحبل رَحَى, this expression is expl. by A'Obeyd as meaning *The place around which revolved the thickest of the fight* (النُّوتِ دَارَتْ عَلَيْهِ رَحَى الْحَرْبِ) [in the Battle of the Camel]. (TA.) And دَارَتْ عَلَيْهِ رَحَى النُّوتِ [which may be rendered + *The main stress of death beset him round about*] means death befell him. (Msb, TA.)

رَحِيَّةٌ [or رَحِيَّةٌ meaning *A serpent folding, or coiling, itself, so as to resemble a neck-ring*]: see رَحِيَّةٌ, art رَحِيَّةٌ.

رَحِيَّةٌ: see رَحِيَّةٌ, first sentence.

رَحِيَّةٌ dim. of رَحِيَّةٌ, q v. (Zj, Msb.)

رَحِيَّةٌ *A shallow, or a wide, [bowl such as is termed] قَصْعَةٌ* (TA [It is there mentioned in art. رَحِيَّةٌ, but belongs to art. رَحِيَّةٌ, q v.])

مَرَحِيَّةٌ *A place of a mill or mill-stone.* (MA.) — See also رَحِيَّةٌ (near the end of the paragraph), in two places. — [Accord. to Freytag, it occurs in the Deswân of the Hudhul as meaning + *A place where any one stands firmly.*]

مَرَجٌ *A maker of mills or mill-stones.* (K, TA.) — And *Moisture in the ground to the extent of a palm.* (AHn, TA.)

رَحَى, aor. رَحَى, inf. n. رَحَى, said of dough, *It had in it much water [so that it was soft]: see also 8].* (TA.) — رَحَى, (JK, T, K), aor. رَحَى, (JK), inf. n. as above, (TK), *He broke it, or crushed it, (JK, T), and so made it soft: (T): or he trod upon it, (T, K), and so made it soft.* (T.) — Also *He mixed* (JK, S, K) what is termed نَبِيد, (JK), or wine, or beverage: (S, K) and likewise food with condiment. (JK.)

4. رَحَى *He put much water into it [so as to make it soft]; namely, dough.* (TA.) — [The inf. n.] رَحَى also signifies *The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; or the acting aggressively, or immoderately; or the like; (syn. مُبَاعَةً) in a thing.* (K.)

8. رَحَى, (IAqr, TA.) inf. n. رَحَى, (IAqr, K, TA.) for which, in some copies of the K, is put استرخى, but the former is the right reading, (TA.) said of dough, (IAqr, TA.) *It was, or became, soft, or flaccid* (IAqr, K, TA.) — And + *It* (one's opinion) *was, or became, unsound, faulty, or confused; syn. اضْطَرَبَ.* (K, TA.)

رَحَى *[Law, or flaccid: (Goliis, on the authority of Meyd:) or soft]: see its fem., رَحِيَّةٌ, voce رَحَى.*

رَحَى *A certain soft, flaccid, or fragile, plant; (AHn, S, K); as also رَحَى, with fet-h, (men-*

tioned by ISd,) or رَحَى. (So in the JK.) — Also *A certain great bird, that carries off the* رَحَى [or rhinoceros]. (K. [See note 22 to ch. xx. of my translation of the "Thousand and One Nights." The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following]) — And hence, as being likened thereto, (TA.) *One of the pieces with which the game of chess is played; [called by us the rook, castle, and tower] pl. رَحِيَّةٌ, (K), or رَحَى, (JK, A), or both.* (TA.)

رَحَى [app., in its primary acceptation, *Softness of a substance, such as earth &c.: and hence, softness, delicateness, or easiness, of life.* (JK, TA.) — It is also used as an epithet. (TA.) You say رَحَى أَرْضٌ *Soft land, of which the soil is good; as also رَحَى, pl. رَحِيَّةٌ.* (JK:) or wide and soft land, whether level or not level: (ISh:) or soft, or yielding, land: (S, K, TA:) and رَحَى, (K, TA.) with teshdod and medd, (TA.) [in the CK رَحَى, without teshdod,] signifies the like: (IAqr, K:) or this last (رَحَى), wide land: (K:) or tamed land or earth, that breaks in pieces beneath the tread: and its pl. رَحِيَّةٌ. (JK, K.) And رَحَى التُّرَى *What is soft of soil, or of moist earth.* (TA.) And رَحَى *A life, or state of life, that is ample, unstraitened, or easy, (S, K, TA.) and soft.* (TA.) — See also رَحَى.

رَحَى: see رَحَى.

رَحَى: see رَحَى.

رَحَى: see رَحَى.

رَحَى, رَحَى, applied to mud, or clay, (JK, K), and to dough, (JK), *Thin, and soft* (JK, K, TA:) and رَحَى soft, or moist, mud or clay. (KL.)

رَحَى: see the next preceding paragraph.

رَحَى, applied to a man, and to a camel, *Law, or not firm, in make, by reason of fatness.* (JK.)

رَحَى سَكَرَانَ مَرَجٌ *Intoxicated, full of drink; (K): as also مَرَجٌ.* (TA.)

رَحَى, applied to a man, and to a camel, *Flaccid, or flabby, by reason of old age or of emaciation.* (JK.)

## رخص

1. رَخَصَ, aor. رَخَصَ, inf. n. رَخَصَ, *It* (a thing, Msb, or a price, S, A) *was, or became, cheap, low-priced, or low.* (S, A, Msb, K, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreeze (Ham p. 47) thinks it to be from رَخَصَ applied to a woman, as meaning "soft, or tender."] Some say رَخَصَ also; but this is not of established authority. (MF.) — رَخَصَ, aor. رَخَصَ, (M, A, Msb, K,) inf. n.

رَخَصَ (S, M, A, Msb, K) and رَخُوصَةً (S, M, Msb, K) and رَخُوصَانِ (Lth, TA.) *It* (a thing, K, or the body, S, Msb, or flesh, A) *was, or became, soft, or tender; (S, M, A, Msb, K, TA:) and soft to the feel: (Msb) and in like manner رَخَصَتْ said of a girl: (A) or, said of a woman, inf. n. رَخَصَانِ, she was, or became, soft, or tender, and delicate, or thin, in her external skin: and said of a woman's fingers, they were, or became, soft, or tender: but when said of a plant, inf. n. رَخَصَ, it was, or became, soft, flaccid, or easily or quickly broken (Lth) [and said of a twig, or rod, it was, or became, flesh, or succulent, and soft, or tender: see رَخَصَ.]*

2. رَخَصَ, inf. n. رَخَصَ, *He had indulgence, license, or facilitation, granted, or conceded, to him in, or with respect to, such a thing.* (S, A, K.) You say رَخَصَ لَنَا فِى كَذَا, inf. n. as above, *The law has been indulgent to us in, or with respect to, such a thing; has facilitated it to us, as also رَخَصَ, inf. n. رَخَصَانِ.* (Msb.) And رَخَصَ لَنَا فِى كَذَا وَكَذَا, [or, more commonly, رَخَصَ لَنَا فِى كَذَا وَكَذَا], *I gave licenses, or permission, to such a one to do such and such things after my forbidding him to do them.* (TA.)

4. رَخَصَ *He* (God, S, A, Msb, or a man, JK) *made it* (a thing, Msb, or a price, S, A) *cheap, low-priced, or low* (JK, S, A, Msb, K.) رَخَصَ, in this sense, is not known. (Msb.) — Also *He found it to be cheap, low-priced, or low.* (K.) — Also, (K), or رَخَصَ, (S, A,) *He bought it cheap, or at a low price.* (S, A, K.) — See also 2.

5. رَخَصَ *He took, or availed himself of, or allowed himself, indulgence, license, or facilitation; (A, TA): he did not go to the utmost length; (S, Msb, K): [he relaxed, or remitted:] in (ي) such a thing; (S): in affairs; (A), or in the affair. (Msb.) You say also, رَخَصَ فِى حَقِّهِ, *He took what was easily attainable, of his right, or due, and did not go to the utmost length.* (A.)*

8. رَخَصَ: see 4. — Also, (S, Sgh, K), or رَخَصَ, (A,) *He reckoned it cheap, or low-priced: (S, A, Sgh, K): and the latter, he saw it, or judged it, to be so.* (Lth, K)

10. استرخى: see 8, in two places.

رَخَصَ applied to a thing, (A, K), or to the body, (S, Msb), and to flesh, and to a plant, (A,) *Soft, or tender.* (S, M, A, Msb, K:) and *soft to the feel:* (Msb:) and رَخَصَ signifies the same, (AA: M, K,) applied to a garment, or piece of cloth, (AA: K,) as also the former: (TA:) fem. of each with س: (M, TA:) رَخَصَ is also applied to a girl, (A,) and to a woman, (K, TA, but omitted in the CK,) and to fingers, signifying not rigid or tough: (K:) or, applied to a woman, it signifies soft, or tender, and delicate, or thin, in her external skin: and applied to a woman's fingers, soft, or tender: but رَخَصَ applied to a plant, soft, flaccid, or easily or quickly broken: (Lth, TA:) and applied to a twig, or rod, fresh, or succulent, and soft, or tender: (Msb:) the pl.



thereof, and of the largeness of her udder, *waddling*,] as though she were mad, or possessed. (TA.)

رُخْمَرُ a pl. of رُخْمَةٌ q. v. [n. un. of رُخْمَرُ; like رُخْمَرُ, but anomalous]. (JK.)

رُخْمَرُ *Lumps of bleatings*. (IAqr, K)

رُخْمَةٌ, with damm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding "with damm,"] or رُخْمَةٌ, [so in the JK, [if correct, app., as being likened to a white vulture,] *A whiteness in the head of a ewe or she-goat*: (JK, TA:) and *a dust-colour in her face, the rest of her being of any colour*. (TA.)

رُخْمَةٌ: see رُخْمَرُ, in nine places: — and see also رُخْمَةٌ.

رُخْمَانٌ q. رُخْمَانٌ. (TA.)

رُخْمَرُ [commonly applied to *Marble*, and sometimes to *alabaster*: the latter application is the more agreeable with the following explanation:] *a certain white, soft stone*. (JK, S, Mgh, K, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (K, TA,) i. e., not [a sort] of رُخْمَرُ: (TA:) *a well-known kind of stone*: (Mgh.) n. un. with ة [meaning *a piece*, or *slab*, &c., thereof]. (Mgh, Mgh.) [See also مَرْمَرُ.]

رُخْمَرُ, applied to speech, (S, Mgh, K,) &c., (Mgh.) *Soft, or gentle, and easy*. (S, K:) or [simply] *easy*: (Mgh.) and, applied to the voice, *soft, or gentle, plaintive, and melodious*. (TA.)

— Also, applied to a girl, (K,) and so رُخْمَةٌ, (Aq, JK, K,) *Easy [and soft or gentle] in speech*: (Aq, K:) and in like manner, الرُّخْمَةُ *in speech*: (Aq, K:) and in like manner, &c., in voice: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] رُخْمَتٌ. (TA.) — رُخْمَرُ الحَوَاشِي *Gentle, gracious, or courteous, to his associates*. (TA.)

رُخْمَةٌ n. un. of رُخْمَرُ [q. v.]. (Mgh, Mgh.) — Also *A certain plant*. (AHn, K.)

رُخْمَانِي *A certain plant*, (AHn, K,) *different from the خَضْرَاءُ* [app. *خَضْرَاءُ* with which some probably identify it], *having a blossom of a pure white, and a white root, which the [wild] asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands*. (AHn, TA.) or, as some say, (TA,) *a kind of tree like the عُال* [q. v.]. (S, TA.) [See also رُخْمَةٌ, in art. رُوح.] — Also [ربيع رُخْمَانِي] *A soft, or gentle, wind*. (K.)

رُخْمَرُ: see رُخْمَرُ. — Verily he is inclined to favour him; or is affectionate to him. (Lh, TA.)

رُخْمَرُ, applied to a horse, and the fem. رُخْمَةٌ, applied to a ewe or she-goat, *Whose head is white, the rest being black*: (S, K:) the latter like رُخْمَرُ: one should not say رُخْمَةٌ: (S:) or the former, a horse whose face is white: (Mgh:) and

the latter, a ewe, or she-goat, *having a whiteness on her head*. (JK.)

رُخْمَرُ (JK, S, K) and رُخْمَرُ (JK, K, TA, but not in the CK) and رُخْمَرُ (S, K) and رُخْمَرُ (K, TA, but not in the CK) and, accord. to the M, رُخْمَرُ, (TA,) and رُخْمَةٌ, (accord. to the JK,) or رُخْمَةٌ, and رُخْمَةٌ, (K.) *I know not who of mankind he is*. (JK, S, K.)

رُخْمَرُ (JK, S, K) and رُخْمَةٌ (S, TA) and رُخْمَرُ (K) *A domestic hen*, (JK, S, K,) and an ostrich, (JK,) *Brooding upon eggs, for the purpose of hatching*. (JK, S, K.)

رُخْمَرُ: see رُخْمَرُ, in the latter part of the paragraph.

رُخْمَرُ [رُخْمَةٌ or رُخْمَةٌ] i. q. رُخْمَرُ and رُخْمَرُ [&c.]. (JK.)

رُخْمَرُ: see رُخْمَرُ, in the latter part of the paragraph.

رُخْمَرُ: see رُخْمَرُ, in the former half of the paragraph. — رُخْمَرُ الصَّوْتِ: see رُخْمَرُ.

رُخْمَرُ: see رُخْمَرُ, in the latter part of the paragraph.

#### رخو

1. رُخُو, aor. رُخِي; and رُخُو, aor. رُخِي; (S, M, Mgh, K;) inf. n. رُخَاةٌ (M, Mgh, K) and رُخَاةٌ (M, K, but in several copies of the latter latter), or this is a simple subst., (Mgh,) and رُخُوَةٌ, with kear, (M, K,) which is extr., (M,) and some add رُخُوَةٌ; (MF, TA;) *It (a thing, S) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. رُخُوَةٌ*, (S, K, TA,) i. e. هَمَّاءٌ; (TA;) or لَينٌ; (Mgh;) and رُخُوَةٌ signifies the same. (S, K.)

— And رُخُو, and رُخِي, (Mgh, K,) and رُخَاٌ like رُخَا [of which the aor. is رُخُو], and رُخَاٌ like رُخِي [of which the aor. is رُخِي; in the CK, erroneously, like رُخِي]; (K, TA;) the aor. [of the first and third] being رُخُو and [that of the second and fourth being] رُخِي; (TA;) said of life (رُخِي), *It was, or became, ample, unstraitened, or plentiful, in its means, or circumstances*: (Mgh, K.) or said of a man, inf. n. رُخَاةٌ, *he was, or became, in an ample, or unstraitened, or a plentiful, state of life*. (TK.)

2. رُخِيَةُ الشَّيْءِ بِالْأَيْ The mixing of the thing with the thing. (TA.) [The verb is رُخِي, *He mixed*; like رُخِي, which is mentioned in this sense in the present art. in the JK, app. for رُخِي.]

3. رُخَاةٌ: see 4, in three places. — Also, inf. n. رُخَاةٌ, i. q. بَاعَدَهُ [He was, or became, distant, remote, &c., from him: or he made, or caused, him, or it, to be, or become, distant, remote, &c.]. (K.) — And رُخَاةٌ She (a woman, TA) was, or became, near to bringing forth. (K, TA.)

4. رُخَاةٌ He made it, or rendered it, soft, yield-

ing, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. رُخُوَةٌ; as also رُخَاةٌ. (K.) You say, ارْخِي الرِّبَاةَ [He relaxed, or slackened, the tie, or bond]; (M, TA;) and رُخَاةٌ, inf. n. رُخَاةٌ. (JK, TA) And رُخَاةٌ [lit. رُخَاةٌ] *Relax thou, or slacken thou, his cord with which he is being strangled*; meaning *make thou his circumstances ample and easy to him; ease him; relieve him; or grant him a delay*. (TA [See a similar phrase in art. رُوح, conj. 2.]) And رُخَاةٌ [lit. رُخَاةٌ] *Make thou his shackle, or shackles, wide, or ample, not strait, to him*. (TA.) And رُخَاةٌ [lit. رُخَاةٌ] *Relax thou, or slacken thou, to him the rope*; meaning *give thou to him ample scope for using his own judgment, or discretion, in the disposal, or management, of his affairs, so that he may go whether he pleases*. (TA.) And رُخَاةٌ [lit. رُخَاةٌ] *He lengthened the horse's rope*. (K.) And رُخَاةٌ [lit. رُخَاةٌ] *He relaxed, or slackened, his tether*; meaning *the left him to his own affair*. (A, TA.) And رُخَاةٌ [lit. رُخَاةٌ] *He slackened, or loosened, his turban*; meaning *he became, or felt, in a state of security or safety, tranquil, or at ease*; (K, TA;) because the turbans are not slackened, or loosened, (لا تُرَخِي) in difficulty, or hardship. (TA.) And رُخَاةٌ [lit. رُخَاةٌ] *He let loose, let down, or lowered, the veil, or curtain, &c.* (S, K.) And رُخَاةٌ عَلَى رُجْلَيْهِ [He let, or made, his clothes hang down loosely upon his legs] in riding and in sitting [&c.]. (TA in art. رُوح.) [And رُخَاةٌ دُمُوعًا] *He shed tears*. And رُخَاةٌ رُخَاةٌ [lit. رُخَاةٌ] *His state, or condition, while him to enjoy an easy, ample, or unstraitened, life, or a life of ease and plenty*. (T, TA.) — رُخَاةٌ, said of a she-camel, [app. for رُخَاةٌ] i. e. She relaxed the part on either side of her tail, virtually means رُخَاةٌ, (S, K, TA,) i. e. [the part on either side of her tail became relaxed; or] her صَلَوَانِ [or parts on the right and left of her tail] gaped, [or recoiled from each other,] on the occasion of bringing forth. (T, TA.) — رُخَاةٌ also signifies *A sort of running*: (S:) or vehement running. (K:) or running exceeding what is termed تَقَرُّبٌ (JK, K: [see 2 in art. قَرَب.]

or running (خَصْرٌ) that is not ardent, or not impetuous: (A, TA:) or gentleness in running. (Ham p. 158:) accord. to Az, الرُّخَاةُ الْأَعْلَى means The most vehement [running termed] خَصْرٌ; and رُخَاةٌ is less than that: and رُخَاةٌ الْأَدْنَى أَحْضَرُ, said of a horse, signifies *he rose in his running*; and is from رُخَاةٌ an epithet applied to wind. (TA.) — You say also, ارْخِي دَابَّتَهُ, meaning *He made his beast to go the pace, or in the manner, termed رُخَاةٌ*, explained above: (Lh, K.) [or,] accord. to A'Obeyd, الرُّخَاةُ signifies the leaving a horse to follow his own eager desire in running, without fatiguing him. (S.)

6. رُخَاةٌ He (a horse) remitted, or flagged, in his running; or was, or became, remiss, or

*languid, therein.* (Az, TA.) And [in like manner] *in the affair; or was, or became, remiss, or languid, therein.* (K in arts. *فنش* and *بنش*.) And *حاجته تراخي* *He remitted, or flagged, in the accomplishment of his want, or he was, or became, remiss, or languid, therein.* (TA.) — *He drew back, held back, or hung back.* (JK, K, TA.) *عَبَى* *from me, (TA.) or عَنِ الشَّيْءِ from the thing.* (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward.* (JK, TA.) You say also, *تَرَخِيَ السَّيَّاءُ* *The rain delayed; or was tardy, late, or backward.* (S, K.) And *تَرَخِيَ الْوَقْتُ* *The time was, or became, late, or it became protracted.* And *تَرَخِيَ عَنْهُ* *It was, or became, after, or later than, it:* see *مُتَرَاخٍ*, below.] *تَرَخِيَ الْأَمْرَ* *The affair, or case, was, or became, protracted; the time thereof became extended.* (Mgh.) And *فِي الْأَمْرِ تَرَخًا* *In the affair, or case, is ample time or scope [for action &c.];* syn. *فُسْخٌ* (Mgh, TA.); and *extension, or protractiveness.* (TA.) or *remoteness*, referring to the case of the resurrection, i. e. the time thereof. (Mgh in art. *تَسَجَّ*.)

10. *استَرَخِيَ*: see 1, first sentence. *استَرَخِيَ صَلَاحًا* said of a she-camel: see 4, in the latter half of the paragraph *استَرَخِيَ السَّيْرُ* [The veil, or curtain, hung down; hung down loosely; was pendulous, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Mgh) — *استَرَخِيَ فِي رَأْيِهِ بَعْدَ*: see 8. *استَرَخِيَ فِي الْأَمْرِ* [He was, or became, weak in his opinion after being strong]. (IAqr, TA in art. *خَرَجَ*.) — *استَرَخَتْ حَالُهُ* and *استَرَخِيَ بِهِ الْأَمْرُ* (JK, T, TA.), *استَرَخِيَ بِهِ الْأَمْرُ* (JK), *تَرَخِيَ* (T, TA.), *استَرَخَتْ بِهِ حَالُهُ* (JK), or case, and his state, or condition, became good with him after straitness; (JK); or he became in a good state, or condition, (T, TA.) in ample, unstraitened, or plentiful, circumstances, (TA in explanation of the first of these phrases), after straitness. (T, TA.) A poet says, (S), namely, Tufeyl El-Ghanawee, (TA.)

\* فَأَبَلَّ وَاسْتَرَخِيَ بِهِ الْخَطْبُ بَعْدَمَا

\* أَسَافَ وَلَوْلَا سَعِينَا لَمْ يُؤْبَلْ

meaning [And he acquired camels, or numerous camels, and] his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]: (S, TA.) or the phrase *استَرَخِيَ بِهِ الْخَطْبُ* means *أُخْضَا* [explained above: see 4]. (T, TA.)

*رَخَوٌ* and *رَخْوٌ* (Lth, S, M, Mgh, K) and *رَخْوٌ* (M, Mgh, K); but accord. to Aq and Fr, the first is that which is approved, (TA.), or accord. to Az, it is that used by the Arabs; (Mgh); the second, accord. to Aq and Fr (TA) and Az, (Mgh), being post-classical; (Mgh, TA.); and the third is of the dial. of the Kildbees; (Mgh); applied to a thing (S, K) of any kind, (K), *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken,*

syn. *هَشٌّ*; (S, K); or *لَيِّنٌ سَهْلٌ*; (Mgh.) [and *رَخْوٌ* signifies the same, as is shown by the explanation of its verb in the first sentence of this art.] the fem. is with *ة*, i. e. *رَخْوَةٌ* and *رَخْوَةٌ* (K) [and *مُسْتَرْخِيَةٌ*]. You say *سَجَرَ رَخْوٌ* *A stone that is soft, yielding, &c.* (Mgh) — *أَنْفَسَ رَخْوَةً* *A mare that is easy, and gentle, moderate, deliberate, or luxuriously, in pace.* (S.) And *فَرَسٌ رَخْوٌ الْعَبَانِ* *A horse that is easy to be led, or tractable.* (A, TA.) The phrase *فَبَى رَخْوٌ* is used in a verse of Abo-Dhu-eyb instead of *فَبَى رَخْوَةً* because meaning *فَبَى شَيْءٌ رَخْوٌ*. (S.) — *الْحُرُوفُ الرَّخْوَةُ* [which may be rendered *The lax letters*] is said in the K, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase *لَمِيرَعُونَ* [for which some say *لَمِيرَعَا*]: Sgh says [correctly] that they are the letters exclusive of those termed *السَّيِّدَةُ* and of those in the phrase *لَمِيرَعُونَ*: as is said in the M, they are thirteen; namely, *ف, و, غ, ظ, ض, ص, ش, س, ز, د, ب, ح, ث*, and *ا*; [to which De Saey adds, in his Grammar, (2nd ed. i. 20.) *ا* without *و*, and *و* and *ا*, which are generally included in an intermediate class between the *شَدِيدَةُ* and *الرَّخْوَةُ*, namely, in the class consisting of the letters in the phrase *لَمِيرَعُونَ*]: the letter termed *رَخْوٌ* is that in which the sound runs on, as it does, for instance, in the *س* and *ش* when you say *الْوَسْ* and *الْوَشْ*. (TA.)

*رَخْوَةٌ*: see what next follows.

*رَخْوَةٌ* an inf. n. of 1: (M, K:) *اِسْتَرْخَا* [i. e. *Softness, yieldingness, flaccidity, &c.*: see 1, first sentence]; as also *رَخْوَةٌ*: you say, *فِيهِ رَخْوَةٌ* and *رَخْوَةٌ* [In him, or it, is softness, &c.]. (K.) — See also what next follows.

*رَخَاءٌ* [said by some to be an inf. n. of 1] *Ampleness, or freedom from straitness, of the means, or circumstances, of life;* (JK, S, Mgh, K); [and *رَخَاءُ النَّفْسِ* (JK.) *as also رَخْوَةٌ*]; as also *رَخَاءُ الْبَالِ* [An easy, or unstraitened, state of mind]. (S in art. *بَوَلٌ*.)

*رَخَاءٌ* *A soft, or gentle, wind:* (S, K:) or *a soft, or gentle, and quick, wind:* (JK:) or *a soft, or gentle, wind, that does not move anything.* (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bḡ, Jel:) or it there means *A wind that does not oppose, or contravene, the will of God.* (Bḡ.)

*رَخِيٌّ* (Mgh, K) and *رَاحِيٌّ* (K), applied to life (*عَيْشٍ*, Mgh, K), *Ample, unstraitened, or plentiful, in its means, or circumstances:* (Mgh, K:) or both applied to a man, *in an ample, unstraitened, or a plentiful, state of life.* (TK.) You say, *إِنَّهُ لَفِي عَيْشٍ رَخِيٍّ* [Verily he is in an ample, an unstraitened, or a plentiful, state of life]. (TA.) And *هُوَ رَخِيٌّ الْبَالِ* (JK, S, Mgh, TA) and *الْبَالِ رَاحِيٌّ* (JK) *He is in an ample, or unstraitened, (S), or an easy, or a pleasant,*

*and a plentiful, state, or condition.* (JK, S, Mgh, TA.) [See also other explanations in art. *بَوَلٌ*.] And *إِنَّ ذَلِكَ الْأَمْرَ لَيَذْهَبُ مِنِّي فِي بَالٍ* [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

*رَاحِيٌّ*, and *الْبَالِ رَاحِيٌّ*: see the next preceding paragraph.

*أَرْخَى* [as meaning *More relaxing or slackening or loosening*] is used in a verse of Hassan Ibn Thabit for the regular expression *أَرْخَا*: it is *مَا أَتَدَّ حَاحَتَهُ مَا أُخْجَعَهُ* meaning *El-Hareere's "Durrat el-Ghlowwag," in De Saey's "Anthol. Gramm. Ar," p. 52 of the Ar. text.*

*أَرْخِيَةٌ* *A thing, or part of a thing, (us, for instance, a veil, or curtain, TK,) that one has let loose, let down, or lowered.* (S, K.)

*مُرْخَاةٌ*, applied to a beast, (*دَابَّةٌ*, K,) or a horse or mure, (*فَرَسٌ*, S,) and a she-camel, (TA,) and a she-ass, (S,) *That runs in the manner termed رُخَاةٌ*: (K:) [see 4, in the latter part of the paragraph:]; or that runs much in that manner: (S) pl. *مُرَاخِيٌّ*. (S, TA.)

*جَاءَ زَيْدٌ مُتَرَاخِيًا زَمَانَهُ عَنْ زَمَانٍ مَجِيءٍ عَجِيزٍ* [Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr]; i. e. *جَاءَ بَعْدَ عَجِيزٍ*. (Mgh in art. *بَعْدَ*.)

*مُسْتَرْخِيَةٌ*: fem. *مُسْتَرْخِيَةٌ*: see *رَخْوٌ*, first sentence.

## رد

1. *رَدٌّ* (S, M, Mgh, K, &c.), aor. *رَدَّ* (S, M, L) inf. n. *رَدٌّ* (S, M, Mgh, K, &c.) and *مَرَدٌ* (S, M, L, K) and *مَرْدُودٌ* (S, L, K), this last an inf. n. like *مَقْفُولٌ* and *مَحْلُوفٌ* (S, L), and *رَدَّةٌ* (S) [there said to be an inf. n., like *رَدٌّ*, aor. *رَدَّ*, and *رَدِيدِي* (S, L, K) [but in the S and L merely said to be syn. with *رَدٌّ*]] an intensive form, (Mgh, TA.), and *تَرَدَّدَ*, which is [also] an intensive or a frequentative inf. n. of *رَدَّ*, (Sb, M, L,) and likewise an inf. n. of *رَدَّ*; (Sb, S, M, L;) and *ارْتَدَّ* (M, L); *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it;* syn. *رَجَعَهُ* (S, M, L, Mgh), and *صَرَفَهُ* (S, M, L, K), and *دَفَعَهُ* (Mgh in art. *دَفَعَ*, &c.); [from his, or its, course]. (S, M.) Hence, in the Kur xxx. 42 and xlii. 46, *يَوْمَ لَا يُؤْمَرُ لَمْ يَمَرْدُ* [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, *أَمَرَ اللَّهُ لَا مَرْدَ لَهُ* *The command of God, there is no repelling, or averting it.* (L.) And *لَيْسَ لِأَمْرِ اللَّهِ مَرْدُودٌ* i. e. *رَدٌّ* [There is no repelling, or averting, the command of God.] (A.) And

رَدَّه عَنْ الْأَمْرِ *He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; as also* رَدَّه. (T, L.) — Accord to some, رَدَّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the *Qur* [xxviii. 12] *فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ* [So we returned, or restored, him to his mother] and [iii. 142] *يُرِيدُونَ عَلَىٰ أَغْصَابِكُمْ* [They will turn you back, or cause you to return, to your former condition]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, رَدَّه لِي مَرْبِه *He sent him back to his abode.* (S, L, Msh) And رَدَّه لِي جَوَابًا *He returned, or replied, to him a reply, or an answer;* (S, A, L, Msh.) *he sent to him a reply, or an answer.* (Msh.) And رَدَّه عَلَيْهِ *He replied to him, or answered him, in an absolute sense;* (L); and also, by way of refutation or objection, i. e. *he replied against him; and said, or by saying* (TA &c., passim.) رَدَّه عَلَيْهِ السَّلَامُ *He returned to him the salutation.* (The Trad. &c., passim.) And رَدَّه عَلَيْهِ الْوَيْصَةُ *He returned, rendered, restored, or sent [back], to him the deposit;* (Msh.) رَدَّه عَلَيْهِ الْبَيْعَةُ *[the she-camel, or sheep, or goat, lent to him for him to milk her].* (S in art. مع.) And رَدَّه عَلَيْهِ الشَّيْءَ (S, Mgh, L, K.) inf. n. رَدَّه عَلَيْهِ الشَّيْءَ (Mgh.) *He rejected the thing, (such as a gift, A, and bad money, L) refusing to receive it, or accept it, from him; [as though he cast it back at him;] and so* رَدَّه الشَّيْءَ. (S, L, K.) And in like manner, *He rejected the thing in reply to him, charging him with error in respect of it.* (S, L, K.) And رَدَّتْ عَلَيْهِ قَوْلَهُ *[I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it.]* (A, Mgh.) [And رَدَّتْ قَوْلَهُ *I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refused it, or refuted it; refused assent to it; controverted it, or contradicted it. And* رَدَّه الْأَمْرَ *He refused assent, or consent, to the thing, or affair. And* رَدَّه عَلَيْهِ الْأَمْرَ *He refused him his assent, or consent, to the thing, or affair.]* And رَدَّه السَّائِلَ *He turned back, or away, the beggar, or asker, from the object of his want:* (A.) [he rebuffed him:] *or he sent away, or dismissed, the beggar, or asker, either with refusal or with a gift:* occurring in trads. with both of these meanings. (L.) — رَدَّه الْبَابَ *He shut, or closed, the door.* (Mgh. [See مُرَدَّدٌ.]) — رَدَّه يَدَهُ إِلَىٰ سَيْفِهِ *is a phrase of frequent occurrence, meaning He put back his hand to his sword; it being hung behind him: (see 4 in art. خلف.) and hence, simply, he put his hand to his sword.]* فَرَدَّوْا رَأْيَهُمْ *in the Qur* xiv. 10, means

And they put their hands to their mouths by reason of vehement anger or wrath or rage. (Jel.) رَدَّه بِي أَمْرٍ *He made him to enter again into an affair, or a state.* (Ish, TA in art. نكس) رَدَّه الشَّيْءَ *He repeated the thing; did it again; syn. أَعَادَهُ.* (M in art. عود.) You say, رَدَّه الْأَهْلِيَّانَ *He repeated to them the oaths.* (L in art. جلد.) [In this sense, رَدَّيْنِي is one of the inf. ns. in use; as in the following ex.] It is said in a trad. لَا رَدَّيْنِي بِي الصَّدَقَةِ [There shall be no repeating in the case of the poor-rate]; (T, S, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] — هَذَا لَا يَرْدُّ عَلَيْكَ — [This will not return anything to thee], means [this will not bring any return to thee, or] this will not profit thee. (Har p. 483.) مَا يَرْدُّ هَذَا *This does not profit thee.* (A.) رَدَّ لِي إِلَيْهِ الْأَمْرَ — [He referred the affair, or case, to him for management or decision. or] he committed to him the affair, or case, syn. قَوَّضَ إِلَيْهِ. (S and A and K in art. قوض.) — رَدَّ الشَّيْءَ إِلَىٰ أَصْلِهِ *is a phrase of frequent occurrence, He reduced the thing to its original state.]* رَدَّ الرَّبْعَ خُمُسًا *[He reduced the fourth part to a fifth part.]* (K in art. ربع.) رَدَّ اللَّهُ نَفْسِي إِلَىٰ زَمَنٍ آتِيَةٍ مَدْنِي *[God brought my soul to the time of the end of my duration.]* (IB, TA in art. امر.) رَدَّه إِلَى الْأَمْرِ — [He reduced him to the thing, or affair]: (M and K in art. قصر, in explanation of, قَصَرَ عَلَى الْأَمْرِ) or he appropriated him [or it, restrictively], to the thing, or affair. (TK in that art.) — رَدَّه أَخْرَجَ الشَّيْءَ إِلَىٰ أَثَرِهِ *and رَدَّه أَوَّلَهُ عَلَىٰ آخِرِهِ* (Msh in the same art., &c.) [He reversed the thing; made the last part of it to be first, and the first part of it to be last; turned it hind part before, and fore part behind.] And رَدَّه بَعْضَ الْأَمْرِ عَلَىٰ بَعْضٍ *[He reversed the order of part, or of the parts, of the affair, or case.]* (TA in art. رك.) And رَدَّتْ عَلَيْهِ أَمْرَهُ *g. q. I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him.]* (Msh in art. عكس.) [Hence,] رَدَّتْ رَدَدْنَا لَكَ الْكُرَّةَ عَلَيْهِمْ *in the Qur* xvii. 6, means [Then we gave to you] the turn to prevail against them, or the victory over them. (Bd, Jel) — [Hence, also, رَدَّه sometimes signifies He, or it, rendered him, or it; or caused him, or it, to become; (like صَبَّرَهُ) when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

رَمَى الْحَدَّانَ بِنُورٍ إِلَىٰ حَرْبٍ  
بِأَمْرِ قَدْ سَدَّنَ لَهُ سُبُودًا  
فَرَدَّ شَعُورَهُنَّ السُّودَ بَيْضًا  
وَرَدَّ وَجُوهَهُنَّ الْبَيْضَ سَوْدًا

[The casualties of fortune smote the women of the family of Harb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black]. (L in art. سجد.)

رَدَّدَهُ, inf. n. تَرَدَّدٌ (S, L,) [the latter of which ns is merely said in the K to be syn. with the former, and is said in the M and L to be also an inf. n. of رَدَّ in an intensive or a frequentative sense,] means more than رَدَّه; [i. e. He made, or caused, him, or it, to return, go back, come back, or revert, sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; much, frequently, again and again, or time after time;] having an intensive, or a frequentative, signification. (L.) — [Also He, or it, made, or caused, him, or it, to go, or move, repeatedly, to and fro; to go and come; to reciprocate: see its quasi-passa., 5. — Hence, † He, or it, made him, or caused him, to waver, or vacillate, in an affair, or between two affairs. see, again, 5. And hence, † He, or it, confounded, or perplexed, him, so that he was unable to see his right course see, again, 5; and see also مُرَدَّدٌ.] And رَدَّدَهُ الْأَمْرَ [He agitated the thing, or affair, to and fro in his mind]. (TA in art. رجع, &c.) And He repeated it, reiterated it: [or rather] he reiterated it: he renewed it: syn. أَقَادَهُ (W p. 15.) كَرَّرَهُ (A, and W ibid.) رَجَعَهُ. (Mgh in art. رجع [See also 1.]) You say, رَدَّدَهُ الْقَوْلَ *He repeated the saying time after time; reiterated it; syn. كَرَّرَهُ.* (A.) [And رَدَّدَهُ عَلَيْهِ الْكَلَامَ *He repeated to him the speech, or sentences, time after time, reiterated it to him.]* And رَدَّدَهُ صَوْتَهُ فِي حَلْقِهِ *He reiterated his voice in his throat, or fauces, syn. رَجَعَهُ.* (S and K in art. رجع, &c.) [as camels and other animals do in braying; (the Lexicons passim;) and he quavered, or trilled, rapidly repeating many times one very short note, or each note of a piece.] like [as is done in] chanting, [for so the Arabs generally do in chaunting, and in singing and piping, often throughout the whole performance.] (S in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

مُرَدَّدَةٌ, (L and TA in art. رود.) inf. n. مُرَدَّدَةٌ (TA in that art.,) مُرَدَّدَةٌ (TK in the present art.) *He endeavoured to turn him [from, or to, a thing;] syn. رَاجَعَهُ.* (L in art. رود.) — رَادَّةُ الشَّيْءِ see 1, in the former half of the paragraph. [Hence,] رَادَّةُ الْقَوْلِ [and في رَادَّةُ الْقَوْلِ (occurring in the TA in art. أعت) He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَاجَعَهُ. (A.) And رَادَّةُ الْبَيْعِ *He dissolved, or annulled, with him the sale; syn. قَاتَلَهُ.* (A.)

4. اَرَدَتْ She (a sheep or goat or other animal) secreted milk in her udder a little before her

bringing forth; syn. أَصْرَعَتْ. (S:) [or,] said of a camel, her udder became *shunning*, and *infused with milk*. (M, L.) And *She* (a camel) *had her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or had her vulva swollen in consequence of lust for the stallion: or had her أُرْبَاعُ [or groins, or vaginal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water.* (M, L.) [See also مُرِدٌّ.] — And ارْدَ [said of a man, app from the verb as explained in the first sentence of this paragraph, *His seminal fluid returned into his back, or he secreted much seminal fluid, in consequence of his having been long without a wife, or absent from his home* see مُرِدٌّ: and see also 6. And hence, † *He was, or became, very libidinous: see, again, مُرِدٌّ* And † *He* (a man) *was, or became, swollen with anger.* (M. [In the L and TA, erroneously written in this sense, ارْدَ: see, again, مُرِدٌّ.]) — Also *It* (the sea) *was, or became, tumultuous, with many waves.* (M, L.)

5. تَرَدَّدَ quasi-pass. of 2; (S, L;) *He, or it, was made, or caused, to return, go back, come back, or revert; &c.; or he, or it, returned, went back, came back, or reverted; much, frequently, again and again, or time after time.* (L.) You say, *تَرَدَّدَتْ إِلَى فُلَانٍ* *I returned time after time to such a one.* (Mqb.) And *هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ الْعِلْمِ* *He repairs frequently to, or frequents, the assemblies of science; syn. يَخْتَلِفُ.* (A.) See also 8. — [And as the returning repeatedly involves the going repeatedly, it signifies also, like اختلف, *He, or it, went, or moved, repeatedly, to and fro; so went and came, or reciprocated.* Thus: *تَرَدَّدَ السَّيْفُ الْمَعْلَقُ فِي الْهَوَاءِ* [means *The moving to and fro of a thing suspended in the air*] (K in art. ذب.) You say, *تَرَدَّدَتِ الرُّوحُ* *The soul, or spirit, went and came.* (W p. 5) — [Hence,] † *He wavered, or vacillated, in the الرَأْيِ* [in opinion]: (MA:) and *فِي الْأَمْرِ* [in the affair], (S and K in art. لث, &c.) and *بَيْنَ أَمْرَيْنِ* [between two things, or affairs]. (S and K in art. ذب, &c.) And *تَرَدَّدَ فِي صَدْرِي كَذَا* [Such a thing became agitated to and fro in my mind, or bosom]. (TA in art. رجوع.) And *تَرَدَّدَ* said of a man, † *He was, or became, confounded, or perplexed, so that he was unable to see his right course.* (Bd and Jd in ix. 45.) [And † *He laboured, or exerted himself, as though going to and fro, or making repeated efforts, in an affair: a meaning well known.*] — [And *It was, or became, repented time after time, or reiterated: it was, or became, reproduced: it was, or became, renewed.*] You say, *تَرَدَّدَ صَوْتُهُ فِي حَنَاقِهِ* *His voice was, or became, reiterated in his throat, or fauces* (The Lexicons passim.) And *تَرَدَّدَ فِي الْهَاءِ* [*He reiterated in uttering the letter ه; or, as the meaning is shown to be in the K in art. هَا, he reiterated the letter ه*] (S in art. هَا.) And *تَرَدَّدَ الْوَقْفُ فِي الْجَوَابِ وَتَعَرَّبَتْ لِسَانُهُ* [*He reiterated, or stam-*

*tered, or stuttered, in uttering the reply, and his tongue halted, faltered, or hesitated.*] (A.)

6. تَرَجَّعَ and تَرَدَّدَ are both syn. with تَرَجَّعَ (M, L:) [or nearly so, inasmuch as each implies repetition in returning.] you say, *تَرَجَّعُوا فِي مَسِيرِهِمْ* [i. e. *They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march.*] (TA in art. لجر.) And *تَرَدَّدَ الْوَقْفُ* *The water reverted (ارتدَّ) [app. by repeated refluxes]] from its channel, on account of some obstacle in its way* (A.) And *تَرَدَّدَ الْوَقْفُ* *The seminal fluid returned [by degrees] into his back, in consequence of his having been long without a wife.* (L. [See also 4]) — *وَبَيَّ الْقَوْلِ* [or *الْكَلَامِ*, and *الْقَوْلِ*] *They two disputed together, each rebutting, or rejecting, or repudiating, in reply, what the other said; they bandied words, each with the other* (A: there immediately following the phrase *رَدَّدَ الْقَوْلِ* [q. v.]) *وَرَدَّدَا السَّعْ* *They two rejected, (S, Mqb,) or dissolved, or annulled, (S,) [by mutual consent,] the sale.* (S, Mqb.)

8. ارْتَدَّ quasi-pass. of 1 as expl. in the first sentence of this art.; (Mqb;) *He, or it, returned, went back, came back, or reverted; &c.; (S, L, Mqb, K;)* *وَرَدَّدَ عَنْ وَجْهِهِ* *from his, or its, course, and* *عَنْ سَعْدِهِ وَدِينِهِ* [*from his state of prosperity and his religion*]; (A:); *وَرَدَّدَ إِلَى مَنْزِلِهِ* [*to his abode*]; (Mqb:); *وَرَدَّدَ عَنْ دِينِهِ* [*from his religion*] (M.) [Hence, *He apostatized, or revolted from his religion: and particularly*] *he returned from El-Islām to disbelief; (Mqb:); or so* *وَرَدَّدَ عَنْ دِينِهِ* *he reverted from him by reason of his unseemliness, or ugliness.* (TA.) See also 8. — [Hence also,] *وَرَدَّدَتْ نَفْسِي إِلَى وَفْتِ آتِيَةِ مَدَنِي* [*My soul was brought, or came, to the time of the end of my duration.*] (IB, TA in art. امر.) [See a verse of El-'Ajjāj cited voce ١٠٠٠.] — And *وَرَدَّدَتْ عَلَى فُلَانٍ بَعِثَتُهُ* [*The thing that he sought was refused, or denied, to such a one*]: said of one who finds not what he seeks. (TA in art. بغي.) — *وَرَدَّدَ* is syn. with *رَدَّدَ* as expl. in the first sentence of this art, q. v. (M, L.) — See also 10, (with which it is likewise syn.,) in two places.

10. ارْتَدَّه and ارْتَدَّه, *He desired, or sought, or demanded, that the thing should be returned, or restored, to him; revoked, recalled, or retracted, it.* (M, L.) You say, *وَرَدَّدَ هِبَتَهُ* [*and ارْتَدَّه He revoked, recalled, or retracted, his gift: or the former signifies*] *he took back his gift; repossessed himself of it; restored it to his possession; syn. ارْتَدَّجَبَ.* (A.) And *وَرَدَّدَ السَّيْفُ* *He asked him, (S, A, L, K,) and desired, or sought, of him, (K,) that he should return, or restore, the thing.* (S, A, L, K.)

رَدَّ an inf. n. of رَدَّ. (S, M, Mqb, K, &c.) — [Hence,] *وَرَدَّدَ كَثِيرَةً الرَّدَّ* [*this being also an inf. n. of the same, † An estate*] *yielding*

*much revenues.* (A.) [See also رَدَّة.] — [Hence also, app.,] *فِي لِسَانِهِ رَدٌّ* *In his tongue, or speech, is a difficulty of utterance, or a hesitation, (S, K, TA.) [probably meaning such as occasions the repetition of certain letters]* — It is also an inf. n. used as an epithet, signifying, (L, Mqb,) and so *وَرَدَّدٌ* (M, L, Mqb,) and *رَدِيدٌ* (M, L,) *Made, or caused, to return, go back, come back, or revert; sent, turned, or put, back, or away; returned, rejected, repelled, or averted.* (M, L, Mqb:); *rejected as meaning not received or accepted. rejected as wrong or erroneous; [as] contrary to the precepts, or ordinances, of the Sunneh.* (L:) *رَدٌّ* signifies anything *returned after it has been taken.* (M.) — [Hence,] † *A dirhem that will not pass; that is not current;* (A, Mgh, L;); *that is returned to him who offers it in payment:* (M, L:) pl. رَدُّو. (M, A, L, K) — And hence, (Mgh,) † *A thing (S, A) that is bad, corrupt, disapproved, or abominable.* (S, A, K) — Also, (TA passim,) and *وَرَدَّدٌ* (S in art. رجوع, and A:); *رَدِيدٌ* (A:); [where it is evidently mentioned in this sense, a sense in which it is still often used,] *A reply, an answer; syn. جَوَابٌ.* (S in art. جمع.) You say, *وَرَدَّدَ هَذَا مُرَدَّدٌ قَلْبِكَ* [*This is the reply, or answer, to thy saying*]. (A: there immediately following the phrase *جَوَابًا*) — And *A camel used for riding or carriage.* so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رُدَّ *A support, or stay, of a thing:* (M, K:); *a refuge; an asylum.* (Kr, M.) A poet says, *يَا رَبِّ أَمْذُوكَ إِلَّاهَا قَرْدًا \* تَكُنْ لَهُ مِنَ الْبَلَاءِ رِدًا \** meaning [*O my Lord, I call Thee one God; then be Thou to him a refuge from trials: and رَدَّ occurs in a reading of verse 84 of ch. xxviii. of the Qur; meaning as above; or thus written and pronounced for رَدُّو, on account of the pause, after suppressing the ء.* (M.)

رَدَّة (T, S, A, K, &c.) or رَدَّة, (so in a copy of the M.) † [*A quality that repels the eye: unseemliness, or ugliness, (IAqr, IDrd, S, M, K,) with somewhat of comeliness, in the face:* (S:); or *somewhat of unseemliness or ugliness (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:); or unseemliness, or ugliness, from which the eye reverts: (Abo-Leylā:); or a fault, or defect, (IAqr, IDrd, M,) in a man, (IAqr,) or in the face. (IDrd, M.)* — And the former, (accord. to a copy of the M,) or † the latter, (A, K, &c.) † *A receding (تَقَافُسٌ) in the chin, (M, A, K,) when there is in the face somewhat of unseemliness, or ugliness, and somewhat of comeliness.* (M.) — And the former, (accord. to a copy of the A,) or † the latter, (K,) † *The returned sound of the echo; as in the phrase, سَمِعْتُ رَدَّةَ الصَّوْتِ* [*I heard the returned sound of the echo*]: (A:); or *the echo of a mountain.* (K.) — Also the former, *A gift, or stipend; syn. عَطِيَّة.* (L, from a trad.) — And *Affection, and desire: so in the phrase,*

فَبِ [He has affection, and desire, for us], in a verse of 'Orweh Ibn-El-Ward. (Sh)

رَدَّةٌ a subst. from رَدَّ (S, M, L, K.), signifying [An apostasy; and particularly] a returning from El-Islām to unbelief; (L, Mgh.) or so رَدَّةٌ غَنِ الْإِسْلَامِ. (M.) — See also رَدَّةٌ, in three places. — Also Camels' drinking water a second time (M, L, K.) and so causing the milk to return into their udders; as also رَدَّةٌ. (M, L.) — And A swelling of the teats of a she-camel: or then swelling by reason of the collecting of the milk: as also رَدَّةٌ, in either sense: and the former, a camel's udder's becoming shining, and unfused with milk. (M, L.): or the udder's becoming filled with milk before bringing forth. (Aq, S, K.) — And A remain, remainder, or anything remaining. (M, L.)

رَدَّ: see the next preceding paragraph, in two places.

رَدَّ: see رَدَّ.

رَدَّ and رَدَّ substs. from اسْتَرَدَّ النَّسْلُ and ارتدَّ; [accord. to the K., of رَدَّ as expl. in the first sentence of this art., but this is a mistake, for the meaning evidently is Desire for the return, or restoration, of a thing;] as in the saying of El-Akhṭal,

وَمَا كُلُّ مَقْبُورٍ وَلَا سَلَفٌ صَفَّهَ  
يُرَاجِعُ مَا قَدْ كَانَتْ بِرَدِّهِ

[And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore, or bring back, what has escaped him, by a desire for its restoration.] (M, L. [In the M, in art. سَلَفٌ, this verse is differently related; with مَقْبُورٍ for مُتَبَاعٍ, and يُرَاجِعُ for يَرَجِعُ: and it is there said that سَلَفٌ is here used by poetic license for سَلَفٌ.])

رَدَّ: see رَدَّ, in three places. — Also Clouds (سَحَابٌ) of which the water has been poured forth. (K.) — And A compact limb, or member. (M, L. [See also مَرْدُودٌ])

رَدَّ: see مَرْدُودٌ.

رَدَّ (as in the T and in some copies of the K.), or رَدَّ (as in other copies of the K. and in the TA.) A setter of broken bones. from رَدَّ as the name of a certain well-known bone-setter. (T, K.)

رَدَّ: see what next precedes.

رَدَّ sing. of رَدَّ (TA.) which signifies Un-assembly, or ugly; [or having a quality that repels the eye; (see رَدَّ)] applied to men. (IAq, K, TA.) — See also what next follows.

رَدَّةٌ [the act. part. n. رَدَّ converted by the affix ة into a subst.]. You say, هَذَا الْأَمْرُ رَدَّةٌ لَهْ (S, L.) or رَدَّ (K.) or رَدَّ (so in a copy of the A, [but probably a mistranscription,]) and رَدَّ (K.) [This affair has, or will have, or there is in it, or will be in it, no profit, (S, A, L,

K.) or no return. (S, L.) [See also رَدَّ.] — Also The piece of wood, in the fore part of the عَجَلَةٌ [or cart], that is put across between the ثَمَانِ [or two shafts, thus called because they were commonly made of wood of the tree called نَبَق; which piece rests upon the neck of the bull that draws the cart]. (K.)

رَدَّ † More, and most, profitable [or productive of a return]. (S, L, K.) So in the saying, هَذَا الْأَمْرُ رَدَّ عَلَيْهِ † [This affair is, or will be, more, or most, profitable to him]. (S, L.)

رَدَّ: see رَدَّ, second sentence.

رَدَّ A ewe or she-goat (S, K.) or other animal (S) secreting milk in her udder before bringing forth: (S, K.) or a she-camel having her udder shining, and unfused with milk; (K, M, L;) as also مَرْدُودٌ: (K, S, L;) and any female near to bringing forth, and having her belly and udder large. (M, L.) And A she-camel having her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or whose vulva is swollen in consequence of lust for the stallion: or having her أَرْفَاحُ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water. (M, L.) and a he-camel, (T, K.) and a she-camel, (T, L.)

heavy from drinking much water: pl. مَرْدُودٌ. (T, L, K.) — Also, [app. from the first of the meanings explained in this paragraph,] A man who has been long without a wife, or absent from his home, (T, L, K.) and whose seminal fluid has in consequence returned into his back, (T, L;) as also مَرْدُودٌ. (K.) And [hence,] † Very libidinous, (S, K;) applied to a man. (S.) And † [Swollen with anger, see 4: or] angry. (K.)

One says, جَاءَ فَلَانٌ بِرَدِّ الْوَجْهِ. Such a one came angry [in countenance]. (S.) — Also A sea (T, S) tumultuous with waves, syn. صَوَّاحٌ: (K.) having many waves: (S:) or having much water. (T.)

رَدَّ A man who repels much, and often wheels away and then returns to the fight; or who repels and returns much. (M, L.)

رَدَّةٌ: see رَدَّةٌ.

رَدَّ: see the next paragraph. — Also, [and مَرْدُودٌ, (see 5)] † A man (S, A) confounded, or perplexed, and unable to see his right courses. (S, A, K.)

رَدَّ: see رَدَّ, in three places. — You say also, لَا خَيْرَ فِي قَوْلِ مَرْدُودٍ وَمَرْدُودٍ [There is no good in a saying rebutted and reiterated]. (A.) — And أَبْوَابُ مَرْدُودٌ A door shut, or closed; not opened. (Mgh.) — And أَمْرَةٌ مَرْدُودَةٌ † A woman divorced; (T, S, M, A, K;) as also رَدَّ (AA, K:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to A woman taken back after divorce.] — See also مَرْدُودٌ. — Also in inf. n. [of an unusual form] رَدَّ. (S, L, K.)

رَدَّ [the part. n. مَرْدُودٌ converted by the

affix ة into a subst.], † A razor: [so called] because it is turned back into its handle. (S, A, K.)

رَدَّ, from اِرْتَدَّ meaning “a returning;” (S:) [An apostate: and particularly] one who returns from El-Islām to disbelief. (L.)

رَدَّ: see مَرْدُودٌ. — Also A man compact and short, not lank in make: (M, L;) or extremely short. (L.) [See also رَدَّ]

## رَدَّ

1. رَدَّ السَّائِلَ, [aor. ٤, inf. n. رَدَّ] He supported, propped, or stayed, the wall, (Ish, T, K,) by means of a piece of timber or wood, or a buttress or the like, to prevent its falling; (Ish, T;) as also رَدَّ السَّائِلَ: (Yoo, T, K.) or رَدَّ السَّائِلَ بِسَائِلٍ [he supported the wall by a structure,] he attached a structure to the wall. (M.) — Hence, (T,) رَدَّ رَدَّ He strengthened and supported him, or it, by means of it, (Lith, T, M, K,) namely, a person by a thing, (Lith, T,) or a thing by a thing, (M,) like as one strengthens and supports a wall by means of a structure which he attaches thereto; (T;) as also رَدَّ. (T, K.) And رَدَّ (Mgh, TA.) inf. n. رَدَّ (Mgh,) He helped, aided, or assisted him; (Mgh, TA.) as also رَدَّ: (T, S, M, Mgh, K.) and رَدَّ and رَدَّ (T,) or رَدَّ (T,) I was, or became, a helper, an aider, or an assistant, to him. (T, S.) — Hence also, (i. e., from السَّائِلَ, رَدَّ) رَدَّ إِبْرَاهِيمَ † He took good care of the camels, (A, K, TA.) in tending and pasturing them. (A, TA.) — And رَدَّ رَدَّ He cast a stone at him; (M, K;) like رَدَّ, mentioned in art. رَدَّ, and رَدَّ. (M.)

رَدَّ, aor. ٤, inf. n. رَدَّ (T, S, M, K, &c.), for which one should not say رَدَّ (T,) and Th mountains also رَدَّ and رَدَّ as syn. with رَدَّ, but these are strange; and more strange is what is said in the Mgh, namely, رَدَّ, aor. رَدَّ, part. n. رَدَّ, [as a dial. var.,] asserted by IDist. in the Expos. of the Fg, to be erroneous, and peculiar to the vulgar; (MF, TA.) It (a thing, T, S, M, Mgh,) [and he, see رَدَّ, its part. n.,] was, or became, bad, corrupt, vitious, depraved, or the like; (S, M, Mgh, K.) or of no rank, or estimation; low, ignoble, vile, or mean; (Mgh;) [disapproved, disliked, hated, or abominable: (see رَدَّ, رَدَّ)] and he was, or became, weak, and impotent, so as to be in want or need. (TA from the Expositions of the Fg.)

2: see the next paragraph.

4. رَدَّ: see 1, in five places. — Also He settled, established, or confirmed, him, or it, (K, TA,) in his, or its, state. (TA.) — He stilled, or quieted, him, or it. (K.) — And He let it down; namely, a veil, or curtain. (K.) — Also He rendered it bad, corrupt, vitious, depraved, or the like; (S, K;) namely, a thing; said of a man; (S,) [and رَدَّ is used in the same sense: (see 1 in art. حَسَبَ:)] he made, or asserted, or held,

it (a thing) to be رَدِيءٌ [or bad, &c.]. (TA.) — And اَرْدَأُ signifies *He did a thing, or a deed, that was رَدِيءٌ* [or bad, &c.]: or he met with, or experienced, (أَصَابَ) *a thing that was رَدِيءٌ* (M, K.) — اَرْدَأُ عَلَى غَيْرِهِ *It exceeded another thing*; as also اَرْدَى. (M.) [or the latter only:] accord. to IAg, one says اَرْدَأُ عَلَى السَّيِّئِ with ء, (M,) and, accord. to Lth, اَرْدَى عَلَى السَّيِّئِ (TA,) and, [accord. to F,] اَرْدَى مَاءَهُ (K,) meaning *He exceeded [the age of] sixty, and fifty, and a hundred*. (M, K, TA.) but Az says that اَرْدَأُ with ء, [in these phrases,] though authorized by Lth, is wrong; (TA,) and accord. to A'Obeyd, one says اَرْدَيْتُ. (M. [It is added, however, in the M, that اَرْدَأُ may perhaps be also used in poetry in the same sense without the prep عَلَى.])

5. رَدَوْا *They helped, aided, or assisted, one another.* (Lth, M, TA.)

رَدٌّ *A buttress, or the like, by means of which a wall is strengthened and supported.* (T.) [This is the primary signification. See also رَدٌّ in art. رد.] — [Or] the primary meaning is *A thing by means of which one is helped, aided, or assisted*; such as رَدٌّ [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — *A helper, an aider, or an assistant.* (T, S, M, Mgh, Mgh, K.) You say, رَدٌّ لَكَ، لَكَ رَدٌّ *Such a one is an aider and a strengthener to such a one.* (T.) — And ا. q. مَادَةٌ [app. as meaning *An accession*; or a thing that is added, whatever it be, to another thing]. (M, K.) — And ا. q. عُدْلٌ [i. e. *A burden that balances another burden on the other side of a beast*]; (T, TA.) so called because one such رَدٌّ supports another: (TA.) and a heavy رَدٌّ: (T, K, TA.) pl. اَرْدَائَةٌ. (T, TA.)

رَدَّيْ: see art. ردى.

رَدِيءٌ, applied to a thing, (T, S, M, Mgh,) and to a man, (M, TA,) *Bad, corrupt, vitious, depraved, or the like*, (S, M, Mgh, K;) of no rank, or estimation; low, ignoble, vile, or mean; (Mgh;) *disapproved, disliked, hated, or abominable*; and *weak, and impotent, so as to be in want or need*: and accord. to the Mgh, one says also رَدِيءٌ; [there said to be a dial. var.]; but this is asserted by IDrst, in the Expos. of the Fg, to be erroneous, and peculiar to the vulgar: (TA:) pl. اَرْدَائَةٌ, with two hemzehs, (M, K,) applied to a people, or company of men. (M.)

[اَرْدَأُ *Worse, and worst; more, and most, corrupt &c*]

مِرْدَأَةٌ *A stone which a strong man can hardly lift with both his hands*; (TA;) as also مِرْدَأَةٌ. (ISH, TA in art. ردى.)

## ردب

رَدْبٌ *A well-known مِكْيَالٌ [or measure with which corn is measured], (T,) a large مِكْيَالٌ,*

(S, M, K,) *in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Mgh;) not correctly called a مِكْيَالٌ for they do not measure with it, but with وَبَيْتَةٌ: (IB, TA:) it comprises, رَضِيٌّ, [so in the M, but in copies of the K رَضِيٌّ, which signifies that it is also pronounced with damm,]) as they say, (M,) or it takes, (T,) *twenty-four times the measure called رَضَاع*, (T, M, Mgh, K,) *of wheat*, (T,) i. e. *sixty-four times the measure called رَضَان*, (T, Mgh,) the رَضَان here meant being the رَضَان of our country, (Az, [app. meaning El-'Irâk,]) as they say, (M,) or the half of the رَضَان is called رَضَان: (T:) the word رَضَان is affirmed by some to be arabicized: (MF) [it is now vulgarly pronounced رَضَان:] the pl. is اَرْدَابٌ. (Mgh.) El-Akhtal says,*

قَوْمًا إِذَا اسْتَبَحَّ الْأَغْيَاثُ كَثِيرَهُ  
قَالُوا لِأَمِيرِهِمْ سُولِي عَلَى النَّارِ  
وَالْخُبْرُ كَالْعَبْرِ الْبَيْدِيِّ عِنْدَهُ  
وَالْقَمَحُ سَعُونٌ إِذَا بِدِينَارٍ

[Persons who, when the guests induce their dog to bark, (see art. رنج) say to their mother, "Make water on the fire:" and bread is like Indian ambergris in their judgment, while wheat is seventy vadebs for a deenâr:] the former of these two verses [whereof the latter only is cited in the S] is said by Aq and others to be the most severely satirical verse uttered by any of the Arabs. (TA.) — Also *A conduit in which water flows upon the surface of the ground.* (M, K.)

رَدْبَةٌ *A wide بَأْوَعَةٌ [or sink-hole] made of baked clay.* (T, K.) likened to the مِكْيَال above mentioned: pl. as above. (T.) [And *Any pipe of baked clay*: pl. اَرْدَابَاتُ: see اِدَاخَنَةٌ.] — And ا. q. قَرْمِيدَةٌ [which may mean *A large baked brick, or a thing made of baked clay*]: (M, TA:) or *large baked bricks*; (S, K, TA;) which are called رَدْبِيَّةٌ. (S, TA.)

## رنج

1. رَنَجٌ, aor. رَنَجٌ, inf. n. رَنَجٌ, *He (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رَنَجٌ.* (TA.) — رَنَجٌ, inf. n. رَنَجَانٌ, i. q. رَنَجٌ, inf. n. رَنَجَانٌ: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رَنَجٌ *What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,)*

*before it eats*: like رَنَجٌ in relation to a child: (S, K:) pl. اَرْدَاجٌ. (TA.)

اَرْدَاجٌ pl. رَدَجٌ: (TA:) — and used by Ru-beh for اَرْدَاجٌ, q. v. (K.)

رَنَجٌ (K) and اَرْدَاجٌ (Lh, S, K) and رَنَجٌ (Lh, S) *Black skin [or leather], (S, K,) of which boots are made*: termed by Ru-beh, in the following hemistich, رَنَجٌ:

\* كَانَتْ سُرُورُنَ فِي الْأَرْدَاجِ \*

[As though they were clad in trousers of رَنَجٌ]. (K:) accord. to A'Obeyd, originally Pers., (S,) arabicized, (K,) from رَنَدٌ. (S, K:) one should not say رَنَدٌ. (ISK, S) accord. to Lh, i. q. دَارِشٌ: or, he adds, as some say, *a skin [or leather] different from that termed دَارِشٌ*: or i. q. دَارِشٌ, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

\* لَمْ تَدْرِ مَا نَسَجَ الْيَرَنْجُ قَبْلَهَا \*

يَرَنْجٌ [She knew not what is the weaving of رَنَدٌ before it], it is said that he imagined رَنَدٌ to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] رَنَدٌ also signifies *A certain black dye*; (L;) the black [or blacking] with which boots are blacked: or رَنَجٌ [i. e. *violat*]. (K.) — Az mentions رَنَدٌ and رَنَدٌ as quadrilateral-radical words. (TA.)

رَنَدٌ: see the next preceding paragraph, in four places.

## ردح

رَدْحٌ, (S, K,) aor. رَدَحَ, (K,) inf. n. رَدَحٌ, (TA.) *He inserted an oblong piece of cloth, (S, K,) such as is termed رَدْحَةٌ, (TA,) in the hinder part of the tent*; as also رَدْحَةٌ: (S, K:) or both signify *he widened the tent*: (A:) or *he lowered, or let down, the curtain (رَدْحَةٌ) at the hinder part of the tent.* (L, and so in some copies of the K.) — Also (thus in the S, but in the K "or") *He put a thick coating, or covering, of clay, or mud, upon the house, or structure*; and so رَدْحَةٌ. (S, K.) — رَدْحٌ also signifies *The spreading a thing upon the ground, so that it becomes even*; and so رَدَحٌ [inf. n. of رَدَحٌ]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, *the spreading a thing so that its back [or upper surface] becomes even with the ground.* (TA.) — And رَدْحَةٌ *He threw him down prostrate.* (L.) — رَدْحَةٌ, aor. رَدَحَ, inf. n. رَدَحَةٌ, *She (a woman) was, or became, such as is termed رَدْحٌ, i. e. heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make.* (TA.)

2: see the preceding paragraph.



4: see 1, in two places.

**رَدْحَة** *A curtain (سِتْرَة) in the hinder part of a* **بَيْت** [or tent]: (S, K, ȳ) or a piece, (S, K, ȳ) i.e. *an oblong piece of cloth, (TA.) that is added in a tent, (S, K, ȳ) [in the hinder part thereof, (see 1.)] or inserted therein. (L.)* — The **رَدْحَة** of the lurking-place, or pit, of a hunter consists of *stones set up around*; which are also called **حِجَارَات**, pl. of **حِجَارَة**. (TA.) — Also *ق. رَدْحَة*; and so **مُرْدَحْ**: thus in the saying, **لَكَ عَنَّا رَدْحَة**, meaning *Thou hast ample scope, freedom, or liberty, to avoid it; or thou hast that which renders thee in no need of it*; (K; ȳ) like **لَكَ عَنَّا مُنْدَرِحَة**. (TA.)

**رَدَاً** *A great [bond] such as is termed* **جَعَة**: (S, A, ȳ, K, ȳ) this is said to be the primary signification: (Har p. 609.) pl. **رَدَاً**. (S, A.) — *A widened tent; as also* **رَدَاً** and **رَدَاً** [of both which see the verbs]. (A.) — *A woman heavy in the hips, or haunches*: (S, K, ȳ) or a woman large in the hips, or haunches, and the posterior: (A.) or a woman large in the posterior, heavy in the hips, or haunches, and perfect in make; as also **رَادَاً** and **رَدَاً**. (TA.) And *a she-camel, (T, TA.) and a ram, (A, K, ȳ) large in the posteriors (T, A, K, TA.)* — *A camel heavily laden, (K, TA.) that will not be roused, or put in motion or action, and rise. (TA.)* — *An army, or troop, (ضَبْطٌ) marching heavily by reason of numbers, (S, K, ȳ) or dragging along the apparatus of war, heavily laden, (K, ȳ) great, (TA.) compact, with many horsemen. (A, TA.)* — *A great, wide, spreading tree. (A, K, ȳ)* — *[A place, or land,] abounding with herbage, or with the goods, conveniences, or comforts, of life; fruitful; or plentiful. (K, ȳ)* — **عَوْرُ رَدَاً** *Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture; as also* **رَدَاً**: so in the *Towhesh* &c. (TA.) — **فِتْنَة رَدَاً** (A, K, ȳ) *Heavy and great [conflict and faction, or sedition, or discord, or the like]: pl. رَدَاً*: whence, in a saying of 'Alse, **رَدَاً** (K, ȳ) *إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مُتَبَايِلَةً رَدَاً* [Verily behind you are events whereof the exposition would be long,] *great conflicts and factions, or seditions, &c.*: (TA.) or, accord. to one relation, **رَدَاً**, (K, TA.) pl. of **رَادَاً**; and meaning heavy, scarcely departing: and accord to another, **فِتْنَة مُرْدَحَة**, meaning *oppressing by their weight; or covering the hearts; from* **أَرَدَحَ** [in the latter of the senses assigned to it above: see 1]. (TA.) — **رَدَاً** also means *Darkness. (A, TA.)*

**رَدَاً** }  
**رَدَاً** }

see the next preceding paragraph.

**رَادَاً** *see رَدَاً, in two places. — مَائِدَة رَادَاً* *A large table abounding with good things. (TA.)*

## ردح — رَدَح

**رَدَحَ**: see **رَدَاً** — Homesyl says, (S, TA.) i. e. Ibn El-Akht, (TA.)

**بَيْتٌ صَخْرٌ مُرْدَحٌ بِالطِّينِ**

meaning *[A structure of rocks, or large stones,] thickly coated, or covered, with clay, or mud. (S.)* — Az says that **مُرْدَحٌ** sometimes occurs in poetry in the sense of **رَدَاً** as meaning *Spread so that its back [or upper surface] is even with the ground. (TA.)*

**مُرْدَحَة**: see **رَدَاً**, last sentence but one

**مُرْدَحٌ**: see **رَدَاً** — and **مُرْدَحٌ**.

**مُرْدَحَة**: see **رَدَاً**.

## ردس

**رَدَسَ** (S, K, ȳ) aor. **رَدَسَ**, inf. n. **رَدَسٌ**, (S, ȳ) *He threw a stone at the people, or party; or threw at them and hit them with a stone. (S, K, ȳ) or with a great stone. (Ham p. 214.)* or **رَدَسَ**, aor. **رَدَسَ**, inf. n. as above, *he threw at, or shot at; or he threw at and hit, or he shot; (رَدَسَ) with anything. (M.)* [See also 3.] — **رَدَسَ** also signifies *The act of striking, or smiting (Sh, M)* — And **رَدَسَ** (M, K, ȳ) aor. **رَدَسَ** and **رَدَسَ**, inf. n. as above; (M; ȳ) or **رَدَسَ** **بِرْدَاً**; (A, ȳ) *He beat it so as to break it, or crush it; (M, A, K, ȳ) namely, a thing, (M,) or a wall, and the ground, (K, ȳ) and a lump of dry clay; (TA;) with a hard thing, (M,) or with a big stone, (A,) or with a hard and broad thing. (K, ȳ)* And **رَدَسَ**, aor. **رَدَسَ** and **رَدَسَ**, (IDrd, K, ȳ) inf. n. as above, (IDrd, TA.) *He broke it; namely, a stone with a stone. (IDrd, K, ȳ)* — **رَدَسَ** **رَدَسَ** *He pushed, or thrust, or repelled, (دَفَعَ) [not رَفَعَ, as Freytag seems to have found it written, as on the authority of Meyd,] with his head. (TA.)* — And **رَدَسَ**, inf. n. as above, *He broke, or trampled, him; like رَدَسَ*, inf. n. **رَدَسَ**. (M.) — **رَدَسَ** *He went away; you say, مَا أَذْرَى أَيْنَ رَدَسَ I know not whither he went away, or has gone away. (S, TA.)* And **رَدَسَ** **رَدَسَ** *He went away with, or took away, the thing. (K, ȳ)*

**رَدَسَ** **رَدَسَ** **رَدَسَ** [explained above, in the first sentence]: (S, TA.) [or *He threw stones at the people, or party, they doing so at him; or pelted them with stones, they pelting him: for the inf. n. is رَدَسَ* is explained in the O and K as meaning *مَرَادَة*; but the correct explanation may be *مَرَادَة*. (TA.)

**رَدَسَ** **رَدَسَ** *He, or it, fell from his, or its, place. (Ibn-'Abbád, Sgh, K.)*

**رَدَسَ** **رَدَسَ** *A saying that is as though it were thrown at one's adversary. (IAqr, M.)*

**رَدَسَ**: see what next follows.

**رَدَسَ** *A man who throws stones at others, or pelted them with stones, much, or often: (S: [this meaning is there indicated, but not expressed.]) or, as also* **رَدَسَ**, a man who pushes, thrusts, or

*repels, much, or vehemently; syn. رَدَوَعٌ; (K; ȳ) or رَدَوَعٌ; and who is strong, as though his enemy were pelted with him. (IAqr in explanation of رَدَوَس)*

**مُرْدَسٌ** *A hard thing with which a thing is beaten so as to be broken, or crushed, thereby: (M) and* **مُرْدَاً** signifies *[in like manner] a big stone with which a thing is so beaten: (A.) or such, a hard and broad thing with which a wall and the ground (K, TA) and a lump of dry clay (TA) are so beaten (K, TA;) or the latter word, a mass of stone, or rock, which one throws; and the former has this meaning also, as well as the first meaning. (M.) or the latter word, (S, ȳ) or each, (M,) a stone which is thrown into a well in order that one may know whether there be in it water or not. (S, M. [See also مَرْدَاً.])*

**مُرْدَاً**: see the next preceding paragraph. — Also *The head; (AA, K; ȳ) because one pushes, or thrusts, or repels, with it. (AA, TA.)* — And also said to signify *A great mountain. (TA in art. رَعَن.)*

## ردع

**رَدَعَهُ**, aor. **رَدَعَهُ**, inf. n. **رَدَعٌ**, *He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain; (S, Mgh, K; ȳ) turned him back, repelled him, or averted him; (K, ȳ) عَنِ الشَّيْءِ from the thing. (S, Mgh, K, ȳ)* — [Hence, app.] **رَدَعَهُ** **رَدَعَهُ** *He cleared his bosom, or heart, of it; syn. رَفَعَهُ, or رَفَعَهُ; (accord. to different copies of the K; ȳ) [as though he withheld his mind from it:] meaning, grief, and perturbation; جَبَبٌ being used to signify the "bosom," and the "heart;" (TK; ȳ) mentioned by Sgh. (TA.)*

**رَدَعَهُ** **رَدَعَهُ** *The people, or company of men, restrained, withheld, prevented, or hindered, one another; made one another to restrain himself, withhold himself, refrain, forbear, or abstain; turned back, repelled, or averted, one another. (TA.)*

**رَدَعَهُ** *He became restrained, withheld, prevented, or hindered; was made to restrain himself, withhold himself, refrain, forbear, or abstain; or he restrained himself, withheld himself, refrained, forbore, or abstained; (S, Mgh, K, TA;) he became turned back, repelled, or averted; or he turned back, or reverted. (K, ȳ)* You say, **رَدَعَهُ** **رَدَعَهُ** *He became restrained by the restrictions of the Kur-án. (Mgh)*

**رَدَعَهُ**, app. for **رَدَعَهُ** *A restraining verso of the Kur-án, seems to be the sing. of رَدَاً, of which an ex. occurs above: see 8.]*

## ردغ

**رَدَغَهُ**, [aor. **رَدَغَهُ**,] inf. n. **رَدَغٌ**, *It (a place) was, or became, slimy, or miry. (MA.)* [See also 4.] — **رَدَغَهُ** **رَدَغَهُ** *He threw him (a man) upon*

the ground. (TA.) And **رَدَّغَ بِهِ** *He was thrown down, or prostrated.* (TA.)

3. **رَادَعَهُ** [*He strove with him, in wrestling, to throw him down.*] (TA in art. **رَبَعَ**; see 3 in that art.)

4. **أَرَدَتِ الْأَرْضُ** *The land, or ground, was, or became, very slimy or miry; [like أرزغت]; or had much stiff slime or mire; (K);* as also **أَرَدَتِ**. (TA.) [See also **رَدَّغَ**] — **أَرَدَتِ** *أَرَزَّتْ* *The shy gave water such as moistened the earth or ground.* (TA.)

8. **أَرَدَغَ** *He fell into a slimy, or miry, place, (A, TA.); or into رَدَّاغَ, (JK, K); or رَدَّغَهُ. (TA.)*

**رَدَّغَ** and **رَدَّغَ**; see **رَدَّغَهُ**, in four places.

**رَدَّغَ** *A slimy, or miry, place; (Mgh, L); a place in which is رَدَّغَ: (Tekmilah, TA.) or a place in which is much رَدَّغَ. (K)*

**رَدَّغَ** and **رَدَّغَهُ** *Slime, or mire; i. e. water and clay or mud: and stiff slime or mire: (S, K); or much slime or mire: (JK.) pl. رَدَّاغَ and [coll. gen. ns.] رَدَّغَ (S, K) and رَدَّغَ: (K); or رَدَّغَ signifies thin mud: or, as some say, it is pl. of رَدَّغَ. (Mgh.) accord. to Kr, رَدَّغَ and رَدَّغَ signify slime, or mire; and are singulars. (TA.) [See also رَدَّغَهُ.] Hence, رَدَّغَ يَوْمَ دُو رَدَّغَ [*A day of slime, or mire, &c.*] (TA, from a trad.) And **رَدَّغَ** *مَعَنا هَذَا الرَّدَّاغَ* [*This slime, or mire, &c., prevented us from attending the prayer of Friday the being here used as a sing. n.*] (TA, from another trad.) — [Hence also, رَدَّغَ رَدَّغَ *The corrupt fluid squeezed, or miry, or flowing, from the inhabitants of Hell.* (K, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — You say also رَدَّغَهُ مَاءً and رَدَّغَهُ [app. *Slimy, or miry, water*]; both meaning the same. (TA.)*

**رَدَّاغَ**; see the next preceding paragraph, in three places.

**رَدَّغَ** *Thrown down, or prostrated; (IAqr, K); as also رَدَّغَهُ. (TA.) — And Foolish, or stupid, (JK, S, K); and weak: (JK, TA.); this, and رَدَّغَ, the former mentioned on the authority of Sh, and the latter on the authority of AHeyth, are thought by Az to mean foolish, or stupid. (TA.)*

**رَدَّغَ**; see the following paragraph.

**رَدَّغَهُ** *رَدَّغَهُ* [*i. e. meadow, or garden,*] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAqr, K); and so **رَدَّغَهُ**. (TA.) — Also sing. of **رَدَّاغَ**, which signifies *The parts between the neck and the collar-bone; (S, K);* also called **بَابِل**. (S.) And *The portion of flesh [or muscle] between the رَأْسُ and the كَفْ* [*i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulder-*

*blade,] and the heads of the ribs of the breast: (IAqr, K);* or the **رَدَّاغَ** are [the parts] beneath the two collar-bones, on each side of the breast (TA.) And you say **رَدَّاغَ** *ذَاتَ مَرَادَغَ* (K) and **جَبَلٌ دُو مَرَادَغَ** (TA) meaning *A fat she-camel (K) and he-camel: (TA.)* Ish says, when the camel is satisfied by abundance of herbage, he has **مَرَادَغَ** in his belly and upon the upper parts of his shoulder-blades, i. e. accumulated fat thereon, like hares lying down; but when he is not fat, there is no **مَرَادَغَ** there. (TA.) **مَرَدَّةُ الْعَنْقِ** means *A portion of flesh [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the عَضِدَ [or humerus] to the elbow: or, as some say, the flesh of the breast.* (TA.) And **مَرَادَغُ السَّامِرِ** means *The fat that adjoins the مَانَةُ* [q. v., of the hump]: (JK, Ibn-'Abbád, TA.) sing. **مَرَدَّة**. (JK.)

## ردف

1. **رَدَّفَهُ** (T, S, O, Msh, K, &c.) aor. **رَدَّفَ**, (K), inf. n. **رَدَّفَ**, (MA, KL,) *He rode behind him [on the same beast];* (AZ, Sh, Zj, T, MA, Msh;) [and] **رَدَّفَهُ**, [aor. **رَدَّفَ**;] (M;) and **رَدَّفَهُ** and **رَدَّفَهُ** (AZ, Sh, T, M;) said by IAqr to signify the same as **رَدَّفَهُ**: (T:) [or, in other words, **رَدَّفَهُ** signifies *he became to him a رَدَّفَ* [meaning a رَدَّفَ]; and so **رَدَّفَهُ** for the Arabs often add the **ل** with a trans. v. that governs an accus. noun; so that they say, **رَدَّفَهُ** *نَصَحَ لَهُ وَتَكَرَّرَ لَهُ وَسَجَّعَ لَهُ* meaning *سَجَّعَهُ* (Fr, T:) [and also] *he, or it, followed, or came after, him, or it;* (S, O, K, and Ham p. 148;) and so **رَدَّفَهُ** (Ham ibid.); and **رَدَّفَهُ**, aor. **رَدَّفَ**; (K); and **رَدَّفَهُ** and **رَدَّفَهُ** also signifies the same as **رَدَّفَهُ**: (K); **رَدَّفَهُ** and **رَدَّفَهُ** being like **رَدَّفَهُ** in [form and] meaning: (S:) **رَدَّفَهُ**, likewise, appears to be syn. with **رَدَّفَهُ**; or, probably, **رَدَّفَهُ**, which seems to signify lit. *he was made to ride behind him; &c.*; for it is said that the inf. n. **رَدَّفَهُ** signifies *the coming, or going, behind;* as also **رَدَّفَهُ**: (KL:) and **رَدَّفَهُ** also signifies *I overtook him and outwent him.* (Msh: [explained in my copy by **رَدَّفَهُ** and **رَدَّفَهُ**]: but I think that **رَدَّفَهُ** is a mistranscription for **رَدَّفَهُ**; and that the meaning therefore is, *I overtook him and followed him*]) One says, **كَانَ نَزَلَ بِهِمْ أَمْرٌ فَرَدَّفَ لَهُمْ أَمْرٌ أَكْبَرُ مِنْهُ** [*An event had befallen them, and another, of greater magnitude than it, happened afterwards to them.*] (Lth, T, S, O.) And **رَدَّفَهُ** **أَمْرٌ** is a dial. var. of **رَدَّفَهُ**, meaning *An event happened to him afterwards:* (S, O.) or **رَدَّفَهُ** **أَمْرٌ** and **رَدَّفَهُ** signify *the event came upon them suddenly, or unexpectedly;* or came upon them so as to overwhelm them. (M.) It is said in the Kur [xxvii. 74], **عَسَى أَنْ يَكُونَ رَدَّفَ لَكُمْ بَعْضُ الَّذِي تَتَسَحَّلُونَ** [*Perhaps a portion of that which ye desire to hasten may have drawn near to you;* (Yoo, Fr, T, O); as though the **ل** were introduced because

the meaning is **رَدَّفَ** *لَكُمْ* or it may mean **يَكُونُ رَدَّفُكُمْ** [*may have become close behind you*]; (Fr, T, O.) the **ل** being introduced for a reason mentioned above, as in **سَجَّعَ لَهُ** &c. &c. (Fr, T.) El-Aqar read **رَدَّفَ** **لَكُمْ** (O.) And Khuzeymeh Ibn-Málik Ibn-Nahd says,

إِذَا الْجَوَارِءُ أَرَدَّتْ الشَّرَّابَا

طَبَتْ بِأَلْ بَالِ قَاطِبَةِ الظُّلُومَا

[*When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fátimih, opinions:*] (S, O.) cited by Fr [and by J] as an ex. of **رَدَّفَ** in the sense of **رَدَّفَ**: (T:) he means Fátimih the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِطَانِ (S, O. [Respecting the قَارِطَانِ, see art. قَارِطَ.])

2. see 1, in the former half of the paragraph.

3. **رَدَّفَ** *رَدَّفَ* *The beast allowed a رَدَّفَ [to ride it], and was strong enough to bear him; as also رَدَّفَ [accord. to some]. (Msh) You say, لَا لِرَدَّفٍ هَذِهِ دَابَّةٌ لَهْ تَرَادَفُ (T, S, M, O, K) and رَدَّفَ (Lth, M, O, K), but the latter is rare, (K); or post-classical, of the language of the people of towns and villages, (T, O.) and not allowable, (T.) This beast will not allow a رَدَّفَ (Lth, T, M) to ride it; (Lth, T;) will not bear a رَدَّفَ. (S, O, K) — **رَدَّفَ** *مَرَادَّةُ الْجَوَادِ* signifies *The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two (S, O, K.) — And رَدَّفَ الْجُلُوكِ is [a phrase meaning The acting as a رَدَّفَ, or as رَدَّفَ, to the kings,] from الرَّدَّافَةُ [q. v.] (O, K.) Jereer, who was of the Banou-Yarboon, to whom pertained the رَدَّافَةُ in the Time of Ignorance, says,**

رَبَعْنَا وَرَدَّفْنَا الْجُلُوكَ فَكَلَّلُوا

وَعَطَبَ الْأَحَابِيصَ الشَّامِرَ الْمُخَرَّجَا

[*We have taken the fourth part of the spoils, and we have acted as رَدَّفَ to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with panic grass plucked up, and so make it cool for us.*] (S, O.) **وَعَطَبَ** is the pl. of **وَعَطَبَ** of milk. (S.) — [In the conventional language of lexicology, **رَدَّفَ**, inf. n. **رَدَّفَهُ**, signifies *It was synonymous with it; i. e. a word with another word: as though the former supplied the place of the latter, like as the رَدَّفَ supplied the place of the king. See also 6.]*

4. **أَرَدَّفَهُ** (T, S, Msh,) inf. n. **أَرَدَّفَ**, (Mgh,) *I made him to ride (Sh, Zj, T, S, Msh) behind me, (Sh, Zj, T, Msh,) or with me, (S;) on the back of the [same] beast; and so أَرَدَّفَهُ*: (Mgh:) or **أَرَدَّفَهُ** signifies *he placed him behind him on the beast: (M;) أَرَدَّفَهُ* *مَعَهُ* *I made him to ride with him [or behind him, on the same beast]. (O, K.) — And أَرَدَفَ الشَّيْءُ بِأَيْشٍ* *He made the thing to follow the thing.* (M.) — See also 1, in six places, in **أَرَدَفَ** **التَّجُورِمَ**.

[بعضاً بعضاً being app. understood.] *The stars followed one another.* (S, O, K̄.) [See also 8.] — See also 3, in two places.

8. *تَرَادَفَ* is syn. with *تَتَابَعُ*. (T, S, O) You say, *تَرَادَفُوا* They followed each other. (K̄.) And *تَرَادَفَ الْقَوْمَ* The people, or party, followed one another: and in like manner one says of anything following another thing. (Msb.) [See also 4.] And *تَرَادَفَ الشَّيْءُ* The thing was, or became, consecutive in its parts; one part of the thing followed another. (M.) — It is also a word alluding to a certain foul act: (M, O) from *الرَّدْفُ* signifying *العَجْر*. You say, (of two boys, or young men, TK̄) *تَرَادَفَا* meaning *تَنَاصَحَا*. (K̄.) — And *تَرَادَفُوا عَلَيْهِ* They aided, helped, or assisted, one another against him. (As, S.) And *تَرَادَفُوا* They aided, helped, or assisted, each other, (O, K̄); as also *تَرَادَفَا*. (O.) — As a conventional term in lexicology, *تَرَادَفٌ* signifies *Synonymyness*, or the being *synonymous* (Mz, 27th نوع and Kull p. 130) [You say, of two words, *يَتَرَادَفَانِ* They are synonymous. See also 3: and see *مُتَرَادَفٌ*.]

8: see 1, in the former half of the paragraph: — and see also 4, in two places. — You say also, *استَدْبَرَ* meaning *He came behind him*; syn. *اِسْتَدْبَرُوهُ* (S, O) And *اِتْدَرَ الْعَدُوَّ* He took the enemy, or seized him, or took him captive, or gained the mastery over him and slew him, coming from behind him, syn. *وَاتَّاهَ أَحَدُهُ مِنْ وَرَائِهِ*. [The *أَخَذَهُ* is explained by Ks as meaning *أَخَذْنَاهُ* &c. as above [i. e. We came to such a one, and took him, &c.] (T, S, M\* O.)]

10. *اِسْتَدْرَفَهُ* He asked him to make him [or to let him] ride behind him on the back of the beast. (S, O, M̄b, K̄.)

*رَدْفٌ*, in two places — Also *A sequent* of a thing; (T, S, M, O, M̄b, K̄): whatever that sequent be. (S, O, M̄b, K̄): pl. *أَرْدَافٌ*, which is its pl. in all its senses; (M.) and is particularly applied to the [stars that are] followers of [other] stars; (T, M, O); [and] its pl. is [also] *رُدْفَانِ*; (T); which is particularly applied to *drivers of camels*; or *divers who urge camels*, or *excite them, by singing to them*: (T, S, K̄.) and to *aids, assistants, or auxiliaries*, (S, K̄.) [as being a man's followers; or] because, when any one of them is fatigued, another takes his place: (S.) or, as some say, *رَدْفِي* is syn. with *رَدْفِي*: (T:) or it is also syn. with *رَدْفِي*, and (O, K̄) some say, (O,) a pl. thereof. (O, K̄.) — The night: and the day: (K̄.) *الرَّدْفَانِ* signifying *the night and the day*; (T, S, O, K̄), because each of them is a *ردف* to the other: (T:) and *the morning, between day-break and sunrise, and the evening, between sunset and nightfall*; as also *الأبروان* (the *أبروان* (T in art. *برد*). — The consequence of an event, or affair; (S, O, K̄.); as also *رَدْفٌ*. (O, K̄.) So the former in the saying, *رَدْفٌ لَهُ رَدْفٌ*, or *هَذَا رَدْفٌ لِمَنْ رَدْفٌ لَهُ رَدْفٌ*, that has not, or will not have, any consequence, or result. (S, O.) [So too *رَدْفِي*; the phrase *الرَّدْفُ وَالْمَرْدُوفُ* the

meaning *The consequence and that of which it is the consequence.* — The *hinder part* of anything (M.) — The *posteriors*, or *buttocks*, (S, M, O, M̄b), or peculiarly, accord. to some, (M,) of a woman: pl. *رَدَفٌ*; (M, M̄b); with which *رَدَافٌ* is syn., but [Isid says,] I know not whether it be an extr. pl. of *رَدْفٌ*, or pl. of *رَادِفَةٌ*. (M.) — *رَدْفُ الْهَيْكَلِ* He who, in the Time of Ignorance, supplied the place of the king, (T, M,) in the management of the affairs of the realm, like the *وَرِيس* in the time of El-Islām, (T,) or like the *صَاحِبُ السَّرْطَةِ* in this our age: (M:) in the Time of Ignorance, (S,) he who sat on the right hand of the king, and, when the king drank, drank after him, before others, and, when the king went to war, sat in his place, (S, O, K̄.) and was his vicegerent over the people until he returned, and, on the return of the king's army, took the fourth of the spoil. (S, O.) he also rode behind the king upon his horse. (Har p. 321.) pl. *أَرْدَافٌ*. (T, S, M.) [See also *الرَّدْفَانِ*.] — *الرَّدْفُ* [is also a name of] The bright star [α] on the tail of the constellation *الرَّجَافَةُ* [i. e. *Cygnus*; which star is also called *الدَّنْبُ* and *ذَنَبُ الرَّجَافَةِ*; (K̄zw); a certain star near to *السَّرِ الْوَاوِعُ* [or α of *Lyra*]; (Lth, M, O, K̄.) and (M) so *الرَّدْفِي*; (S, M, O); or this is another star near to *السَّرِ الْوَاوِعُ* (K̄.) And *الرَّدْفُ الثَّرِيَّ* *رَدْفُ الْخَوَازَةِ* [i. e. either *Orion* or *Gemini*]. (O.) — Lebood applies the dual *رَدْفَانِ* to *Two sailors in the hinder part of a ship*. (O, K̄.)

*رَدْفٌ*: see *رَدْفِي* in the former half of the paragraph.

*رَدْفِي* *لَمْ يَمُتْ رَدْفِي* *Lamb*, or *hids*, brought forth in the *خَرِيف* [or autumn], and in the *صَيْف* [meaning spring], in the last part of the period in which sheep, or goats, bring forth. (Ibn-Abbād, O, K̄.)

*رَدْفِي* The place upon which the *رَدْفِي*, or *رَدْفٌ*, rides. (S, M, O, K̄.) — See also the next paragraph.

*رَدْفِي* One who rides behind another (S, M, O, M̄b, K̄) on the back of the [same] beast; (M̄b); as also *رَدْفِي* (S, M, O, M̄b, K̄) and *مُرْدَفِي* (S, K̄): the pl. (M, K̄) of the first (M) is *رُدْفَانِي*, (M, K̄, [in my copy of the M̄b *ردمي*, which is app. a mistranscription, and there said to be irreg.,]) or the pl. of *رَدْفِي* *رَدْفَانِي* (S, [so in both of my copies,]) and *رُدْفَانِي*: (M:) and *رَدْفَانِي* is used as a sing., syn with *رَدْفِي* (T, K̄.) accord. to some, (T,) as well as pl. [thereof]: (K̄.) or it is pl. of *رَدْفِي* [q. v.]. (T.) [Hence,] one says, *جَاءُوا رَدْفَانِي* They came following one another. (K̄.) [Hence,] also, *أَصْحَابِي*, and the like, that is [conveyed] behind a man; [i. e. a bag, or receptacle, in which a man puts his travelling provisions, and any other thing that is conveyed behind a man on his beast:] and so *رَدْفِي*. (M.) — See also *رَدْفِي* in two places. — Also *A star rising in the east, when its opposite star is setting in the west*. (S, O, K̄.) And (K̄) *A star*

*facing a rising star*: (Lth, M, O, K̄.) used in this sense by Ru-beh; who terms the rising star *رَاكِبُ الْبَغْدَادِ*. (Lth, M.) — Also *One who brings his arrow after the winning of one of the players at the game called النَّهْر*, or of two of them, and asks them to insert his arrow among theirs: (O, K̄.) or *رَدْفِي* [so in the M accord. to the TT, but app. a mistranscription,] signifies *one who brings his arrow after they have divided among themselves the slaughtered camel, and who is not turned back by them disappointed, but is assigned by them a portion of what has become their shares.* (M.)

*الرَّدْفَانِ* The function of the *رَدْفِي* of a king, (S, O, K̄.) in the Time of Ignorance: (S: [see *رَدْفِي*]) a term similar to *الْخَلَاةُ* (K̄.) it pertained to the Bonoo-Yarboon, in that time; because there were not among the Arabs any who waged war more than they did against the kings of El-Hocreh, who therefore made peace with them on the condition that the *رَدْفَانِ* should be assigned to them and that they should abstain from waging war against the people of El-Irak: (S, O:) it was of two kinds; one being the riding behind the king upon his horse, and the other, what has been explained above, as from the S, voce *رَدْفِي*. (Har p. 321.)

*رَدْفِي*: see *رَدْفِي* [of which it is said to be a syn. and also a pl., or pl. of *رَدْفِي*, q. v.].

*الرَّدْفَانِ* in the Kur lxix. 7, means *The second blast [of the horn on the day of resurrection]*: (S, O, B̄l, J̄l, and K̄ in art. *رجف*): or the heaven, and the stars, which shall be cleft and scattered. (Bd.) [See also *الرَّجَافَةُ*.] — See also *رَدْفِي*. —

*رَدْفَانِي* is pl. of *رَادِفَةٌ* and of *رَادَفٌ*. (K̄.) It signifies *The [shoots that are to lead] رَاكِبِي* [pl. of *رَاكِبٌ* q. v. voce *رَاكِبٌ* of the palm-tree (S, O, K̄.) And *Straks* [or *layers*] of fat, overlying one another, in the hinder part of a camel's hump: those in the fore part are called *رَوَاكِبِي* (O\* and K\* in the present art, and A and K̄ and TA in art. *ركب*)

*رَادَفٌ*: see the next preceding paragraph.

*الرَّدْفَانِ* as opposed to *الرَّدْفِي*: see *رَدْفِي*.]

*مُرْدَفٌ* in the conventional language of lexicology, *A synonym of a word or expression.* (Mz, 27th نوع.) [See 3, last signification: and see also *مُتَرَادَفٌ*.]

*مُرْدَفِي*: see *رَدْفِي*, first sentence.

*مُتَرَادَفِي*, as a conventional term in lexicology, *Synonymous*: you say *الْعَاظُ مُتَرَادَفِي* *synonymous words or expressions.* (Mz, 27th نوع.) [Loosely explained in the K̄ by the words *أَنْ يَكُونَ أَشْبَاهَ شَيْءٍ وَاحِدٍ*, meaning *significant of one thing, which is the contr. of مُشْتَرَكٍ*, i. e. "homonymous;" and in like manner, *الرَّدْفَانِ* is expl. "In the O, واحد شَيْءٍ وَاحِدٍ" and is said to be post-classical. [its pl. when used

as a subst.] signifies *Synonyms*; i. e. *single*, or *simple*, words denoting the same thing considered in one and the same respect or light: thus the *مُتَرَادِفَانِ* differ from the noun and the definition [thereof], because these [generally] are not both single words; and from the *مُتَبَايِنَانِ* [or "two dispartes"] such as *السَّيْفُ* and *الضَّارِبُ*, because these denote the same thing considered in two different respects, the one in respect of the substance, and the other in respect of the quality: (Fakhr-ed-Deen [Er-Rāzee] in the Mz, 27th نوع:) or they may be *two simple words*, as *الْبَيْتُ* and *الْأَسَدُ*; and *two compound expressions*, as, *جَلَسْتُ الْبَيْتَ* and *عُدُوْهُ الْأَسَدُ*; and a *single word and a compound expression*, as *الْحُلُوْءُ الْحَامِضُ* and *الْمَرْ*. (Kull p. 130.) [See also لَفْظٌ.]

[This art. is wanting in the copies of the L and TA to which I have had access.]

## ردم

1. *رَدِمَ* (S, M, Mgh, K.) aor. رَدِمَ (S, K.) or رَدِمَ (M, Mgh), inf. n. *رَدِمٌ*. (Lth, T, S, M, Mgh, K.) *He stopped up, or closed*, syn. *سَدَّ*. (Lth, T, S, M, Mgh, K.) a door, (Lth, T, M, K.) or a place of entrance, (T,) and a gap, or breach, (Lth, T, S, M, Mgh, K.) and the like, (Lth, T, M, Mgh, K.) wholly: (Lth, T, K.) or to the extent of a third thereof: (K.) or it signifies more than *سَدَّ* (M, K.); [i. e. he stopped up by putting one thing upon another, as in building up a doorway or the like;] for *الرَّدِمُ* is "that of which one part is put upon another." (M.) — And *رَدِمَ* (S, TA.) inf. n. *رَدِمٌ*; and *رَدِمَ*, inf. n. *رَدِمٌ*. (S, TA.); and *رَدِمَ* (S, K, TA.) *He patched, or pieced, a garment, or piece of cloth; or patched, or pieced, it in several places.* (S, K, TA.) — And *رَدِمَ* *It* (anything) *was put, and joined, or sowed, one part to another.* (TA.) = *رَدِمَ الْقَوْسُ* (M.) inf. n. *رَدِمٌ*. *He caused the bow to make a sound, [i. e., to twang,] by pulling the string and then letting it go.* (M, K,\*) And *رَدِمَتِ الْقَوْسُ* *The bow was so caused to make a sound.* (T, M.) = *رَدِمَ*, aor. *يَرْدِمُ*, or *يَرْدِمُ*, with *damam*, (accord to different copies of the S, [in one copy *رَدِمَ*, with *damam*, which is a mistake,] inf. n. *رَدِمٌ*.) (S, K,\*) or *رَدِمَ*, said of a camel, and of an ass, aor. *يَرْدِمُ* (M.) inf. n. *رَدِمٌ* (M, K,\*) is the subst.; and *رَدِمَ* inf. n. *رَدِمٌ*, used in a general manner; (M;) *He broke wind, with a sound.* (S, M, K,\*) = See also 4, in two places.

2. see 1. — [Hence,] *رَدِمَ كَلَامَهُ* and *رَدِمَ* *He considered repeatedly his saying, or speech, so as to rectify it, and repair what was defective thereof.* (TA.) = See also 5.

4. *رَدِمَتِ الْحُمَى* *The fever continued, or was continuous;* (T, S, M, K.); as also *رَدِمَتْ*; and in like manner one says of the *سحاب* [for clouds]; and of the *وَرْد* [or coming to water, or company of men &c. coming to water, &c.]. (K.) You

say, *أَرْدَمَتْ عَلَيْهِ الْحُمَى* *The fever continued upon him:* (M.) *did not quit him.* (T.) And *أَرْدَمَ عَلَيْهِ الْبَرَصُ* *The disease clave to him.* (M.) — And *أَرْدَمَتْ الشَّجَرَةُ* *The tree became green after it had become dry;* as also *رَدِمَتْ*. (K.) = *أَرْدَمَ الْبَعِيرُ* *He felt the camel, to know if he were fat.* (K.)

5: see 1: — and 2. — Also *رَدِمَ فَلَانٌ* *He sought to find in such a one something that he should be ashamed to expose, or some slip or fault, and obtained a knowledge of the state, or case, in which he was;* (K, TA.); as though he imputed some error to him. (TA.) — And *رَدِمَ الْقَوْمُ الْأَرْضَ* *The people, or party, consumed, or ate, the pasture (مَرْعَى) of the land time after time [or part after part, app so as to make the ground appear as though it were patched].* (M.) = *رَدِمَ* also signifies *It* (a garment, or piece of cloth,) *was, or became, old, and worn out, requiring to be patched:* (S, K.) [see also 3.] this verb being intrans. as well as trans. (S.) = *رَدِمَتْ*, [or *رَدِمَتْ عَلَى وَلَدَهَا*], as seems to be implied in the K, *She* (a camel, M) *inclined to, or affected, her young one;* (M, K.) [perhaps from *رَدِمَ الْقَوْسُ*, because of her yearning cry;] as also *رَدِمَتْ عَلَى وَلَدِهَا* inf. n. *رَدِمٌ*. (K.) = *رَدِمَ* also signifies *The contention, or altercation, was, or became, far-extending, and long.* (K.) [See also 4.]

8 *رَدِمَ*, said of a place, [a door, or a place of entrance, a gap, or breach, and the like, (see 1, first sentence,)] *It was, or became, stopped up, or closed.* (Mgh.) — [And app., said of a garment, or piece of cloth, *It was, or became, old, and worn out, and patched, or pieced; or patched, or pieced, in several places:* see its part n., *مُرْتَدِمٌ*, and see also 5.] — [Also *He put on, or he was, or became, clad with, old and worn-out garments.* (Freytag, from the "Dewan el-Hudhaleeyeen.")]

*رَدِمَ* is an inf. n. and also a subst. [in the proper sense of this term]. (S, M, TA.) as the latter, *q. سَدَّ* (S, K,\*) or *سَدَّ* (M) [as meaning *A thing intervening between two other things, preventing the passage from one to the other; an obstruction; a barrier; any building with which a place is obstructed;* a meaning erroneously assigned in the B to *رَدِمَ*: (TA.) or *a thing of which one part is put upon another:* (M.) a rampart, or fortified barrier: it is *larger than a سَدَّ*; and is [said to be] *more than مرْدِمٌ* meaning "[a garment, or piece of cloth,] having patches upon patches." (Bd in xviii. 94:) and signifies also *anything having parts put, and joined or sowed, one upon another:* (M.) pl. *رَدِمٌ*. (M, K.) *رَدِمٌ* also signifies particularly *The rampart (السُّدَّ, M, or السُّدَّ, K) that is between us [meaning the people of the territory of the Muslims] and Yájuj and Májuj [or Gog and Magog]:* (M, K,\*) TA:) mentioned in the Qur xviii. 94. (TA.) And *What falls, [and lies in a heap, one part upon another,] of a wall in a state of demolition.* (M, K.) = Also *A sound, (M, K,) in a general sense:* (K.) or particularly the *sound [or twang] of a bow.* (M, K.) — And *An emission of wind*

*from the anus, with a sound;* (M, K.); as also *رَدِمَ* (S, K.); or this is a subst. from *رَدِمَ* said of a camel, and of an ass, meaning "he broke wind with a sound." (M.) — And, applied to a man, (M,) + *One in whom is no good, and so* *رَدِمٌ*. (M, K,\*) and *مَرْدِمٌ*. (K.)

*رَدِمٌ*: see the next preceding paragraph, last two sentences.

[*رَدِمٌ* One who often breaks wind, with a sound: used in this sense by Jerezi. (Freytag.)]

*رَدِمٌ* An old, and worn-out, garment, or piece of cloth: (T, S, K.) and a garment, or piece of cloth, patched, or pieced, or patched, or pieced, in several places: (S;) and so *مَرْدِمٌ*; (Lth, T, S, K,\*) like *مَرْدِمٌ*. (Lth, T.) or *مَرْدِمٌ* signifies *having patches upon patches:* (Bd in xviii. 94.) or this last, and *مَرْدِمٌ* and *مَرْدِمٌ*, a garment, or piece of cloth, old, and worn-out, and patched, or pieced, or patched or pieced in several places: (M.) or *مَرْدِمٌ*, a garment, or piece of cloth, old, and worn out, requiring to be patched. (S.) the pl. of *رَدِمٌ* *رَدِمٌ* (Lth, T, K.)

*رَدِمَةٌ* [in some copies of the K *رَدِيمَانِ*, which, as is said in the TA, is a mistranscription,] *Two garments, or pieces of cloth, that are served together,* (M, K,) like what is called *لَبَاقِ*; (M, TA.) in the copies of the K, erroneously, *لَبَاقِ* (TA.) pl. *رَدِمٌ* (M, K, [in a copy of the M, accord. to the TA, *رَدِمٌ*]) as though the *س* [in the sing.] were imagined to be rejected. (M.)

*رَدِمٌ* (S, M, K.) and *سَحَابٌ مُرْدِمٌ* (S, M, K.) and *رَدِمٌ* (TA.) *A fever, and clouds, and a coming to water, or a company of men &c. coming to water, &c.,] continuing, or continuous.* (S, M, TA.)

*رَدِمٌ*: see *رَدِمٌ*, in two places.

*مَرْدِمٌ*: see *رَدِمٌ*, last sentence.

*رَدِمٌ*: see *رَدِمٌ*.

*مَرْدِمٌ* *A place, of a garment, or piece of cloth, that is to be patched, or pieced,* (T, S, K,\*) syn. *مُصَحَّحٌ*; and to be repaired, or mended, syn. *مُصَحَّحٌ*. (T.) 'Antarah says, [commencing his mo'allakab,]

\* هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مُرْدِمٍ \*  
\* أَمْ هَلْ عَرَفَتِ الدَّارُ بَعْدَ تَوَهُمٍ \*

(T, S, M.) i. e. † [Have the poets left any deficiency to be supplied? or,] any discourse to be annexed to other discourse? meaning, they have preceded me in saying, and left no say for a say [after them]: (M:) or have the poets left any place to be patched, or pieced, which they have not patched, or pieced, and repaired? meaning, the former has not left for the latter anything respecting which to mould his verses; i. e. poets have preceded me not leaving for me any place that I may patch, or piece, nor any place that I may repair: then he digresses, and says, address-



mentioned in this art.,] is explained in art. ردی.

## ردی

1. رَدَى, aor. بَرَدَى, inf. n. رَدَى, *He* (a man, TA) *perished*. (S, M, Mqb, K.) [See an ex. in the Kur xx. 17.] — And رَدَى, (AZ, T, M, and so in a copy of the S.) aor. بَرَدَى, (AZ, T,) inf. n. رَدَى; (M); or رَدَى; (K, and so in copies of the S;) or both of these verbs; aor. of the latter رَدَى; (TA.); and رَدَى; (S, M, K;) *He fell into a well*. (AZ, T, S, K;) or *he tumbled down into a deep hollow, or cavity, or pit* (M.); or † the last of those verbs has this meaning: (Lth, T.) or it signifies *he fell into a deep hollow, or cavity, or pit*: (Mqb:) or *he tumbled down* (S) *from a mountain*; (AZ, T, S;) and so the first, or second: (S;) and † رَدَى signifies *he fell from a mountain and died* (TA.) إِرَا رَدَى, in the Kur [xvi. 11], means *When he falls into the abyss of the fire [of Hell]*. (T, TA:) or into the cavity of the grave. or into the lowest depth of Hell: or when he perishes: (Bḡ.) or when he dies (T) — And رَدَى *He* (a man) *went away*. (K) You say, *مَا أَرَى أَبْنَ رَدَى* *I know not whether he went away, or has gone away*. (S.) — رَدَا, (S, M, K,) aor. بَرَدَى, (M,) inf. n. رَدَى, (TK,) *He broke it*, (M, K,) namely, a thing with a stone: (M:) or *he beat it*, [or battered it,] namely, a stone with a piece of rock, or with a pickaxe, in order to break it (S.) — And *He dashed himself against him, or knocked against him*, (S, K, TA,) *like as the pickaxe knocks against the stone*. (TA.) — And رَدَا بِحَجَرٍ, (S,) aor. بَرَدَى, inf. n. رَدَى; (T,) and رَدَوُ, (aor. اردو, art. اردو,) *He* (a man) *threw at him, or threw at him and hit him, with a stone, or stones*. (T, S, M.) [It is also said in the T, with reference to مَرَدَا, as signifying a large stone with which other stones are beaten, or battered, الرَدَى إِيَّاهُ هُوَ رَفَعَ بَهَا وَرَدَى بِهَا رَفَعَ is a mistranscription for رَدَعَ; and that the meaning intended to be expressed by these words is, that رَدَى signifies *The thrusting with a مَرَدَا, and the throwing it, or with it*. — [Hence, app.] رَدَى said of a horse, (Aḡ, Isk, T, S, M, K,) aor. رَدَى, (Aḡ, Isk, T, S, K,) inf. n. رَدَى; (Aḡ, Isk, T, S, M, K;) and رَرَا, (K and TA in art. اردو, [in the CK,] and is omitted before the word لَفَّ in that art.,] aor. بَرَدَى; (TA;) [and, accord. to Freytag,] رَدَى is used in the same sense by Jereer:] *He beat, or battered, the ground*, (رجم) *with his hoofs*, (M, K, TA,) *in running*, (Aḡ, T,) or *in going along, and in running*, (M,) or *in going a pace between running and vehement walking*: (Isk, S;) or رَدَى signifies *the same as تَقَرَّبَ*: (AZ, T, M: [see 2 in art. قرب:]) or it is [a manner of going] *between running and walking*: (K:) or *the running* (T, S, M) of the horse (T) or of the

ass (S, M) *between his* أَرَى [or *place of confinement, or the loop to which he is tied,*] and *his مَبْعَدُ* [or *place of rolling upon the ground*]; (T, S, M,) thus explained by El-Muntajj' Ibn-Nebhān, (T, S,) to Aḡ. (S.) In the K, رَجَبْتُ is erroneously put for رَجِمَ; being app. taken from the M, in which it refers to horses, [not to a single horse,] as does also the pronoun in بِحَوَافِرِهَا in the same portion of the passage in the K and in the M. (TA.) Accord. to AZ, this is from الرِّجَالُ الجَوَارِي, explained in what follows. (Ham p. 221.) — You say, رَدَى الْحَارِيَّةُ *The girl raised one leg and went along upon the other, in play*; (K, TA;) and so رَدَتْنِي: (TA:) and الجَوَارِي يَرْدِنَ, inf. n. رَدَانٍ; (M;) or يَرْدِنَنَ; (T;) *the girls played*, (T, M,) *raising one leg*, (M,) or *one of them raising one leg*, (T,) and *going along upon the other*: (T, M:) or رَدَى الرِّجَالُ signifies *the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times* (AZ, Ham p. 221.) And رَدَى الْغَلَامُ *The boy raised one leg and leaped, or jumped, [or hopped,] with the other*. (S.) And رَدَى الْغَرَبُ, (M, K,) aor. بَرَدَى, (T,) *The crow, or raven, raised one leg and hopped on the other; or leaped along*. (T, M, K.) — رَدَتْ غَنِيٌّ *My sheep, or goats, increased, or exceeded; as also* رَدَتْ. (Fr, M, K.) — And رَدَيْتُ عَلَى الشَّيْءِ *I exceeded the thing*. (M.) And رَدَيْتُ عَلَى الْغَنِيِّ *It exceeded another thing; as also* ارْدَا [q. v.]. (M in art. رَدَا.) And رَدَيْتُ عَلَى الْخَمْسِينَ, (S, M,\*) and رَدَيْتُ, (M,) and رَدَيْتُ, (S,) *I exceeded [the age of fifty, and eighty]*. (S, M,\*)

2. رَدَا, (Mqb, K,) inf. n. رَدَا, *He made him to fall, or threw him down*, (Mqb, K,) into a deep hollow, or cavity, or pit, (Mqb,) or into a well; as also رَدَا. (K.) *He* (God) *overthrew him; as also* رَدَا. (M.) — رَدَا [q. v.] (S.)

3. رَدَا, (S, K,\*) inf. n. رَدَا, *I contended in throwing stones in defence of the people, or party*. (S, K,\*) — رَدَا, (T, S, M, K,) inf. n. as above, (TA,) is also *syn with رَدَا* [He endeavoured to turn him; or to turn him by blandishment, or by deceitful arts; or to entice him to turn]; (S, M, K;) formed from the latter by transposition; (S;) and دَاوَرُ [which means the same] عَلَى الْأَمْرِ [to the thing, or affair]: (T as on the authority of A'Obeyd:) and دَارَا [which means the same; or he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled him; or he deceived, deluded, beguiled, circumvented, or outwitted him; or endeavoured, or desired, to do so]; (S, M, K; the first as on the authority of A'Obeyd;) or, accord. to AA, دَاوَرُ and دَاوَرُ and دَاوَرُ [all of which are syn. with دَارَا]. (T.)

4. ارْدَا *He* (i. e. God, M, or another, S, M,\*) *caused him to perish; or destroyed him*. (S, M,

K.) Hence, (M,) in the Kur [xxxvii. 54], إِنَّ كَذِبَ تَرْدِينَ *Verily thou almost causedst me to perish, or destroyedst me*. (T, M.) — See also 2, in two places. — Also *He made him* (i. e. a horse) *to go in the manner signified by the verb رَدَى* [q. v., meaning, *beating, or battering, the ground, &c.*] so accord. to the M and K, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the K improperly referring to a single horse. (TA.) — See also 1, last four sentences.

5. تَرَدَى: see 1, second and third sentences, in four places. — *He was, or became, overthrown*. (M.) — Also, and رَدَى, *He put on, or clad himself with, or wore, a رَدَا* [q. v.]: (S, K; but in the latter the verbs are fem. [as said of a woman]:) or so تَرَدَى يَرْدَا, and رَدَى, (M, Mqb.) — And تَرَدَى بِسَيْفِهِ, and رَدَى, *He hung upon himself his sword, putting its suspensory belt or cord upon his neck or shoulder; syn. تَقَلَّدَهُ* (M.) — And تَرَدَى الْجَارِيَّةُ *The girl, or young woman, put on, or decked herself with, a وَشَاح* [q. v., which is also called رَدَا]. (T, K.)

8. ارْدَتِي: see 1, in the latter half of the paragraph, in three places. — See also 5, in three places: and see an ex. voce رَدَا. — [Hence,] ارْدَتِي *He carried me, or bore me, upon his shoulder, in the place of the رَدَا*. (Ham p. 471.)

ارْدَى an inf. n. of رَدَى [q. v.]. (S, M, Mqb, K.) — Also *Excess, redundancy, or superfluity; syn. مَا بَعَثَ رَدَى عَطِيَّتِكَ* so in the saying, *إِيَّاهُ* *I have not attained to thy excess, &c., in thy gift: and يُجِيبِي رَدَى قَوْلِكَ* *The excess of thy saying pleases me: and so in the saying of Kulheiyir,*

\* لَهُ عَهْدٌ وَدٌّ لَمْ يُتَدَّرْ بِرَيْدَةٍ  
\* رَدَى قَوْلٍ مَعْرُوفٍ حَدِيثٍ وَمُرُونٍ

meaning [*He has a covenant of love, or affection, into which he has entered, which has not been sullied, and*] *which excess of kind speech, on his part, [recent and of long duration,] adorns*: (T:) or, [as Isḡ cites the verse,] *رَدَى قَوْلٍ مَعْرُوفٍ* &c.: [and he adds,] it is said, in explanation thereof, that رَدَى means زِيَادَةٌ; and I think that it is an inf. n. of the measure فَعَلَ, like صَحَّكَ and حَقَّقَ, or a subst. put in the place of an inf. n. (M.) — See also رَدَا.

رَدَى [originally رَدَى] *Perishing; (TAḡ, T, S, M, K;) applied to a man: fem. رَدَا. (S, K.)* — See also the next preceding paragraph.

رَدَا *A mode, or manner, of wearing the رَدَا*: (S, M,\*) *like رَدَا from الرُّكُوبُ*, and *هو حَسَنُ* from الجَلُوسُ (S:) you say, *هو حَسَنُ* [i. e. *He is comely in respect of the manner of wearing the رَدَا*]. (S, M, Mqb.)

رَدَا *A rock; or piece of rock; or great mass of*

stone, or of hard stone: (Fr, T, S, K.) pl. رَدَايَاتُ (Fr, T) and [coll. gen. n.] رَدَى (S, K.)

رَدَاةٌ *A certain garment; (S, Mgh.) a kind of ملْحَفَةٌ [or outer wrapping garment], (M, K.) well known; (K; ) one of the garments that are not cut and sowed; (Mgh in art. قطع, and MF voce زَارَ): [being of a single piece:] covering the upper half of the body; or lying upon the shoulders and back; (MF voce زَارَ,) or falling upon the belly and there ending: (TA voce صَفَرُ): [a] worn by Moḥammad, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide." (Spranger's Life of Moḥammad, Part I, English ed., pp. 86 and 87: ) it is of the masc. gender, and it is not allowable to make it fem.: (IAMB, Mgh) the dual is رَدَايْنِ and رَدَاوَانِ, the latter being allowable, (S, Mgh,) but the former being preferable: (S; ) and the pl. is رَدَاةٌ: (S, M, Mgh) the رَدَاةُ is also called رَدَاةٌ (M, K, TA, [in the CḲ] رَدَاةٌ) like as the زَارُ is also called زَارَةٌ (M; ) and مِرْدَاةٌ (K, TA, in the CḲ مِرْدَاةٌ), of which the pl. is مِرْدَاةٌ (TA,) occurring in the saying,*

لَا يَرْدَى مِرْدَاةَ الْحَوِيرِ \*  
وَلَا يَرَى بِسَدَةِ الْأَمِيرِ \*  
إِلَّا لِحَابِ الشَّاةِ وَالْبَعِيرِ \*

[He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander, or prince, unless for the purpose of milking the sheep, or goat, and the camel]: (M, TA; ) the مِرْدَاةُ meaning the الأَرْدِيَّةُ (M; ) but accord. to Th, it has no sing.: (M, TA.) [or] مِرْدَاةٌ signifies waist-wrappers; syn. زَارُ. (K.)—Hence, رَدَاةٌ, in a description of Umm-Zur, in a trad., meaning *+Lank in her belly; as though her رَدَاةُ were empty.* (TA in art. صَفَرُ.)—And رَدَاةٌ *+Abounding in beneficence.* (T, M, K, TA.) And عَيْشُ عَمْرِ الرَّدَاةِ *+A life ample, or plentiful, in its means.* (TA.)—And الشَّبَابُ رَدَاةٌ *+The beauty, and softness, tenderness, or delicateness, of youth.* (T.)—And رَدَاةُ الشَّمْسِ *+The light, (M,) or beauty and light, (T,) of the sun.* (T, M.)—رَدَاةٌ also signifies *+A sword; (T, M, K; )* [ISd says,] I think, as being likened to the garment thus called; (M; ) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مِرْدَى, near the end of the paragraph.] Mutemmem says,

لَقَدْ كَفَّنَ الْجَنَابُ تَحْتَ رَدَائِهِ \*  
فَتَى غَيْرَ مِطَابِ الْعَنَاتِ أَرَدَا \*  
[Verily El-Minhāl has shrouded beneath his sword a young man not voracious in the evenings, when the chief meal is eaten, one who evoked the admiration of the beholder]: for El-Minhāl had slain his [the poet's] brother Mālik; and when a man slew another who was a celebrated man, he

used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ḥam pp. 370-372.]) And El-Khansā says,

\* وَهَابِيَةً جَرَهَا جَارِمٌ \*  
جَلَّتْ رَدَاةُكَ فَبَا خِمَارًا \*

[And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword to be as a covering to the head]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the خِمَارُ [which means a woman's "muffler" and a man's "turban"]. (T.)—Also *+A bow; (AAF, M, IATH; )* because it is borne upon the shoulder, which is the place of the رَدَا [properly thus called] (IATH, TA.)—And [for the like reason] *+The [ornament called] رَدَاةٌ [q. v., worn by women].* (T, K.) So in a verse of El-Aashā, cited voce رَدَقُ. (T.)—And *+A tier; because it is borne upon the place of the رَدَا [properly thus called, i. e., upon the shoulder].* (Ḥam p. 471.)—And *+Debt; (T, M, K; )* because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رَدَا [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, رَدَاةٌ خَفِيفَةٌ, meaning *+He is little burdened in respect of debt: and also, in respect of household.* (K, TA.) [See also an ex. voce نَسَاءُ.]—Also *+Intelligence: and +ignorance: (M, K; )* both on the authority of IĀqar: (M: )—he says also that it means *+anything that is the pride, or ornament, of a person; (T, M; )* even, (M,) for instance, one's house, and one's father; (T, M; ) or one's house and one's beast; (so in the TA: ) each of these, he says, is one's رَدَا [or *+pride*]. (T: ) thus, (M,) it is *+a thing that graces: and +a thing that disgraces: (M, K; )* so that it has two contr. meanings: thus in the K, referring to the meanings of "intelligence" and "ignorance:" but this requires consideration. (TA.)

رَدَاةٌ: see the next preceding paragraph, first signification.

رَدَى: see رَدَى, in art. رَدَا.

الرَّدَايُ *The lion; (K; )* because he dashes himself (يَضْدِرُّ i. e. يَرْدَى) [against his prey]. (TA.)

مِرْدَى *A stone that is thrown; (S, K; )* as also مِرْدَاةٌ: (T, S; ) or *a piece of rock with which date-stones are broken:* (Ḥam p. 417: ) and accord. to ISk, *the latter signifies a piece of rock with which stones are broken, (S; ) or with which one breaks [anything]: (M: )* or *a stone which the strong man can hardly, or not at all, lift with his hands; [like مِرْدَاةُ; (TA in art. زَارَ)] with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the [lizard called] مِرْدَاةٌ is broken, or battered, when it is among large stones (قَلْعَةٌ [i. e. قَلْعَةٌ], which *قَلْعَةٌ* it softens and demolishes: (En-Nāḡir, T: )* the same word (مِرْدَاةٌ) also signifies the stone, (T,) or the piece of rock, (M,) by means of which the مِرْدَاةُ is guided to its hole: (T, M: ) [and

accord. to Golius, on the authority of Meyd and the Muḳāṭ al-Lughah, the upper mill-stone:] the pl. of مِرْدَاةٌ is مِرْدَاةٌ (T) and this pl. is [also] syn. مِرْدَاةٌ [app. as pl. of مِرْدَاةٌ, and meaning the arrows thus called, or any missiles]. (M.) Hence the prov., عِنْدَ جَحْرِ كُلِّ شَيْءٍ مِرْدَاةٌ, [Near by the hole of every dabb is its stone that is to be thrown at it, or its stone by means of which it guides itself to that hole]; applied to a thing that is near at hand, having no obstacle in the way to it; for the dabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T: ) or كُلُّ شَيْءٍ عِنْدَهُ مِرْدَاةٌ (S, M, Meyd) i. e. *Every dabb has near by it its stone that is to be thrown at it; (S, Meyd; )* for the dabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the dabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مِرْدَى in the first of the senses assigned to it above, (S; ) or in the second of those senses, (Ḥam p. 417,) said of a courageous man, إِنَّهُ لَيَرْدَى خَرُوبٌ [Verily he is like the missile of wars]; (S; ) فَلَانُ مِرْدَى الْخَرُوبِ [Such a one is like the crushing stone of the war]; or مِرْدَى الْخَصُومِ, i. e. *+the whom they throw against the antagonists and who crushes them:* (Ḥam ubi supr.) and هَرَمَ مِرْدَاةِ الْخَرُوبِ [being pl. of مِرْدَاةٌ, as well as of مِرْدَاةٌ] (S; ) فَلَانُ مِرْدَاةٍ *+Such a one is very patient in the endurance of contention and war.* (M.) مِرْدَى is also used as meaning *+A horse hard like the stone thus called; thus in a verse of 'Antarah: or it there means a horse that runs swiftly; from الرَّدَايَانِ [an inf. n. of رَدَى, q. v.]: or it is from الرَّدَى [inf. n. of رَدَى, and syn. therewith], meaning perdition: or it means, in that verse, [like رَدَاةٌ] a sword, [as being an instrument of perdition], from الرَّدَى. (Ḥam p. 207.)* مِرْدَاةٌ, also, (S; ) or نَاقَةُ مِرْدَاةٍ (TA,) is used as meaning *+A she-camel like the stone thus called in hardness.* (S, TA.) And مِرْدَاةٌ [as pl. of مِرْدَى or of مِرْدَاةٌ] means also *+The legs of camels, (Lth, T, M, K; )* and *of the elephant (Lth, T, K; )* or of elephants; as being likened to the stones thus called; (M, TA; ) or because of their heaviness, and vehemence of tread. (T, TA.)—Also مِرْدَى (so in the S; ) or مِرْدَى, with damm [to the م] and with shedd [to the ي], (K; ) *A pole with which a ship, or boat, is propelled, (S, K; )* being in the hand of the sailor: (S; ) pl. [of the former] مِرْدَاةٌ (S; ) or [of the latter] مِرْدَاةٌ (K; ) in the dual of the vulgar مِرْدَى [pronounced by them مِرْدَى, without ténween, or مِرْدَا, for مِرْدَى, pl., with the art., المِرْدَايُ [and vulgarly pronounced مِرْدَايُ also without the art.]. (TA.)





original reading in the K, and that it is taken from the O, where (with a preceding context different from that in the K) the words are, **وَرَدَ إِلَى أَرْدَلِ الْعَجْرِ أَسْوَدٌ**; thus, with **رل** in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that **كجاری** has been foisted into the text of the K in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the O; that the correct reading is, **وَرَدَ إِلَى أَرْدَلِ الْعَجْرِ**, **أَسْوَدٌ**; and that this is taken from what here follows.] It is said in the Kur [xvi. 72 and xxi. 5], **وَمَنْ مَرَمَن يَرِدْ إِلَى أَرْدَلِ الْعَجْرِ**, (T, TA,) i. e. [And of you is he who is brought back to] the morse, or worst, [part] of life, (Ksh and Bḡ and Jel,) and the more, or most, contemptible thereof; (Ksh in xvi. 72;) a state of decrepitude and dotage; (Ksh and Bḡ and Jel;) which resembles the state of a young infant: (Ksh and Bḡ;) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], **مَنْ بَعْدَ عَلِيمٍ شَيْئًا**, or **يَكِلَا يَحْلَعُ بَعْدَ عَلِيمٍ شَيْئًا** (T, TA.)\*

**مَزُولٌ** A man made, or pronounced, to be low, base, vile, mean, or contemptible: (S, TA.)\* and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved. (TA.)\*

## ر

1. **رَزَزَ**, [aor. رَزَزَ, inf. n. رَزَزَ] *He pierced, stuck, or stabbed, him.* (S, A, K.) — *He stuck, or fastened, or fixed, it,* (S, A, K,) into the ground, (S,) or into another thing; (K); as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and an arrow into the target. (A.) **رَزَزَتِ الْجَوْلَادَةُ**, aor. رَزَزَتْ (S, K) and رَزَزَتْ (K), inf. n. رَزَزَتْ (S, TA) and رَزَزَتْ (so in a copy of the S, but wanting in another.) *The locust stuck her tail into the ground,* (AZ, S, K,) and laid her eggs, (AZ, S,) or to lay her eggs, (K); as also **رَزَزَتْ** (AZ, S, K.) — **رَزَزَ الْبَابَ**, (S, K), aor. رَزَزَتْ, inf. n. رَزَزَتْ, (TA,) *He furnished the door with a رَزَزَ [or staple to receive the bolt of the lock].* (S, K.) — **رَزَزَتِ السَّمَاءُ**, (A, K), aor. رَزَزَتْ (A, TA), inf. n. رَزَزَتْ, (TA,) *The sky made a sound by reason of rain.* (K.) — **رَزَزَ** is also said of a stallion [i. e. a stallion-camel, meaning *He uttered a low braying*]: and of thunder [meaning *It made a low sound*]. (A.) [See رَزَزَ, below.] — And **رَزَزَ** signifies also *The being instantly silent.* (TA.)\*

2. **رَزَزْتُكَ**, (S, K), inf. n. رَزَزْتُكَ (S, K.) *I arranged, or facilitated, for thee the affair.* (S, K.)\* And **رَزَزْتُ أَمْرَكَ عِنْدَ فُلَانٍ** *I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state,* (R, R, [or, as in one copy of the A, رَزَزْتُ, i. e. made it clear, or plain,]) with such a one. (A, TA.) — **رَزَزْتُ** also signifies *The glazing, or polishing, of paper.* (S, K.) —

[See also the pass part. n., below: whence it appears that it signifies also *The dressing, or preparing, &c., with rice.*]

R. Q. 1. **رَزَزْتُ**, (K), inf. n. رَزَزْتُ, (TA,) *He put it in motion, or in a state of commotion.* (K, TA.) — And *He equalized it; namely, a load, or burden;* (K, TA,) *made it to counterbalance.* (TA.)\*

4. **رَزَزَتِ الْحَرَادَةُ**: see 1.

8. **رَزَزَتْ** *It stuck, or became fastened or fixed, into a thing;* (TA;) as, for instance, an arrow into the target, (S, A, K,) and into the ground. (A.) — **رَزَزَتْ** *He (a niggardly man) remained fixed in his place, and was tenacious,* (S, K, TA,) and was ashamed and confounded, or speechless and motionless through confusion and shame (TA.)\*

**رَزَزَ**, **رَزَزَتْ**, [i. e. *Rices*: see the latter word, in art. رَزَزَ.] (S, K.)\*

**رَزَزَ** *A piercing [pain] and rumbling in the belly:* (A.) or pain in the belly; as also **رَزَزَتِي**: (S.) or pain, and pressure of the feces in the belly, (Kt, Mgh, TA,) in the effort to pass forth, so that the person who feels it wants to enter the privy; whether it be with a rumbling or without (Kt, TA.) or a sound of rumbling or the like in the belly. (A, Mgh, TA.) You say, **رَزَزَتْ** *I felt in my belly a piercing [pain] and rumbling:* (A.) or a pain: (A, S: expl in the KL by the Pers. word رَزَزَ:) as also **رَزَزَتِي**: (A, S:) or pain, and pressure of the feces; &c. (TA.) — [Hence,] **رَزَزَتْ** *A vehement burning in the mouth of a camel, arising from thirst, with pain.* (TA.) — Also **رَزَزَ** *A low sound* (TA.): any sound that is not vehement. (A. Obeyd, TA.) or a sound that one hears from afar; as also **رَزَزَتِي**: (K.) or a sound that one hears but knows not what it is: (TA.) or a sound in a more common sense, (K, TA,) vehement or slight: (TA:) or a sound; as of thunder &c.: (S:) or the sound of thunder; (K;) as also **رَزَزَتْ**, [in measure] like **أَمِيرٌ**: or the former has a more general application: and **رَزَزَتْ** [in like manner] signifies a sound: and also thunder: (TA.) and **رَزَزَ** also signifies the braying of a stallion-camel. (K, TA.)\*

**رَزَزَتْ** *A single piercing, a stick, or stab.* (S, TA.) — And *A pain in the back.* (Sgh, TA.) — **رَزَزَتْ** *The iron [meaning the staple] into which [the bolt of] the lock enters:* (S, K.) so called because [the bolt of] the lock penetrates it: pl. **رَزَزَاتٌ**. (TA.)\*

**رَزَزَ** *generally meaning Lead*: (Sgh, K.) a dial. var. of the latter word. (TA.)\*

**رَزَزَتْ**: see **رَزَزَ**. — Also **رَزَزَتْ** *A certain plant, with which one dyes.* (S, K.)\*

**رَزَزَتْ** *One who sells, and traffics in, رَزَزَ [or rice].* (TA.)\*

**رَزَزَتْ**: see **رَزَزَ**, in three places.

**رَزَزَتْ** *A piercing, sticking, or stabbing,* (K, TA,) such as is firm, or steady. (TA.) — **رَزَزَتْ** *tremour.* (Th, S, K.) — See also **رَزَزَ**, last sentence. — **رَزَزَتْ** *Long-sounding.* (K.) — **رَزَزَتْ**: (Th, TA.) or small hail, like snow. (S, K.)\*

**رَزَزَتْ** *A place in which رَزَزَ [or rice] is collected together; like the حُجْدَسُ of wheat.* (TA.)\*

**رَزَزَتْ** *Food dressed, prepared, or mixed up, (مُعَالَجَ) with رَزَزَ [or rice].* (Sgh, TA.) And *Paper dressed, or prepared, (مُعَالَجَ) with رَزَزَ [or rice].* (A, TA.) or paper glazed, or polished. (S.)\*

## رَأَ

1. **رَأَى**, aor. رَأَى, inf. n. رَأَى, *He got, or obtained, from him good* (S, K.) of any kind. (S.) And **رَأَى فُلَانٌ فُلَانًا** *q. v.* [a mistake, through an oversight, or جَبَلٌ بِهِ] i. e. *Such a one accepted the bounty of such a one:* us also **رَأَى**, without **أَ**: the former said by AM to be the original. (TA.) And **رَأَى الشَّيْءَ** *He took from the thing, diminished it, lessened it, or impaired it;* (K); and **رَأَى تَرَارَةً** signifies the same; or he took from it, diminished it, &c., by little and little (JM.) You say, **رَأَى مَالَهُ**, and **رَأَتْهُ مَالَهُ**, aor. رَأَى, inf. n. رَأَى, *He got, or obtained, somewhat of his property;* as also **رَأَى مَالَهُ** (K.) And **رَأَى مَالَهُ**, (S, K, TA.) *I did not take from him of his property;* or did not diminish to him his property. (S, K.)\* **رَأَى مَالَهُ** *I did not take from him, or it, aught.* (Mgh.) And **رَأَى فُلَانٌ شَيْئًا** *He did not get, or obtain, from such a one aught of his property;* and did not take from him aught thereof (TA.) And **رَأَى فُلَانٌ** *I did not take from him, or it, as much as an ant would carry with its mouth.* (Har p. 197.) or thus originally, but meaning, anything. (S in art. رَأَى.) And **رَأَى** *in our trad., as some relate it, رَأَى occurs for رَأَى, which is the original.* (IAth.) Accord. to AZ, [however,] one says, **رَأَيْتُهُ**, meaning *[I had it taken, or received, from me; or, virtually,] it was taken, or received, from me; but not رَأَيْتُهُ.* (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means *It was experienced from me*: see a verse cited voce مُتَدَلٍّ, in art. تَدَلَّى.] You say also, **رَأَى** [virtually] meaning *He is a bountiful person; one whose gratuitous gifts people obtain.* (Ham p. 722.) And **رَأَى مِنَ الرِّزْقِ** *Verily he is one who gets little of the food.* (TA.) — **رَأَى** also signifies *I afflicted him with an affliction, a misfortune, or a calamity.* (Mgh.) And **رَأَى رَأَيْتُهُ** *An affliction, a misfortune, or a calamity, befall him.* (S, Mgh.) It is said in a trad., respecting a woman who came asking for her son, **رَأَى رَأَى أَبِي قَلْبَرٍ أَرَأَى قَلْبَرٍ**, meaning *If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends.* (TA.)\*

4. ارزى: see رزى, in art. رزى.

6: see 1.

8: see 1. — ارتزى also signifies *It* (a thing, §) *was, or became, diminished, lessened, or unpaired* (§, K.). A poet says, (namely, Ibn Mukbil, describing a stallion, § in art. رزى.)

\* قَلَمَ يَرْتَرِي بِرُكُوبِ زَيْلَا  
(§, TA) *And he had not been lessened [by riding, so as to lose] as much as the gnat will carry: (TA:) or as much as the ant will carry with its mouth; meaning, anything: (§ in art. رزى.)* but some read *ترتري* [and some, *يرتري*, as in copies of the § in art. رزى;] and some, *يركوب*. (TA.)

رُزْءٌ (§, Mgh, K.) [originally an inf. n., and] a subst. from رَزَاةٌ (Mgh), and رَزَاةٌ (§, Mgh, Mgh, K.), also pronounced رَزْءٌ, originally with *z*, (Mgh), and *z* مَرَزَتْ, (§, K.). *An affliction, a misfortune, or a calamity, (§, Mgh, K, TA.)* by the loss of things dear to one: (TA:) or a great affliction or calamity or misfortune: (Mgh:) pl. (of the first, §, TA) أَرْزَاءٌ (§, K, TA) and (of the second, §, Mgh, TA) رَزَايَا (§, Mgh, K, TA.)

رَزِيَّةٌ } see the next preceding paragraph.  
مَرَزَةٌ }

مَرَزَةٌ (so in some copies of the §; in others مَرَزَا, which is said in the K to be a mistranscription.) pl. مَرَزَوْنٌ (§, K.): *A generous man, (§, K.,\* [in the latter of which only the pl is explained,] and TA.) whose good things men get, or obtain, (§), or from whom much is gotten, or obtained. (TA.)* One says, in praising, فَلَانٌ فَلَانٌ مَرَزَا نِي أَهْلِهِ [Such a one is a person from whom much of his property has been obtained]: and in expressing pity and grief, فَلَانٌ مَرَزَا نِي أَهْلِهِ [Such a one is a person who has had some one, or more, of his family taken from him]. (Ham p. 176.) And the pl, mentioned above, also signifies Persons of whom the best have died: (K.) or persons of whom death befalls the best. (L)

#### رُزْب

1. رُزْبَةٌ (A, K.), aor. *ز*, inf. n. رُزِبْتُ (TK.) *He hept, or gave, to him, or it, (A, K.), not departing. (K.)*

رُزْبٌ (§, K.), quasi-coordinates to رُزْبٌ, applied to a man, (TA.) *Short: (§, K.) and great, or old; syn. كَبِيرٌ: and thick and strong: and big, or bulky: (K.) or short and thick and strong: (TA:) or great in body, and stupid, foolish, or deficient in intellect. (Abu-l-'Abbás, TA.)* — Also *The vulva of a woman; (K.)* accord. to Kr, a subst. [properly speaking] applied thereto: (TA.) or an epithet, meaning *large, or big, (K.)* applied thereto, (K.) or applied to a رُكْب [i. e. pubes]. (§.)

رُزْبَةٌ and رُزْبَةٌ, both with teshdeed; (A, K.) or the former only, (§, Mgh, K.) of these two,

(§, Mgh), and مَرَزَتْ, without teshdeed; (§, A, Mgh;) † the second mentioned by Ks, (Mgh,) but it is vulgar, (Fg, Mgh,) and said by Isk to be wrong, (Mgh;) *A thing with which clods of clay are broken: (§, L.)* or a small rod, or baton, of iron: (A, K.) and the last, مَرَزَتْ, without teshdeed, *a large blacksmith's hammer: (TA.)* or a mallet with which wooden pins or pegs or stakes are knocked into the ground or into a wall; syn. مَخْنَدَةٌ (Mgh): the pl. of the first is أَرْزَابٌ (Mgh); and of † the last, مَرَايِبُ (A, Mgh,) as also of مَرَزَاتٍ [q. v.]. (A.)

مَرَزَتْ [A satrapy; the government of a satrap, or prefect of the Persians:] the headship of the Persians. (K.) You say, مَرَزَتْ كَذَا, [Such a one is over the satrapy of, or has the office of satrap over, such a province,] like as you say, مَرَزَتْ كَذَا. (§.)

مَرَزَتْ: see مَرَزَتْ, in five places.

مَرَزَاتٌ i. q. مَرَايِبُ [and مَرَزَاتٌ, i. e. A water-spout; &c.; see art. رُزْب: (A, K.) a dial. var. thereof; (§, Mgh;) but not a chaste word; (§;) and disallowed by A'Oheyed, (TA,) and by Isk and Fr and A.Hat. (TA voce مَرَزَاتٌ) — Also A great ship: (A, K.) or a long ship: (AZ, §, K:) pl. مَرَايِبُ. (AZ, §)

مَرَزَاتٍ [A satrap; or] a great man, or chief, (A, Mgh, K.), of the Persians: (§, Mgh, K.) or a courageous cavalier who is set over a people, under a king: (TA:) it is said, on the authority of As, that the chief of the عَجَم [here meaning Persians] was called مَرَزَاتٍ (IB, TA:) *مَرَزَاتٍ* is an arabicized word, (§, Mgh,) [originally Persian,] used anciently: (Shifā' el-Ghalel, TA:) pl. مَرَزَاتٍ (§, A, Mgh, K.) Hence, [and from مَرَزَاتٍ as pl. of مَرَزَتْ] the saying, [أَعُوذُ بِاللَّهِ مِنَ الْمَرَايِبِ وَمَا يَأْتِيهِمْ مِنَ الْهَرَاةِ] [I seek protection by God from the satraps, and the iron batons that are in their hands]. (A.) — And hence, (§, Mgh,) مَرَزَاتٍ الزَّارَةُ (§, Mgh, K.) [lit. *The chief of the forest, or the like,*] the latter word meaning الأَجَمَةُ (Mgh, TA.) and also pronounced الزَّارَةُ (Mgh); an appellation of the lion; (§, Mgh, K.) and so † المَرَزَاتِي; for which El-Mufaḍḍal said *المَرَزَاتِي* as referring to the زَبْرَةُ of the lion; but As disallowed this. (§.)

المَرَزَاتِي: see what next precedes.

#### رُزَق

رُزَقٌ: see رُزَقَاتٌ, in art. رُزَق.

#### رُزَح

1. رُزَحْتُ, aor. *ز*, inf. n. رُزِحْتُ (§, K.) and رُزِحْتُ (§, L), رُزَحْتُ (K.) *She (a camel) fell down (§, L, K.) by reason of fatigue, emaciated, (§, L, K.,) or by reason of fatigue or emaciation, (K.) accord. to thā TA.) or by reason of fatigue and emaciation: (OK:) or gave to the ground, and*

*had not power to rise. (TA.)* And رُزِحَ (Mgh, Mgh), aor. *ز*, (Mgh), inf. n. رُزِحْتُ and رُزَحَ (Mgh, Mgh) and رُزَحَ (Mgh), *He (a camel, Mgh, Mgh) fell down by reason of fatigue: (Mgh:) or became much emaciated (Mgh.)* — Hence, or from مَرَزَتْ as meaning low, or depressed, ground or land, رُزِحَ said of a man, † *He became weak, and what was in his hand went from him. (TA.)* — And رُزِحَتْ أَهْوَالُهُ and رُزِحَتْ (A) † *His state, or condition, was, and his circumstances, were, or became, weak and evil (A,\* and Har p 489.)* — [Hence also,] رُزِحَ الْعَبَبُ *The grape vine fell down (TA.)* — رُزِحَ فَلَانٌ بِالرُّمَحِ, inf. n. رُزِحَ, *He thrust, or pierced, such a one with the spear, or with the iron at the lower extremity of the spear; syn. رُزِحَ. (K.)*

2. رُزِحَ, inf. n. رُزِحَ (§, K.) *He made a she-camel to fall down by reason of fatigue, emaciated: (§) or he emaciated her. (K.)* And رُزِحَتْ رُزَحَتَا الرُّسْفَارِ *Journeys emaciated her. (A,\* TA)*

4. رُزِحَ الْعَبَبُ *He raised [or propped up] the grape-vine [that had fallen down]. (TA.)*

6: see 1.

رُزَحَ (§, A, Mgh, Mgh, TA) and مَرَزَحَ (TA) *A camel that has fallen down by reason of fatigue: (Mgh.) or much emaciated: (Mgh, Mgh.) or much emaciated, that will not move: (TA.)* perishing by reason of emaciation: (§, TA.) or that throws himself down by reason of fatigue: or much emaciated, but having power to move. (A, TA:) pl. [of the former] رُزَحَى (§, A, Mgh, Mgh, K.) and رُزَحَ (§, A, Mgh, K.) and [of رُزَحَ of the same or of رُزَحَ] رُزَحَى (§, A, Mgh, K.) and [of مَرَزَحَ] رُزَحَى (§, A, Mgh, K.) — [Hence,] رُزَحَ and رُزَحَ [app. رُزَحَ, agreeably with analogy, or perhaps رُزَحَ] † *A people, or party, emaciated, and falling down [or tottering by reason of weakness]. (Ham p. 227.)* — And حَالٌ رُزِحَةٌ † *He has a weak and an evil state or condition: see 1]. (A.)*

رُزَحَ [A place where camels fall down by reason of fatigue: and hence,] *a far-extending place of crossing or traversing [of a desert &c.]. (K.)* — And A low, or depressed, tract of land. (K.)

رُزَحَ The wood, or pieces of wood, (خَشَبٌ,) with which a grape-vine is raised from the ground (T, §, K.) when one part thereof has fallen down upon another: (T, TA:) or a vine-prop; a piece of wood with which a grape-vine is raised from the ground. (TA in art. رُزَح.) — Also, as an epithet in which the quality of a subst. predominates, [but why this is said I do not see, unless the primary meaning be that assigned by Esh-Sheybānee to the next following word,] *A voice, sound, or noise; (TA;) and so † مَرَزِحَ: (K.)* accord. to Esh-Sheybānee, the latter signifies

having a vehement voice or sound or noise; (S;) but this [said to be] is a mistake. (K.)

رَزَقٌ and its pl. مَرَزِيقٌ: see رَزَقٌ.

مَرَزِيقٌ: see مَرَزِيقٌ.

## رَزَقٌ

رَزَقٌ *A row of palm-trees, and of men:* (IF, S, Mgh, K.) or [simply] *a row* (JK, Mgh.) and an *extended cord or string or thread* (JK:); an arabicized word, from رَزَقَةٌ (S, K) which is Persian: (S:) Lth says, What the people [now] call رَزَقٌ we call رَزَقٌ meaning *a row*: it is an adventitious word. (TA.) — [Hence,] one says, اجْعَلِ الْأَمْرَ رَزَقًا واحدًا, meaning *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr, TA in art. رَزَقٌ.)

رَزَقٌ (S, Mgh, K, &c.) and رَزَقَاتٌ (Lh, L, TA) and رَزَقَاتٌ (ISK, K) and رَزَقَاتٌ (Lh, S, Mgh, K, &c.), but this last disallowed by ISK, (TA.) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رَزَقَاتٌ (Mgh), arabicized, (S, Mgh, K,) of Pers. origin, (S,) from رَزَقٌ (K,) [erroneously] said by IF to be from رَزَقٌ signifying as explained above; (Mgh:) *A rural district; or district consisting of cultivated land with towns or villages;* syn. سَوَادٌ, (S,) or سَوَادٌ and قَرْيٌ (K): Yāqoot explains رَزَقَاتٌ as applied, in his time, in the country of the Persians, to any places [or district] in which are *soam fields, and towns or villages;* not to cities, like El-Bagrah and Baghdad; so that it is, with the Persians, like سَوَادٌ with the people of Baghdad, and is a more special term than كَوْرَةٌ [in Arabic] and اِسْتَنْ [in Persian]: (TA.) or it is used as meaning an *outlying district, or a border-district, of a country:* (Mgh:) [but the correctness of this last explanation is questionable:] the pl. is رَزَقَاتٌ (Mgh) [and رَزَقَاتٌ and رَزَقَاتٌ (S, Mgh) and رَزَقَاتٌ (Har p. 249) &c.].

## رَزَقٌ

3. رَزَقَتْهُ (JK, K.) inf. n. مَرَزَقَةٌ (JK, K.) *I practised deceit, delusion, guile, or artifice, with him, or towards him;* syn. رَاوَيْتُهُ (JK, K;\*) and سَوَيْتُهُ, or endeavoured, to induce him; syn. حَاوَيْتُهُ: said [in speaking] of a wolf &c. (JK, TA.)\*

4. ارْزَقْتُ الْأَرْضَ *The land, or ground, was, or became, very slimy or mery; or had much slime, or mire, or moisture.* (K,\*) TA. [See also 4 in art. (رَدَقٌ).] — ارْزَقَ said of a digger, *He reached the moist earth or clay.* (S, K.) — ارْزَقْتُ السَّمَاءَ *The sky gave water such as moistened the earth or ground:* (TA:) like ارْزَقَ. (TA in art. ارْزَقَ) And ارْزَقْتُ الرِّيحَ *The wind brought نَدَى [i.e. moisture, or rain, &c.].* (IF, K.) And ارْزَقَ الْمَطَرُ الْأَرْضَ *The rain moistened the earth, or ground, (S, K,) and exceeded the ordinary degree,*

(S,) but *did not flow.* (S, K.) — ارْزَقَ الْهَاءَ *The water was, or became, little in quantity.* (JK, Ibn-'Abbād, K.)

رَزَقٌ *A small quantity of water in what are termed نِيَاد [q v.] and جَسَاءَ [pl. of جَسَى q v.] and the like.* (TA.) — See also رَزَقَةٌ.

رَزَقٌ: see رَزَقَةٌ. — Also *Moisture.* (TA.)

رَزَقٌ *Sticking fast in slime or mire:* (JK, T, S,\*) K.) or so مَرَزِيقٌ and مَرَزِيقٌ. (IB.)

رَزَقَةٌ (S, K) and رَزَقَةٌ (Lth, Mgh) *Thin mud;* (TA:) [i.e.] *slime, or mire:* (S, K:) or *much slime or mire:* or, accord to the M, it is *less than what is termed رَدَقَةٌ [or رَدَقَةٌ, q v.].* (TA:) but accord to Lth (Mgh) and to the T, (TA,) *stiffer than what is termed رَدَقَةٌ:* (Mgh, TA.) or *slime, or mire, little in quantity:* (Ham p. 632:) pl. رَزَقَاتٌ and [coll. gen. n.] رَزَقٌ (K) [and رَزَقٌ]: or رَزَقٌ and رَزَقٌ signify *slime, or mire:* (Mgh:) and رَزَقٌ is also expl. [as a sing., like رَدَقٌ] as having this last meaning; and as meaning also *moisture of the earth.* (TA.)

رَزَقٌ: see what next precedes.

مَرَزِيقٌ *Rain producing much slime or mire;* opposed to مَسِيلٌ, “causing much flowing.” (Ham p. 632.)

رَزَقٌ: see مَرَزِيقٌ.

مَرَزِيقٌ *Rain that moistens the earth, or ground, exceeding the ordinary degree, but not flowing;* opposed to مَسِيلٌ, “that causes the valleys and water-courses (تِلَاع) to flow.” (S, and Ham\* p. 632.) — See also رَزَقٌ.

## رَزَقٌ

1. رَزَقَهُ اللَّهُ (S, Mgh, K, &c.) aor. ٤, (Mgh, TA.) inf. n. رَزَقٌ (S,) or رَزَقٌ (IB, K,) the latter being the proper inf. n., (K,) and the former a simple subst. but also used as an inf. n., (TA,) *God caused what is termed رَزَقٌ [q v.] to come to him:* (K:) or *God gave him.* (S, IB.) [The verb is doubly trans: when the second objective complement is implied, the phrase generally means *God caused the means of subsistence to come to him;* i.e., *gave him, granted him, or bestowed upon him, the means of subsistence; or supplied, provided, or blessed, him therewith:* when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْعَهُ, aor. ٤, inf. n. رَزَقٌ, [The bird fed its young one.] (TA.) And رَزَقَ الرَّبُّ الْجُنْدَ *The commander gave their subsistence-money, pay, or allowances, to the army:* and رَزَقَ الْجُنْدَ رَزَقَةً *He gave the army their subsistence-money, &c., once:* and رَزَقُوا رَزَقَتَيْنِ *They were given their subsistence-money, &c., twice.*

(TA.) — [Hence رَزَقٌ also signifies *It* (a place) *was rained upon.*] Lebed says,

\* رَزَقْتُ مَرَابِيعَ الشُّجُورِ وَصَابِيَا  
\* وَدَقُّ الرِّوَادِ جُودَهَا وَرِهَامَهَا

meaning مُطْبَرٌ (TA:) i.e. *They were rained upon with the rain of the أَنُوءُ [pl. of نُوءٌ q v.] of the رَزِيع, and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof.* (EM pp. 140 and 141.) — And رَزَقَ فُلَانٌ *He thanked such a one; was thankful, or grateful, to him; or acknowledged his beneficence:* of the dial. of Azl, (K,) i.e. Azl-Shanoah. (TA.) One says, فَعَلْتُ رَزَقَتِي *I did that since, or because, thou thankedst me.* (TA.) And hence, in the Kur [lvi 81] وَتَجْعَلُونَ رَزَقَكُمْ أَكْثَرَ لَتَكُونُوا [And do ye make your thanking to be that ye disacknowledge the benefit received, as being from God?]; (K:) i.e., accord. to Ibn-'Arāfeh, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as J also says in the S], the meaning is, وَتَجْعَلُونَ شُكْرَ رَزَقِكُمْ التَّنَكُّبَ [do ye make the thanking for your sustenance to be disacknowledgment?]; (TA.) and some read شُكْرَكُمْ [for رَزَقَكُمْ]. (Bḍi)

8. ارْزَقُوا (S, Mgh, K,) said of soldiers, (S,) or of people, (Mgh,) *They took, or received, their أرزاق* [i.e., when said of soldiers, *portions of subsistence-money, pay, or allowances, and when said of others, means of subsistence, &c.*] (S, Mgh, K.) — See also what next follows.

10. اسْتَرْزَقَ *He asked, or demanded, of him what is termed رَزَقٌ* [i.e. means of subsistence, &c.; when said of a soldier, *subsistence-money, pay, or allowance*]; (MA, TA;) as also ارْزَقَ. (TA.)

رَزَقٌ *A thing whereby one profits, or from which one derives advantage;* (S, K;) as also مَرَزِيقٌ (K, TA,) in the pass. form: (TA: [in the CK, erroneously, مَرَزِيقٌ:]; and a gift; and especially, of God: (S:) or [especially, and according to general usage,] the means of subsistence, or of the support and growth of the body, which God sends to [mankind and other] animals; [sustenance, victuals, food, or provisions; or a supply thereof from God:] but with the Moeste- zieleh it means a thing possessed and eaten by the deserving; so that it does not apply to what is unlawful: (TA:) pl. أرزاق: (S, Mgh, K:) and what are thus termed are of two kinds; apparent, [or material,] which are for the bodies, such as aliments; and unapparent, [or intellectual,] which are for the hearts and minds, such as the several sorts of knowledge and of science: (TA:) or رَزَقٌ properly signifies a portion, share, or lot; or particularly, of something good, or excellent; syn. حَقٌّ: and is conventionally made to apply to a thing by which an animal is enabled to profit: [Bḍi in u. 2:] and [hence] it signifies also a daily allowance of food or the like; and so رَزَقَةٌ, of

which the pl. is زَرْقُ: (TA:) [the subsistence-money, pay, or allowance, of a soldier; or] what is given forth to the soldier at the commencement of every month, or day by day or, accord. to El-Karkhees, الْعَقْلُ is what is assigned to those who fight; and الرِّقُّ and the poor: (Mgh: [but see عَقْلُ:]) and زَرْقَاتُ, pl. of زَرْقُ, which is the inf. n. of unity of زَرْقُ, signifies the portions of subsistence-money, pay, or allowances, (syn. أَلْطَاعُ) of soldiers: (S, K:) one says, كَفَّرَ زَرْقُكَ نِي السَّيْرِ, How much is thy allowance of food, or the like, [or thy subsistence-money, or pay,] in the month? (TA:) أَخَذُوا أَرْزَاقَهُمْ [They took, or received, their portions of subsistence-money, &c.,] (S, Mgh, K) is said of soldiers. (S) الرِّقُّ الْحَسَنُ means *A thing [or provision] that comes to one without toil in the seeking thereof*: or, as some say, *a thing [or provision] that is found without one's looking, or watching, for it, and without one's reckoning upon it, and without one's earning it, or labouring to earn it.* (KT) — Also † *Ran* (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well;" meaning thereby "the [water fu] watering the palm-trees." (S.)

زَرْقَةُ, and its pl. زَرْقَاتُ: see the next preceding paragraph.

زَرْقُ: see زَرْقَةُ.

الرِّزَاقُ: see what next follows, in two places.

الرِّزَاقُ and الرِّزَاقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [The Supplier of the means of subsistence, &c.; or] the Creator of what are termed *the Arzāq*, and the Giver of *Arzāq* to his creatures. (TA.) [The former epithet is also applicable to a man; but † the latter is not.] — رَزَاقٌ [as pl. of رَازِقٌ, agreeably with a general rule relating to epithets of the measure فَاعِلٌ when not applicable to rational beings, and of رَازِقٌ, Doge, and birds, that prey, or catch game. (TA.)]

رَازِقِي [erroneously written by Golius and Freytag] Weak: (Moheet, L, K:) applied to anything. (Moheet, L.) = Also The species of grapes called مَلَاحِي and مَلَاحِي (T, K:) a species of grapes of Et-Tāyif, with long berries; they are called رَازِقِي (TA.) — And Wine (K, TA) made of the grapes so called; (TA:) as also رَازِقِي (K, TA.) = And رَازِقِي [as a coll. gen. n. of which رَازِقِي is the n. un.] White flawn cloths. (S, K.) Lebeed says, describing vessels of wine,

\* لَبَا عِلَلٌ مِّنْ رَّازِقِيٍّ وَخُرُفٍ

\* بِأَيْمَانِ عَجْمٍ يَنْصُفُونَ الْحَاوِلَ

[They have a strainer of white flawn cloth and of cotton, in the right hands of foreigners that act as servants to the kings]: he means يَخْدُمُونَ

الْأَقْبَالُ (S:) and by عِلَلٌ he means "a strainer" (أَبْرِيكُ) (S, TA.) on the heads of the أَبْرِيكُ (S) in art. (عل.)

رَازِقِي [erroneously written by Golius and Freytag] رَازِقِي: see the next preceding paragraph, in two places

أَبُو مَرْزُوقٍ A man possessed of good fortune, or of good worldly fortune. (S, K, TA.) — أَبُو مَرْزُوقٍ was the name of A certain he-goat, mentioned in poetry. (IAqr.)

مَرْزُوقٌ: see مَرْزُوقٌ.

الْمَرْزُوقَةُ Thusa who receives [subsistence-money, pay, or] settled periodical allowances of food or the like: (Mgh, Mgh, TA.) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

## زرع

1. زَرَّرَ, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA.); and زَرَّمَتْ, said of a she-camel; (S;) aor. زَرَرْتُ and زَرَرْتُ, inf. n. زَرَرْتُ. (S, K;) He was unable to rise, (Lh, K, TA.) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA.) or in consequence of emaciation (K, TA.) arising from hunger or disease: (TA:) or she stood still, or stopped from journeying, in consequence of fatigue and emaciation, and was motionless. (S, TA.) — زَرَّرَ (K, TA.) said of a man, inf. n. زَرَرْتُ, (TA.) He died. (K, TA.) — زَرَّرَ عَلَى قَتِيلِهِ He overcame his adversary, and kneeled upon him, (K, TA.) and quitted not his place. (TA.) One says of a lion زَرَّرَ عَلَى فَرَسَيْتِهِ [He lay upon his breast on his prey, not quitting it]. (TA.) — زَرَّرَ بِهِ مَا زَرَّرَ He thou firm, or steadfast, with it as long as it is firm, or steadfast: referring to fortune when it is severe, or rigorous. (Ham p. 362.) — And زَرَّرَ عَلَى شَيْءٍ He laid hold upon the thing. (K.) — زَرَّرَ الشِّتَاءُ زَرَّمَةً خَدِيدَةً The winter was, or became, intensely cold. (K, TA.) Hence زَرَّرَ الْبُزْمَرُ

[q. v. infra]. (K, TA.) — زَرَّمَتْ الْأُمُّ بِهِ The mother brought him forth: (K.) and so he زَرَّمَتْ بِهِ (TA.) = زَرَرْتُ الشَّيْءَ (S, Mgh, K,) aor. زَرَرْتُ (Mgh, K) and زَرَرْتُ (K,) inf. n. زَرَرْتُ (Mgh, TA.) He collected together the thing (S, Mgh, K) in a garment, or piece of cloth. (K. [See 2.]) = See also 4.

2. زَرَّرَ الْقَوْمَ (K,) inf. n. زَرَرْتُ (TA.) The people cast, or laid, themselves down upon the ground, (K, TA.) and remained fixed there, (TA.) not quitting their places. (K, TA.) = زَرَّرَ الْإِتَابَ (S, Mgh, K,) inf. n. as above, (S, K.) He bound the clothes, or tied them up, (S, K.) in زَرَرٍ [or bundles]: (S:) he made the clothes into bundles. (Mgh.)

3. زَارَرَ الدَّارَ He remained, stayed, or dwelt, long in the house, or abode. (K, TA.) — زَارَرُوا يَتِيمًا He conjoined them two; (K;) [as, for

instance, two kinds of food, by taking them in immediate succession:] he mixed them. (TA.) You say, زَارَرَتْ الْإِبِلُ زَارَمَتِ الْإِبِلُ The camels mixed two pastures. (S, TA.) And زَارَمَتِ الْإِبِلُ الْغَامُ The camels pastured upon the حَمَضُ [or salt, or sour, plants] one time, and خَلَّةٌ [or sweet plants] another time, this year. (TA.) [In the case of a man,] مَزَامَرَةٌ in eating signifies the making a consecutive, or successive, connexion [between two things]; كَمَا يَزَارِمُ الرَّجُلُ بَيْنَ الْجَرَادِ وَالتَّمْرِ [like as when the man makes a consecutive, or successive, connexion between the eating of locusts and that of dates; or makes locusts and dates consecutive, or successive]: (S, TA.) مَزَامَرَةٌ in relation to food signifies the making an interchange, by eating one day flesh-meat, and one dry honey, (K, TA.) and one day dates, (TA.) and one day [drinking] milk, (K, TA.) and one day [eating] bread without any seasoning or condiment, (TA.) and the like; not keeping continually, or constantly, to one thing: (K, TA:) or the intermingling [acts of] eating with thanks, and the mouthful with praise; (IAqr, K, TA;) by saying, between the mouthfuls, Praise be to God: (IAqr, TA.) or the mentioning God between every two mouthfuls: (Th, TA:) or the eating the soft and the dry or tough [alternately], and the sweet and the sour, and the unseasoned, or disagreeable in taste, and the seasoned: agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُمْ فَرَاغُوا [When ye eat, eat what is easy and agreeable: to swallow with what is unseasoned, or disagreeable in taste: (TA:) or mix ye, in your eating, what is soft with what is rough, or harsh, or coarse: (IAth, TA:) or make ye praise to follow [your eating]. (S)] مَزَامَرَةُ السُّوقِ means The purchasing in the market less than what will make up the full quantity of the loads. (K.)

4. اِزْرَمَتْ She (a camel) uttered a cry such as is termed زَرَمَةٌ [q. v.] when loving, or affecting, her young one: (S:) or she (a camel) uttered a cry of yearning towards her young one: (K:) and in like manner, اِزْرَمَتْ عَلَى وَلَدِهَا is said of a ewe, or she-goat: but sometimes اِزْرَمَتْ means the uttering of a cry, or sound, absolutely: and اِزْرَمَتْ said of a she-camel occurs in a trad. as meaning she uttered a cry. (TA.) One says, اِزْرَمَتْ أُمُّ حَامِلٍ [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]: (S, K.) a prov. (K.) And hence, i. e. from اِزْرَمَتْ said of a she-camel, (TA.) is also said of thunder, (S, K,) meaning † It made a vehement sound, or noise: (K, TA:) or it made a sound, or noise, (S, K,) not vehement. (K.) [And it seems that زَرَمْتُ and زَرَرْتُ signify the same as اِزْرَمَتْ and اِزْرَمَتْ said of a she-camel and of thunder: for the inf. n. زَرَرْتُ, used in relation to a camel and to thunder, signify The making a sound or noise. (KL.) اِزْرَمَتْ is also said of a cooking-pot, meaning † It made a noise by its boiling. (Ham p. 363.) And you say, اِزْرَمَتِ الرِّيحُ فِي الْجَوْفِ † The wind made a sound [in the belly]. (K.)

**زَرَمَ** Rain accompanied by incessant thunder : a possessive epithet. (Lh, TA.)

**زَرَمَ** Firm, or steadfast, standing upon the ground : (S, K, TA.) and **زَرَمِيٌّ** and **زَرَمِيَّةٌ** signify [the same; or] firm, or steadfast, upon the ground : and the pl. of the last is **زَرَامٍ**, occurring in a verse cited voce **زَرَامٍ**, q. v. (TA.) — Also **زَرَمٌ** the lion; and so **زَرَمِيٌّ** (K, TA;) because he lies upon his breast on his prey, not quitting it. (TA.) or **زَرَمٌ** (Ham p. 362) and **زَرَامِيٌّ** (TA, and Ham ibid., [but in the latter without any syll signs,]) like **نَكَبَاتٌ**, and **زَرَامَةٌ** like **سَكَابَةٌ**, [which is of a form denoting intensiveness of signification,] (TA,) are epithets applied to a lion, meaning that lies upon his breast on his prey, (Ham, TA,) and **زَرَامِيٌّ**. (Ham.) Accord to J, it is applied in a verse of Sûdsh Ibn-Ju-eysh to an elephant : but accord. to IB, and the Expos of Skr, it is there applied to a lion, as meaning *That has remained firm, or steadfast, in his place.* (TA)

**زَرَمَ** : see 1 : — and see also the next paragraph, in two places. — **أَكَلَ الزَّرَمَةَ** He ate the **زَرَمَةَ** [or meal that sufficed for a day and a night, or for four and twenty hours]. (K.)

**زَرَمَةٌ** A quantity remaining in a [receptacle of the kind called] **جَبَّةٌ**, [a meaning said in the TA, in art. **زَرَمَ**, to be erroneously assigned in the K, in that art., to **زَرَمَةٌ**,] of dates, amounting to half thereof, or a third, or thereabout : (TA.) or, accord. to Sh, the third part, or fourth part, of a [such such as is called] **غُرَارَةٌ** (Mgh, TA,) or thereabout, (Mgh,) of dates or flour : or, accord. to Zeyd Ibn-Kuthweh, like **قُوسٌ**, signifying the quantity of the fourth part of the **جَبَّةِ**, of dates : (TA.) or, accord. to the Tekmilah, [the pl.] **زَرَمٌ** signifies the [sacks called] **غُرَارَاتٌ**, in which is wheat : and hence the **زَرَمُ** of clothes [explained in what here follows. (Mgh.) — **أَكْرَأَ** (or **بَدَّلَ**), put in one piece of cloth and tied up,] of clothes : (S, Mgh, TA;) what are tied up in one piece of cloth, (K, TA,) of clothes : (TA.) or clothes, and other things, put together [in a bundle]; as also **زَرَمَةٌ** (Mgh.) Iamb explains it as meaning the thing in which are sorts (**خُرُوبٌ**) and mixtures of clothes : and hence the author of the K has taken a meaning assigned by him to **زَرَمَةٌ**, which, he says, is also written **زَرَمَةٌ**, namely, **ضَرْبٌ شَدِيدٌ** [a vehement beating], altering and substituting : (TA.) the pl. of **زَرَمَةٌ** is **زَرَمٌ**. (S, Mgh.)

**زَرَمَةٌ** A cry, or sound, (AZ, S, K, TA,) a sort of yearning cry, (TA,) of a she-camel, when loving, or affecting, her young one, uttered from her throat, or fauces, (AZ, S, K, TA,) without opening her mouth, not as loud as that which is termed **حَبْنٌ**. (AZ, S, TA.) It is said in a prov.,

**زَرَمَةٌ لَدَى دَرَّةٍ** [A gentle yearning cry of a she-camel, and no flow of milk] : (S;) or **زَرَمَةٌ** or **لَا خَبْرِي زَرَمَةٌ** [There is no good in a gentle yearning cry of a she-camel with which is no flow of milk]. (K;) applied to him who promises and does not

fulfil : (S, K, TA.) or to him who causes to wish and does not act : (A, TA.) or to him who makes a show of love, or affection, without proving it to be true or without its being accompanied by any gift. (M, TA.) — Also **زَرَمٌ** The cry of a boy, or child. (K, TA; but not in the CK.) — And, accord. to IAsr, A vehement cry or sound. (TA.) — And **زَرَمٌ** The cries of beasts of prey. (S, TA.) A poet says,

تَرَكُوا عَمْرَانَ مَحْدَلًا \* لِلْبَيْعِ حَوْلَ زَرَمَةٍ \*

[They left 'Amrân prostrate upon the ground, there being cries of the beasts of prey around him] (IB, TA.)

**زَرَمٌ** see **زَرَمٌ**

**زَرَامٌ** A man strong and stubborn. (K.) **زَرَامٌ**, [a metathesis, app. for **زَرَامِيٌّ**, for it must be with tesbdeed to the j, as is shown by an ex in a copy of the S, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means *Stubborn, behaving with forced hardness or hardness* : it occurs, accord. as some relate it, in the saying of a **رُؤُوسُ**, [so in the S and TA, but correctly, a poet using the sixth species of the metre termed **السَّرْبَعُ**,] which others relate thus :

أَيَا بَنِي عَبْدِ صَافٍ الزَّرَامِ \*  
أَتَشْرَحُ حَمَةً وَأَبُوكَرَ حَامِ \*

[O sons of 'Abd-Menáf, the firm, or steadfast, upon the ground, (accord. to this reading; but accord. to the reading that seems to be **زَرَامِيٌّ**, the stubborn, &c., as a sing., referring to 'Abd-Menáf himself;) ye are defenders, and your father was a defender, **حَامِ** being for **حَامٍ**] : **زَرَامٌ** being pl. of **زَرَامِيٌّ**. (So in one of my two copies of the S. in the other copy omitted.)

**زَرَمٌ** A roaring, or growling : a poet says,

لَسُوْدِيَّتٌ عَلَى الطَّرِيقِ زَرَمٌ \*

[There is, or was, a roaring, or growling, of their lions on the road]. (S.)

**زَرَمَةٌ** see **زَرَمَةٌ**

**الزَّرَامِيَّةُ** A sect who said that the office of **Imâm**, after 'Alee, belonged to **Mohammad Ibn-El-Hanafeeh**, and then to his son 'Abd-Allah, and who accounted lawful those things that are [esteemed by the orthodox] forbidden : (KT;) or a sect of the extravagant zealots of the class of innovators, of the schismatics, or followers of 'Alee, who say that the office of **Imâm** belonged to **Abou-Musâ** **El-Khurasânee**, after **El-Mansoor**, and some of whom arrogated to themselves divinity, one of them being **El-Mukanna'**, who made the moon to appear to them in **Nakhshab**, and of whose persuasion there is in this day a party in **Mâ-marâ-en-Nahr**. (TA.)

**زَرَامٌ** see **زَرَامٌ** — **الزَّرَامُ**, as an epithet applied to the lion, The roaring. (Freytag, from the "Deswân el-Hudhaleeyen.")

**زَارِمٌ** A camel remaining fixed upon the ground, (S, TA,) unable to rise, (Lh, S, K, TA,) in con-

sequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (S, K, TA) arising from hunger or disease. (TA.) and in like manner applied to a man, &c. (Lh, TA;) and also, [without **ز**,] applied to a she-camel, meaning standing still, or stopping from journeying, in consequence of fatigue and emaciation, and motionless : (S;) pl. **زَرَمِيٌّ** and **زَرَامِيٌّ**, [accord. to Freytag, **زَرَمِيٌّ**] applied to camels. (TA.) — See also **زَرَمٌ** — Also, applied to winter, **Colûl**. (TA.)

**زَرَمٌ** A prey (Freytag, from the "Deswân el-Hudhaleeyen.")

**زَرَمِيٌّ** see **زَرَمِيٌّ**, in two places.

**الزَّرَمُ** is a name of *The right star* [app.  $\gamma$ , i. e. *Bellatrix*,] in the left arm of **الجَّارُ** [or *Orion*]. (Kzw. [Golius says, as on the authority of Kzw, that it is "a star in the right shoulder of Orion;" but Kzw says that this star (which is  $\alpha$  of *Orion*) is called **الجَّوْزَاءُ** and **مَيْكَبُ الجَّوْزَاءِ**; and then he mentions that in the left arm, as being called **الزَّرَمُ** : whence it seems that Golius was misled by the omission of some words in a copy of the work of Kzw.]) **الزَّرَمَانِ** (S, K,) also called **مَرْزَمَانِ** (S, S,) is the name of *Two stars* [of which one is commonly known as  $\beta$  of *Canis Major*, and the other is app.  $\beta$  of *Canis Minor*, though Golius says, on the authority of Ulugh Beg, that the former is in the right hand leg of *Canis Major*,] with the **زَّرَمَانِ** [by which latter appellation are meant *Sirus* and *Procyon*,] (K,) or one of which is in [or by] the **شَعْرَى** [commonly so called, i. e. *Sirus*,] and the other is in the **ذِرَاعِ** [by which is meant *الْمَقْبُوضَةُ* above, i. e. the asterism consisting of  $\alpha$  and  $\beta$  of *Canis Minor*]; (S;) or one of them is the **قَبِيضَةُ** [mentioned above and the other is the **شَعْرَى** (q. v.) commonly so called] thus says Ibn-Kunâsh : both are of the stars of min : and sometimes the sing. appellation (**الزَّرَمُ**) is used [app. as applied to *Sirus*, or to *Bellatrix*, or perhaps to  $\beta$  of *Canis Minor*]. (TA.) **نَوَّ الزَّرَمِ** [means *The auroral setting of some one of the stars above mentioned; for it is so termed because of its intense cold.* (TA. See 1.) **السَّيَّاحُ الزَّرَمُ** is another name for **السَّيَّاحُ الرَّامِحُ** [*The star Arcturus*]. (Az and TA in art. **رَمَحَ**. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during "the first of the rains" the autumnal rain, called **النَّوَسِي**.]) **أَمْرُ مَرْزَمٍ** † *The north wind*. (S, K, TA;) or the cold north wind : (Skr, on a verse of **Shakr-el-Ghef** : from **الزَّرَمَةُ** meaning "the [gentle] yearning cry of the she-camel." (TA.) or it signifies, (ISd, TA,) or signifies also, (K,) the mind : (ISd, K, TA;) thus expl. by ISd without any restriction. (TA.)

**مَرْزَمٌ** That has cast, or laid, himself upon the ground, and remained fixed, or motionless. or having [or making or uttering] a sound, or cry : and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of **Abu-l-Muthellem**.)

رَكَعَتْهُ بِالْمَرْثَمِ [I left him in the place where one cleaves to the ground; or] I made him to cleave to the ground. (K.)

## رَن

1. رَنَّ (S, K, &c.) inf. n. رَنَّةٌ (S, MA, K, TA) and رَنُونٌ (TA.) [It (a thing) was, or became, heavy, or weighty: this is the primary signification: see رَنَاءٌ below. — And hence,] † He (a man) was, or became, grave, staid, steady, sedate, or calm; (S, MA, K, TA.) and forbearing: and still, or motionless. (S, K, TA.) or firm, or sound, of judgment: (TA:) wise, or sensible. (MA.) — رَنَّ بِالْمَكَانِ [thus in the K, with fet-h to the ز,] He remained, stayed, dwelt, or abode, in the place. (K.) — رَنَّةٌ (S, K, TA), inf. n. رَنَّ (S), He lifted it (namely, a thing, S) in order that he might see what was its weight. (S, K.) — Hence, الرَّحْرُ رَنَّ He lifted the stone from the ground. (TA.)

2. رَنَّ (S, K, &c.) inf. n. رَنَّ (S), † He pronounced him, or held or reckoned him, to be grave, staid, steady, sedate, or calm: the inf. n. رَنَّ is syn. with تَوَقَّرَ [q. v.] (S in art. وقرف.)

5. تَوَقَّرَ q. تَوَقَّرَ [He shored, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm;] (M, K.) — رَنَّ مَجْلِسَهُ [in his sitting-place], (M,) or رَنَّ الشَّيْءَ [in the thing]. (K.)

6. رَنَّ رَنَّانَ, said of two mountains, They are opposite, or facing, each other. (K.)

رَنَّ A place that is elevated (S, K, TA) and hard, (TA.) having in it a depression that retains the water [of the rain]: pl. رَنَّاتٌ and رَنَّاتٌ (S, K, TA:) the latter of which pls. is also pl. of رَنَّ [q. v.] (K.) It is also sing. of رَنَّاتٌ signifying [Hollows, or cavities, such as are termed] نَقَرٌ [pl. of نَقْرٌ] in stone, or in rugged ground, that retain the water [of the rain]; and so is رَنَّ or, accord. to Ibn-Hamzeh, this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure فَعَالٌ, except in a few instances. (TA.) [The pl.] رَنَّاتٌ also signifies The remains of a torrent in places which it has partially worn away. (TA.)

رَنَّ: see the next preceding paragraph. — Also i. q. رَنَّاتٌ [A side, region, quarter, or tract, &c.] (K.)

رَنَّ A place where water remains and collects; or where it collects and stagnates; or where it remains long, and becomes altered: pl. رَنَّاتٌ [mentioned above as a pl. of رَنَّ, q. v.] (S, K, TA.) so says A.O. (S.)

رَنَّ: see the next paragraph.

رَنَّ Heavy, or weighty; (S, K, TA.) applied to a thing (S, TA.) of any kind. (TA.) — [Hence,] † Grave, staid, steady, sedate, or calm; (S, MA, K, TA.) and forbearing: and still, or motionless: Bk. I.

(S, K, TA:) or firm, or sound, of judgment: (TA.) wise, or sensible: (MA.) or a man having much gravity, staidness, &c.: (Har p. 227:) and رَنَّ signifies the same, applied to a woman; (MA, K,) or, thus applied, grave, staid, &c., in her sitting-place. (S.) the epithet رَنَّ is not applied to her unless she be firm, or constant; and grave, staid, &c.; and continent, chaste, or modest; grave, staid, &c., in her sitting-place. (TA.) — رَنَّ is a name given to The [kind of sweet food commonly called] خَبِيبٌ [q. v.], because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Har p. 227)

رَنَّ inf. n. of رَنَّ [q. v.] (MA, TA.) Heaviness, or weight: this is the primary signification. (TA.) — [Hence,] † Gravity, staidness, steadiness, sedateness, or calmness; (S, MA, K, TA;) and forbearance: and stillness, or motionlessness: (S, K, TA:) or firmness, or soundness, of judgment: (TA.) wisdom, or sensibleness. (MA.) and firmness, or constancy. (Har p. 423)

رَنَّ (T, Mgh) or رَنَّ (ISk, S, M, K, TA) A hole, a perforation, an aperture, or a window, (ISk, T, S, M, Mgh, K,) syn. رَنَّ (ISk, S, Mgh, K,) رَنَّ (T), رَنَّ (T), [in a wall, or chamber, i. e. a mural aperture,] or in the upper part of a roof: (M, TA.) an arabicized word [from the Pers. رَوَزَن, or رَوَزَن]: (ISk, S:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رَوَازِنَ (T, Mgh.)

رَنَّ: see the next preceding paragraph.

رَنَّ [accord. to general opinion, being a subst. only, not originally an epithet, رَنَّ, or, accord. to some, it may be رَنَّ, as being imagined to possess the quality of an epithet,] A kind of hard tree, (Lth, S, K,) of which staves are made. (Lth, S.)

رَنَّ i. q. رَنَّ [He is his companion in alighting, or descending and stopping or sojourning &c.] (so in copies of the K.) or رَنَّ [his friendly associate, or true, or sincere, friendly associate]. (So in the K accord. to the TA [which is followed in this instance, as generally, in the TK. but the former I regard as the true reading, from رَنَّ بِالْمَكَانِ q. v.]

## رَكَ

1. رَكَ (K, TA) inf. n. رَكَ (K, TA), He accepted the bounty of such a one. (K.) [See also رَكَ: and, under the same head, see رَكَ: and see a verse cited voc. مُتَدَلٍّ in which رَكَ seems to be used for رَكَ; or the latter may be the correct reading.]

4. رَكَ He leaned, or stayed, himself upon, or against, him, or it; and he had recourse, or betook himself, to him, or it, for refuge, protection, covert, or lodging: (K:) or رَكَ غَيْرِي or رَكَ لِي I had recourse, or betook myself, to

such a one for refuge, protection, covert, or lodging: (S:) or, accord. to Lth, the verb is رَكَ with a. (TA.)

رَكَ, for رَكَ: see the latter, in art. رَرَ.

## رَس

الرَّسْمُ فِي جَسَدِهِ وَرَسَ الْبَوَى فِي قَلْبِهِ 1. رَس [aor., accord. to the general rule, &c.] inf. n. رَس and رَس, Love entered, and established itself, in his heart, and disease in his body; as also رَس (M.) [It seems also, from explanations of رَس and رَس mentioned below, that one says رَسْتِ الرَّسْمِ, meaning The fever commenced, or first touched a person]

4: see above.

رَس The beginning, or commencement, of a thing. (K.) And hence, (K,) رَسَ الْحَمَى وَرَسَهَا 1. رَس, The beginning, or commencement, (M, A, K,) or first touch, (S,) of fever, (S, M, A, K,) before it becomes vehement, or severe; (A;) i. e., when the person attacked thereby stretches on account of it, and becomes languid in his body, and relaxed, or heavy, sluggish, or torpid, or confused in his intellect: (M, TA:) or the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent. (As, TA.) Accord to Fr, you say, أَخَذَتْهُ الْحُمَى بِرَسٍ, meaning, The fever became settled in his bones (TA.) [Hence also,] رَسَ الْحُبِّ 1. رَس, The beginning, or commencement, of love. (K) or a remain, or relic, or trace, of love: (M:) or رَسَ الْبَوَى signifies the first, or original, feeling (of love. (Abou-Málik, TA.) [Hence also,] رَسَ بَلْعَى The first of news reached me: (TA.) or somewhat of news reached me: (S, M:) or news not true reached me: for, accord. to AZ, you say, رَسَ مِنْ خَبَرٍ, and رَسَ مِنْ خَبَرٍ, meaning, News not true came to us. (TA:) or رَسَ [alone] signifies news not true. (K.)

رَس: see رَس throughout.

## رَسَب

1. رَسَبَ (S, M, A, &c.) aor. 1. (M, A, &c.) inf. n. رَسَبَ (S, M, A, Mgh, K) and رَسَبَ (Mgh) and رَسَبَ (M, A, K;) It (a thing, S, Mgh) sank, or subsided, (S, M, A, Mgh, K,) in water [&c.] (S, M, A, Mgh, K.) — [Hence,] رَسَبَتْ عَيْنَاهُ 1. رَسَبَتْ عَيْنَاهُ [in their sockets]. (S, A.) — And الرُّسْبُ فِي الصَّيْبَةِ 1. الرُّسْبُ [The sword sinks, or disappears, in the thing struck with it. (TA.)]

[2. رَسَبَ It precipitated a substance, or caused it to sink in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.]

4. رَسَبَ It caused [a thing] to sink: hence, in a trad., describing the people of Hell, إِذَا فَتَتْ بِهِنَّ النَّارُ أَرْسَبَتْهُمُ الْأَحْلَاقُ When the fire shall raise them, and make them to appear [or rather to

emum upon its surface], the collars, by reason of their weight, shall make them to sink to the bottom thereof. (TA.) — And *أرسلوا* Their eyes sank in their heads by reason of hunger (K, TA.)

[5] *رَسَبَ* It (a substance) became precipitated, or was caused to sink, in a liquid: used in this sense in chymical works; but probably post-classical.]

*رَسَبَ* and *رُسِبَ*: see the next paragraph.

*رُسُوبٌ* [What is wont to sink, or subside, in water &c. — And hence,] *Dregs* amid water and blood: in this sense improperly pronounced *رُسُوبٌ* (KL). [Golius, as on the same authority, explains it as meaning *sedimentum* aque, urine, etc.: *hypostasis*. See also the next paragraph.] — [Hence also,] † A sword (S, M, A, K) that penetrates into, (S), or that disappears in, (M, A, K), the thing stuck with it; (S, M, A, K); and so *رُسِبَ* (M, K) and *رُسِبَ* (K, TA) and *رُسِبَ* (M, K).

(A, K, TA. [In the CK, by the omission of و after the last, this and the last but one are made to be appellations of a sword of Mohammad or of Solomon, and of a sword of El-Harith Ibn-Abd-Šemir.]) — And † The glans of the penis: (M, K): app. because of its disappearance on the occasion of the act of *جِنَاع*. (M.) — And † *Forbearing, or clement*; as also *رَأْسَبَ* (K.)

*رَسَابَةُ* (JK and Mgh and K in art. *تَفَن* [in CK erroneously *رَسَابَةُ*]) [*The sediment of water*;] the thick matter that is borne by water [and that sinks to the bottom]. (Lth, Mgh in that art.)

*رُسُوبِيٌّ* and *رُسُوبِيَّةٌ*, terms used by Ibn-Seenā, are explained by Golius as meaning *Having, or depositing, a sediment*: but the former rather means *having the nature of dregs, or sediment*: and the latter, *becoming, or that becomes, precipitated*.]

*رَأْسَبَ* † A firm mountain. (M, A, K.) — See also *رُسُوبٌ*.

*رُسُوبٌ* A calamity, or misfortune, (K); as also *رُسُوبٌ*. (TA.)

*رُسُوبٌ*: see *رُسُوبٌ*.

*رُسُوبٌ* *أَوَابٍ* q. *أَسْبَابٍ*, and app. here meaning *Columns, or props*. (K.)

*رُسُوبٌ*: see *رُسُوبٌ*.

## رَسَقَ

*رَزَقَ*: see *رَزَقَ*, in art. *رَزَقَ*.

## رَسَحَ

1. *رَسَحَ*, aor. *رَسَحَ*, inf. n. *رَسَحَ*, (L, Mgh.) *He had little flesh, or was scant of flesh, in his posteriors and thighs*: or he had small buttocks, sticking together: (L): or he had little flesh in his thighs. (Mgh.)

4. *رَسَحَ* It rendered a person scant of flesh in the posteriors (S, A) and thighs. (S.)

*رَسَحَ* Paucity of flesh in the posteriors (S, A, L, K) and thighs: (S, L, K) or smallness of the buttocks, and their sticking together: (L): or paucity of flesh in the thighs. (Mgh.)

*رَسَحَ* Having little flesh in his thighs. (Mgh) [See also what follows]

*رَسَحَ* A man (S, L) having little flesh in his posteriors (S, A, L) and thighs: (S, L): or having small buttocks, sticking together: (L): fem. *رَسَحَةٌ*; applied to a woman: (S, A, L) pl. *رَسَحَاتٌ*. (S, K.) [See also *رَسَحَ*.] *رَسَحَ* means *The wolf* (TA): [for] every wolf is [termed] *رَسَحٌ* because of the lightness [of the flesh] of his haunches (S, A, K): and so is the *سُبع* [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) — Also, the fem., A foul, an ugly, or an unseemly, woman: (K, TA): though disproved by MF. (TA.)

## رَسَخَ

1. *رَسَخَ*, (S, A, L, &c.) aor. *رَسَخَ*, (A, Mgh, JM, &c.) inf. n. *رَسَخٌ*, It (a thing, S, Mgh) *was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established*, (S, A, L, Mgh, K), in its place. (L) [Hence,] *رَسَخَ الجِبْرُ فِي الصَّحِيفَةِ* [The ink became fixed upon the piece of paper or the like]. (A, L.) And *رَسَخَ فِي قَلْبِ الجِبْرِ* [Ink will not become fixed upon oiled parchment]: (A): or *رَسَخَ فِي قَلْبِ الدِّهْنِ* [oiled paper]. (TA.)

And *رَسَخَ فِي الْعِلْمِ* † He became firmly rooted, or grounded, or established, in science, or knowledge. (L.) And *رَسَخَ فِي قَلْبِ الْإِنْسَانِ* † Science, or knowledge, becomes firmly rooted, or grounded, or fixed, in the heart of man. (L, A.) And *رَسَخَ فِي قَلْبِهِ* † [The love of him, or it, became fixed in his heart]. (A.) — [Hence also,] said of a pool of water left by a torrent, † It sank into the earth, and disappeared. (JK, A, K) inf. n. as above. (JK, TA.) And, said of rain, † It sank into the earth so that the two moistures [meaning that of the rain and that of the soil beneath] met together. (A, K.) — *رَسَخَ* [as an inf. n.] signifies † The connexion of the soul of a human being, after its departure from the body, with an inanimate, not increasing, body: distinguished from *رَسَخَ*, which is with the body of another human being: and from *رَسَخَ*, which is with the body of a beast: and from *رَسَخَ*, which is with a plant. (Marginal note in a copy of the KT.)

4. *رَسَخَ*, (JK, K.) inf. n. *رَسَخٌ*, (TA.) *He made it firm, steady, steadfast, stable, fixed, fast, settled, or established*, (JK, K), in its place. (JK.)

*رَسَخَ* Anything firm, steady, steadfast, stable, fixed, fast, settled, or established [in its place] (see 1). (S, A, Mgh.) You say *رَسَخَ جَبَلٌ* A firm, or steadfast, mountain. (A.) And in like manner *رَسَخَةٌ* [A black, or dark, patch of compacted dung and urine of cattle sticking fast

upon the ground]. (A.) And [hence,] *رَسَخَ فِي الْعِلْمِ* † [He has a firm footing in science, or knowledge; or] he possesses excellence, and large acquirements, in science, or knowledge.

(Mgh.) *الرَّاسِخُونَ فِي الْعِلْمِ* [in the Kur in. 5 and iv. 160] means † Those who are firmly rooted, or established, in science, or knowledge. (S, B, J, J, J, T, A): or who have made a firm advance therein (L) or who are far advanced therein: (Khālid Ibn-Jamh.) or those who study the Book of God. (TA.) or those who have committed [it] to memory, and who call to mind [its doctrines and precepts] one with another. (I, Apr.)

## رَسَدَ

*رَزَقَ*: see *رَزَقَ*, in art. *رَزَقَ*.

## رَسَجَ

1. *رَسَجَ*, aor. *رَسَجَ*, inf. n. *رَسَجٌ*, [He tethered him by the fore legs; i. e.] he tied the *رَسَجَ* [or pastern] of each of his (a camel's [or an ass's]) fore legs with a string, or cord, which is called *رَسَجٌ*. (TA.)

2. *رَسَجَ*, (S, Mgh, &c.) inf. n. *رَسَجٌ*, (I, Apr, K,) said of rain, (S, Mgh, K, &c.) *It rained so that the water reached to the رَسَجَ [or pastern, or ankle], (S), or so that it reached to the place of the رَسَجَ [pl. of رَسَجٌ]: (Mgh): or it moistened the earth (I, Apr, K, TA) so that the hands of him who dug for it reached to his رَسَجَ [or wrists]: (I, Apr, TA): or so that the moisture reached to the measure of the رَسَجَ [or wrist] of the digger: (TA): or it was so much that the رَسَجَ [or pastern, or ankle,] disappeared in it; as also *رَسَجَ*, a dial. var., on the authority of I, Apr. (TA.) — *رَسَجَ* also signifies The making [the means of subsistence] ample, or abundant. (K.) You say, *رَسَجَ الْعَيْشَ* He made the means of subsistence ample, or abundant. (TK.) [Or *رَسَجَ عَلَيْهِ فِي الْعَيْشِ* He made ample, or abundant, provision for him in the means of subsistence: see the pass. part. n., below: and see also 8.] — *رَسَجَتْ كَلَامًا* (JK), inf. n. as above, (K), i. q. *لَقَّتْ بَيْنَهُ* [meaning I interlarded, or embellished, speech, or discourse, with falsehood: accord. to the TK, connected it, and arranged it, or put it in order: but see the pass. part. n., below]. (JK, K, TA.)*

3. *رَسَجَتْ* (Ibn-'Abbād, K.) inf. n. *رَسَجَةٌ* and *رَسَاجٌ*, (Lth, Ibn-'Abbād, K.) *He took hold of his رَسَجَ [meaning ankle] in wrestling with him, the latter doing the like* (Lth, Ibn-'Abbād, K.) One says, *رَسَجَ ثَمَرُ رَسَجَةٍ ثَمَرُ مَارَعَةٍ* [He strove with him to throw him down: then he took hold of his ankle &c.: then he rolled with him on the ground, or in the dust]. (TA.)

4: see 2.

8. *رَسَجَ* *عَالِي عِيَالِهِ* He expended amply, or abundantly, upon his family, or household. (Ibn-Buzurj, K.) [See also 2.]

*رَسَجَ* and *رَسَجَ* (S, Mgh, K,) of a *رَأْبَةٍ* [or beast





or neglected, aiding him, or assisting him. (TA.) — Also The act of making to have dominion, or authority, and power; making to have, or exercise, absolute dominion or sovereignty or rule, or absolute superiority of power or force; or giving power, or superior power or force. (M, K.) Hence, in the Kur [xix. 86] رَسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تُوْزِعُهُمْ أَرَأَيْتَ إِنْ رَسَلْنَا عَلَيْهِمْ مِّنْ مَّوَدَّةٍ لَّيْسَ بِيَدِنَا أَنْ نَرْسِلَ إِلَيْهِمُ الْبَاقِرَ إِذْ يَخْتَصِمُونَ [We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly to acts of disobedience; or] we have appointed, or prepared, the devils for the unbelievers, because of their unbelief, like as is said in the same [xlii. 35] نَقِصْ لَهُ شَيْطَانًا [We will appoint, or prepare, for him a devil] as an associate; this is the preferred explanation: [or it may be well rendered we have sent the devils against the unbelievers:] some say that the meaning is, we have left the devils to do as they please with the unbelievers, not withholding them, or preserving them, from acceptance from them. (Zj, M.) — رَسَلُوا [from رَسَلَ] They had milk in their cattle: (S:) or their milk became much; as also رَسَلُوا inf. n. تَرَسَّلَ. (K:) or the latter signifies their milk and drink became much. (TA.) — Also [from رَسَلَ] They became possessors of herds or flocks. (O, K.)

5. اِتْرَسَلَ He acted, or behaved, gently, and deliberately, or leisurely, (M, K, TA,) and with gravity, staidness, sedateness, or calmness. (TA.) التَّرَسُّلُ in riding is The extending one's legs upon the beast so as to let, or make, his clothes hang down loosely upon his legs; and in sitting, the crossing one's legs, and letting, or making, his clothes hang down loosely upon them and around him. (TA.) تَرَسَّلَ بَيْنَ الْقَوْمِ [He acted as a رَسُول (or messenger) between the people]. (Mgh and TA in art. اَلَك.)

8. تَرَسَّلُوا They sent, one to another, (MA, Mgh, TA,) a message [or messages], (MA, Mgh,) or a messenger [or messengers]. (Mgh.) — Hence, التَّرَسُّلُ [They relieved, or aided, one another alternately in singing;] i. e. they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end. (Mgh.) تَرَسَّلَ فِي الْأَذَانِ means [in like manner] There shall be no relieving, or aiding, one another [alternately], i. e., no combining [of two or more persons, each performing a part alternately], in the chanting of the call to prayer. (Mgh.) [In other cases likewise] التَّرَسُّلُ signifies The doing the like of that which one's companion, or fellow, [or another,] does, in such a manner as that one follows another [alternately]. (Har p. 268.)

10. اِتْرَسَلَ It (a thing) was, or became, loose, or slack; syn. مَلَبَسَ. (M, TA.) — Said of hair, see 1, in two places. [In like manner said of a

tree, &c., It drooped; or was pendent. Said of a cheek, (to which its part n. مُتَرَسِّلٌ is applied as an epithet in the K voce اَسْبَلٌ) It was, or became, lank. — اِتْرَسَلَ in the pace of a beast is The going gently, deliberately, or leisurely (TA.) [And you say, استرسلت الدابة The beast went a gentle, deliberate, or leisurely, pace.] — Also, [in other cases,] The being still, and steady. (TA.) — Hence, (TA,) اِتْرَسَلَ اِلَيْهِ He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness, and with familiarity; syn. اِسْتَأْنَسَ, (S, K, TA;) and was at ease, and confided in him, with respect to that which he told him: (TA:) or he acted forwardly, or impudently, towards him. He acted forwardly, impudently, freely, or familiarly, towards him, in the way of coquetry, or feigned disdain. (MA.) — And اِتْرَسَلَ اِلَيْهِمْ فَيَهْرَاقَهُمْ [Fate made free with them, and destroyed them]. (TA in art. يَهْرَأُ) — Also اِتْرَسَلَ said, Send thou to me the camels in droves (رَسَلًا [in the CK, erroneously, اِرْسَالًا]); (K, TA;) اِرْسَالٌ being with fet-h to the hanzoh, i. e. drove after drove: for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus, not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.)

رَسَلَ Easy; applied to a pace. (M, K.) — Easy in pace, applied to a he-camel: fem. with δ: (S, M, K:) or soft, or gentle, in pace; applied to a he-camel and to a she-camel: (Mgh:) and رَسَلًا, also, applied to a she-camel, has the former of these significations; and its pl. is مَرَسَائِلُ (S, K:) or this pl. signifies light, or active, she-camels, that give thee what they have to give spontaneously; and رَسَلَةٌ is applied to one thereof. A she-camel is termed مَرَسَلٌ as being likened to the arrow thus called. (TA.) — Soft, and lax, or flaccid. [app. applied to a he-camel; for it is added,] one says رَسَلَةُ الْقَوَائِمِ, meaning A she-camel loose, or slack, [in the legs, and] soft in the joints [thereof]. (TA. [See also another meaning assigned to this phrase in what follows.]) — Applied to hair, i. q. مُتَرَسِّلٌ (S, K; in the CK مُرْسَلٌ) which means Lank; not crisp: (Mgh, Mgh:) [and so accord. to an explanation of استرسل in the S and K:] or lank and pendent: (Mgh.) or long, and lank or pendent. (AZ, Az, Mgh.) — And رَسَلَةٌ (M, TA,) or much and long hair, (L, TA,) upon her shanks, or hind legs (فِي سَاقَيْهَا) (M, L, TA:) but in the K, رَسَلَةٌ and مَرَسَلٌ [not مُرْسَلٌ] are explained as epithets applied to a woman, meaning having much and long hair upon her shanks. (TA.) — Also sing. of رَسَلٌ, (TA,) which signifies The legs of a camel: (AZ, S, K, TA:) so called because of their length. (AZ, TA.) — See also مَرَسَلٌ. — And see the paragraph here next following.

رَسَلَ Gentleness; and a deliberate, or leisurely, manner of acting or behaving; as also رَسَلَةٌ (M, K;) [and perhaps رَسَلٌ and رَسَلَةٌ for] one says اِفْعَلْ كَذَا وَكَذَا عَلَى رَسَلِكَ (S, Mgh, Mgh, CK) [but not in my MS. copy of the K nor in the copies used by SM] and رَسَلِكْ and رَسَلَتِكَ, (CK,) [but likewise wanting in MS. copies of the K,] i. e. [Do thou such and such things] at thine ease, (Mgh,) or act thou gently, deliberately, or leisurely, (S, Mgh, K,) in doing such and such things; like as one says, عَمَلِي هَيْتَكَ (S.) Sakhyr-el-Ghaz says, when despairing of his companions' overtaking him, his enemies surrounding him, and his feeling sure of slaughter, (M,)

\* لَوْ اَنَّ حَوْلِي مِنْ فَرَسٍ رَجَلًا  
\* بَعْضُ الْوُجُوهِ يَحْمِلُونَ الْبَنَاءَ  
\* لَمَنْعُونِي نَجْدَةً اَوْ رَسَلًا

(Skr, M,) i. e. [If there were around me, of the family of Kiraqin, men on foot, fair in the faces (app. meant tropically), bearing arrows, they would defend me] by violent means or by gentle means: (Skr) or with fighting or without fighting. (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, جَاءُوا رَسَلَةً رَسَلَةً They came company by company. (M.) — And A soft, gentle, saying or speech (TA.) — Also Milk, (S, M, K,) of whatever sort it be: (M, K:) or, accord. to the Townsheeh, fresh milk. (TA.) One says, كَثُرَ الرِّسَالُ, meaning Milk has become abundant this year: and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce. (TA.) — It is said in a trad. [respecting the giving of the poor-rate], رَسَلًا مَنِ اَعْطَى فِي تَجْدَتِهَا وَرَسَلًا (S, TA,) which is explained in two different ways: (TA:) [J says that] it is from رَسَلَ in the sense first explained above; meaning straitness and plenty; i. e. Except him who gives when they are fat and goodly, when it is difficult, or hard, to their owner to give them forth, and when they are lean, [or] in a middling condition: (S.) and A'Obeyd says the like; and that it is similar to the saying, قَالَ فَلَانٌ كَذَا عَمَّا رَسَلِهِ, meaning Such a one said such a thing holding it (the saying) in light estimation: others say that it is from رَسَلَ signifying "milk;" which A'Obeyd disallows: IATh says that what is meant by نَجْدَةٌ is straitness and drought or barrenness or dearth; and by رَسَلٌ, plenty, and abundance of herbage or the like; because رَسَلٌ, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, except him who gives forth the due of God in the case of straitness and in that of plenty. (TA.) — The رَسَلَانُ of a horse are The extremities of the عَضْدَانِ [or two arms]. (M, K.)

رَسَلٌ Camels: (M, K:) thus expl. by A'Obeyd, without any epithet: (M:) or a drove, or herd, or a distinct collection or number, of camels, (S, M, Mgh, K,) and of sheep or goats, (S, K,)



إِلَهِفُ النَّشِيءِ الطَّيِّفِ, as in the *Mohef* (TA.) — And *Sweet water*. (K.)

رَسَالَةً: see the next paragraph.

رِسَالَةٌ (S, M, Mgh, K) and رِسَالَةٌ (M, K) and رِسُولٌ (S, M, Mgh, K) and رِسِيلٌ (Th, M, K) signify the same, (S, M, Mgh, K.) A *message*, and a *letter*; (MA in explanation of the first, and KL in explanation of the first and third;) [a communication sent from one person or party to another, oral or written.] subst. from أَرْسَلَ رَسْلًا: (M, K, \*) the pl. of the first is رِسَالٌ (Mgh); and أَرْسَلَ is pl. of رَسُلٌ in the sense of رِسَالَةٌ, and of the fem. gender. (TA.) [See the former of the two verses cited voce رَسُلٌ.] You say, أَرْسَلْتُ قَوْلًا فِي رِسَالَةٍ. (S.) and أَرْسَلْتُ إِلَيْهِ رَسُولًا. (MA.) see 4 A poet says, (S,) namely El-Ash'ar El-Jofae, (TA.)

\* أَلَا أُنَبِّئُكَ أَنَّ عَمْرُوَ رَسُولٌ \*  
\* يَأْتِي عَنْ قَتَاتِمِ عَيْ \*  
[Now deliver thou to Abou-Amr a message, saying that I am in no need of your judging] (S:) عَمْرُو [the sons of 'Amr]: he means, عَمْرُو. (TA.) And hence the saying of Kutheyir,

\* لَقَدْ كَذَبَ الْوَأَسُونَ مَا بَعَثَ عَنْهُمْ \*  
\* بِرَسُولٍ وَلَوْ أَرْسَلْتَهُمْ بِرَسُولٍ \*  
[Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message]: (S, TA:) or, as some relate the second hemistich, (TA.)

\* يَتْلُو وَلَا أَرْسَلْتَهُمْ بِرَسُولٍ \*  
[i. e. I revealed not the case of *Layla*, nor did I send them with a message]: thus cited by Th (M, TA.) — رِسَالَةٌ also signifies [A tract, or small treatise or discourse;] i. e. book, or writing, relating to science, or on any subject, comprising a few questions, inquiries, or problems, of one kind: pl. رِسَالٌ. (TA.) — And Apostleship; the apostolic office or function. (MA.) — أَمْرٌ رِسَالَةٌ [in a copy of the K] رِسَالَةٌ [or female of the vultur perceptor, in the CK رَحْبَةٌ: (M, K, TA:) a surname thereof. (TA.)] الرِّسَالَةُ A certain small beast or reptile or insect; expl. by the word رَوَيْتُ (M, K, TA:) in [some of] the copies of the K, erroneously, الرِّسَالَةُ. (TA.)

رَسَائِلٌ dim. of رِسَالَةٌ [i. e. رِسَالَةٌ] pl. of رَسْلٌ [or rather of its syn. رِسَالَةٌ]: hence the saying, (TA.) أَلْقَى الْكَلَامَ عَلَى رَسَائِلِي, i. e. He held the saying, or speech, in light, or little, or mean, estimation; or in contempt. (M, K, TA.)

الرَّاسِلَانِ The two shoulder-blades: or two veins therein: (M, K:) he who says that they are two veins in the two hands, (K,) pointing to what is found in the copies of the Mj of IF, [in which

رَفَى الْكَتِفَيْنِ is put in the places of الْكَتِفَيْنِ (TA.) is in error: (K) or الْوَيْتَانِ [q. v., a word variously explained]: (M, TA.) in the copies of the K, الْوَيْتَانِ is erroneously put for الْوَيْتَانِ. (TA.)

رَسُلٌ: see رَسُولٌ, second sentence. — Applied to a tradition (حَدِيثٌ), it means † Of which the ascription is not traced up so as to reach to its author: (Mgh) [i. e. الْأَحَادِيثُ الْمَرْسَلَةُ means the traditions which one relates as on the authority of a تَابِعِي (K, TA.) by tracing up the ascription thereof uninterruptedly to him, (TA.) when the تابعي says, "The Apostle of God (May God bless and save him) said," without mentioning a صحابي (K, TA) who heard it from the Apostle of God: (TA: [and the like is said in the Mgh:]) رَسُلٌ is the [pl. of] quasi-pl. n. of مَرْسُلٌ thus used, [or rather used as a subst., or as an epithet in which the quality of a subst is predominant,] like as مَرْسُلٌ (Mgh). — In lexicology, it means, like مَرْسُلٌ, † That of which the series of transmitters is interrupted: as a word &c. handed down by IDrd as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known (Mz 4th ed.) — مَحَازِ مَرْسُلٌ: see art. جَوَز. — [See also the next paragraph.]

رَسْلَةٌ قِلَادَةٌ [or necklace], (M,) or a long قِلَادَةٌ, (IDrd, O, K,) that falls upon the bosom: (IDrd, M, O, K.) or a قِلَادَةٌ upon which are beads &c. (Yz, O, K.) — As used in the *Kur* [xxvii. 1], (M,) الْمَرْسَلَاتُ means The words (S, M, K, TA) that are sent forth, [by رَعْلًا, which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:) or the angels [so sent forth]: (Th, S, M, K, TA.) or the horses (M, K, TA) that are started, [one following another,] in the race-course. (TA)

مَرْسَلٌ One who sends the morsel [that he eats] into his fauces: or who throws forth the branch from his hand, (O, K,) when he goes in a place of trees, (O,) in order that he may hurt his companion. (O, K.) — A short arrow: (S, O:) or a small arrow. (K.) — See also رَسْلٌ, in three places. — And see رَسْلٌ.

رَسِيلٌ: see رَسِيلٌ. — See also رَسِيلٌ, in two places. — Also A woman who interchanges messages, or letters, with the men who demand women in marriage: or whose husband has become separated from her (M, K, TA) in any manner, (M, TA,) by his having died or his having divorced her: (TA:) or who has become advanced in age, (M, K, TA,) but has in her some remains of youth: (M, TA:) or whose husband has died, or who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages, or letters, with him

(S, K, TA) by means of the men who demand women in marriage, (TA,) and who has in her some remains (K, TA) of youth; but this addition is more properly mentioned in a former explanation. (TA.) The subst. [app. meaning The state, or condition, of a woman such as is thus termed] is رِسَالَةٌ. (M, TA)

مُسْتَرْسِلٌ: see رَسْلٌ. — مُسْتَرْسِلٌ لِمَوْتٍ i. q. مُسْتَقْتَلٌ [i. e. Seeking, or courting, death or slaughter; resigning, or subjecting, himself to death, and not caring for death]. (A and TA in art موت)

### رسر

رَسَرٌ (K), رَسَرٌ (M), رَسَرٌ (Aor. 2, accord.)

to a rule of the K, inf. n. رَسَرٌ. (M,) It (the rain) ravel the house or dwelling, or the houses or dwellings, leaving a relic, or relies, thereof cleaving to the ground. (M, K.) In the saying of El-Hotai-ah,

\* أَمِنَ رَسِيرٌ دَارِي مَرْيُوعٍ وَمَصِيفٍ \*  
\* لِعَيْتِكَ مِنْ مَاءِ الشُّؤْبِ وَكِفٍ \*

[Is it in consequence of autumn-rain's and spring-rain's razing of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to things eyes a distilling of the water of the tear-channels?] رَسِيرٌ and مَصِيفٌ are in the nom. case because of the inf. n., i. e. رَسَرٌ. (M, TA.) [But in this latter, مَصِيفٌ: and in a copy of the former,

مَصِيفٌ and مَرْيُوعٌ, both of which are evidently wrong.] — رَسَرٌ also signifies He marked, or stamped: and he drew, traced, traced out, sketched, sketched out, or planned: or he delineated, or described [You say رَسَرَ الطَّعَامَ He stamped, or sealed, the corn; (TA in art رَسَرٌ,) as also رَسَمَهُ. (S, K, TA, all in that art. [See رَسَمٌ.]) And رَسَرْتُ الْبَيْتَ, aor. and inf. n. as above, I marked out the building. (Mgh) رَسَرْتُ كِتَابًا وَلَوْ رَسَرْتُ أَوْ رَسَرْتُ أَوْ رَسَرْتُ [He sketched out a book and did not fill it up]. (Mz 1st ed.) And رَسَرْتُ الْكِتَابَ I wrote the book, or letter, or writing. (Mgh.) And رَسَرٌ (S, K;) He wrote upon such a thing; (S, K;) (S, K;) and رَسَرٌ is dial. var. thereof (TA.) — [Hence,] رَسَرْتُ (Mgh,) † [He prescribed to him the doing of such a thing;] he commanded, ordered, bade, or enjoined him to do such a thing. (S, Mgh, K, TA.) [And رَسَرْتُ كِتَابًا also means † He assigned, or appointed, him such a thing, as a stipend, &c.: often used in this sense.] — رَسَرْتُ said of a she-camel, (S, M, K,) aor. 2, (S, M, [and so accord. to a rule of the K,]) or 2, not 2, (TA.) inf. n. رَسِيرٌ. (S, M, K,) She made marks upon the ground (S, M, K) by the vehemence of her tread. (S, M) — And رَسَرٌ said of a camel, aor. 2, inf. n. رَسِيرٌ. (S, K,) with which رَسِيرٌ is syn. (K,) He went a certain pace, (S, K,) exceeding that which is termed ذَمِيلٌ [inf. n. of ذَمِلَ, q. v.]: one should not say of a camel رَسَرٌ, for this latter verb is trans. (S.) —

Also رَسَمَ نَحْوَهُ inf. n. رَسْمٌ, *He went, or went away, quickly towards him, or st.* (TA.) — And رَسَمَ فِي الْأَرْضِ (K), inf. n. رَسْمٌ, (TA.) *He disappeared in the land, or country:* (K) and [hence], used metonymically, *he died, like زُرْ.* (TA.)

2. رَسَمٌ [inf. n. رَسْمٌ] The act of *marking, or stamping*, [and of *drawing, tracing, tracing out, sketching, sketching out, or planning*, several things, or of *doing so much, or*] well. and *making* [much, or] well. and *making* a garment, or piece of cloth, striped (KL)

4. رَسَمَ *He caused a she-camel to make marks upon the ground* (M, K) by the vehemence of her tread (M). — And *He made a camel to go the pace termed رَسِيمٌ* (S). [The meaning is there indicated, but not expressed.] قَارِسًا ending a verse of Homayd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means *بَجِيرَهِمَا* [And they made their two camels to go the pace termed رَسِيمٌ]. (AHát, TA.)

5. رَسَمَ (K, but omitted in some copies,) or رَسَمَ (M), *He looked at the رَسْمُ* [or mark, trace, relic, &c.]. (M, K) And رَسَمَ الدَّارَ *He considered, or examined, the رَسْمُ* [or marks, traces, relics, &c.] of the house, or dwelling; (S, TA.)\* or *did so repeatedly, in order to obtain a clear knowledge thereof.* (TA.) — And in like manner رَسَمَ signifies *He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, رَسَمَتِ الْقَاعُذُ فِي الْأَرْضِ *The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And رَسَمَ الشَّيْءَ *He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And رَسَمَ الْقَمِيذَةَ *He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K, TA.) And أَنَا أَرَسَمُ كَذَا *I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. ارْتَسَمَ [in its primary sense, as quasi-pass. of رَسَمَ, inf. n. of رَسْمٌ, is app. post-classical, but, as such,] is used by the logicians as meaning *The being stamped and depicted* [in the mind]: (“Dist of the Technical Terms used in the sciences of the Musalimans:” an image’s being fixed in, or upon, a thing. (KL) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] — [Also] *The obeying a precept or command &c*] You say, رَسَمْتُ لَهُ كَذَا (S, K), or رَسَمْتُ (Mgh), قَارِسَةً (Mgh, K), or رَسَمْتُ (S), *I prescribed to him the doing of such a thing; or* I commanded, ordered, bade, or enjoined, him to do such a thing, (K, TA.) and he obeyed (S, Mgh, TA) it [i. e. the precept &c.]. (S, Mgh.) *I obey thy precepts &c.* [I do not transgress thy precepts &c.] (TA.) — And hence, (TA.) ارْتَسَمَ signifies also

† *He said* اللَّهُ أَكْبَرُ [God is great, or most great]: (S, M, K, TA.) and *he sought protection or preservation* [by God]: (M, K, TA.) and *he prayed or supplicated or petitioned* [God]: (S, K:) as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation. (TA.) El-Aḡṣā says, [speaking of wine,]

\* وَقَابَلَهَا الرِّيحُ فِي دَيْبَا \* وَصَلَّى عَلَى دَيْبَا وَارْتَسَمَ \*

(S, M, TA.) or وَقَابَلَهَا (so in some copies of the S in this art. and in art. صَلَّى, and in the Mgh, also, in the latter art.), i. e. [And he exposed it to the wind, in its jar, and he prayed over its jar,] and petitioned for it (TA in this art. and in art. صَلَّى) that it might not become sour, nor spoil: (TA in the latter art.:) AḤḤ says that ارْتَسَمَ means *he stamped its vessel with the رَسْمُ*, but this saying is not valid: (M, TA.) [and Mfr, also, says that, ارْتَسَمَ, here, is from رَسَمَ, and means *he stamped it.* (Mgh in art. صَلَّى.)]

رَسْمٌ inf. n. of 1 [q v.]. (Mgh, &c.) — [Hence رَسْمُ الرِّسْمِ The writing of the book of the Kur-ān; for which particular rules are prescribed. — Hence also رَسْمٌ is sometimes used by logicians as meaning *A definition, either perfect (تَامٌ) or imperfect (نَاقِصٌ); like* حَدٌّ. — Also *A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn.* أَثَرٌ; (S, Mgh, K.) and رَسْمٌ is a dial. var. thereof, accord. to Aboo-Turāb; as is also رَسْمٌ, both syn. with أَثَرٌ, (TA in art. رَسْمٌ) and so is رَسْمٌ. (K in that art.:) or a relic, or remain, of what is termed أَثَرٌ [as meaning a mark, an impression, a sign, a trace, or a vestige]: or such, of what are termed أَثَرٌ [as meaning relics or remains], as has no substance and height: (M, K.) or such as is cleaving to the ground: (M:) رَسْمٌ means remains of a house or dwelling, cleaving to the ground: (S, TA.) or رَسْمٌ signifies a remain, or remains, of a ruined dwelling or place of abiding and abiding: (Har p. 607.) and رَسْمٌ is syn. with رَسْمٌ: (S, M, K [accord to the correct copies of this last:]) the pl. [of pauc.] of رَسْمٌ is رَسْمٌ and [the pl. of mult. is] رَسْمٌ. (M, Mgh, K.) — [I. q. مَرَسُومٌ. see مَرَسُومٌ.]

And hence, as being prescribed, رَسْمُ الدِّينِ means *The ways that are followed in respect of the doctrines and practices of religion* (TA.) — And *A well which one fills up* (M, K) in the ground: (K:) pl. رَسَامٌ. (M, K.) — [In some copies of the K, two meanings that belong to رَسْمٌ are, by the omission of و, assigned to رَسْمٌ: see رَسْمٌ.]

رَسْمٌ: see the next preceding paragraph. — Also Goodness, or elegance, of gait, pace, or manner of going. (K.)

رَسْمٌ *That makes marks upon the ground by the vehemence of their tread:* applied to a she-camel. (S, TA.) [See an ex. in a verse cited in the first paragraph of art. حَجَرٌ.] — Also *TA continues journeying day and a night:* (S, K:) applied to a he-camel. (TK.)

رَسِيمٌ *A certain pace of camels,* (S, K,) exceeding that which is termed ذَمِيلٌ [q v.]; (S:) [see رَسْمٌ, of which it is an inf. n.;] and رَسِيمٌ signifies the same (K)

رَسَامٌ *One who engraves* [or draws inscriptions or other designs] upon tablets or the like (TA)

رَسِيمٌ (S, K,) or رَسِيمَةٌ (TK,) *Running water.* (S, K.) — And رَسِيمَةٌ *A she-camel that goes the pace termed رَسِيمٌ.* pl. رَسَائِمٌ. (Har p. 405)

رَسْمٌ: see رَسْمٌ. — Also *A sign, a token, a mark, or an indication,* (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرَسْمًا [Verily upon him is a sign, &c.]: so says Khálid Ibn-Jabalah: (M:) pl. رَسَائِمٌ and رَسَائِمٌ. (TA.) —

And as pl. of رَسْمٌ, (TA.) رَسَائِمٌ signifies *Certain books, or writings, that were in the Time of Ignorance.* (S, K.) — Also the sing., *A stamp, or seal; i. e. an instrument with which one stamps, or seals; and رَسْمٌ is a dial. var. thereof:* (M:) or, as some say, particularly, (M,) *one with which the head* [or mouth] of a [large jar such as is called] حَابِيَةٌ *is stamped, or sealed;* (M, K:) as also رَسْمٌ (K,) and رَسْمٌ. (TA.) And *A piece of wood,* (S, M, Mgh, K,) or a small tablet, (A,) upon which is some inscription (S, M, A, K) engraved, or hollowed out, (A, K,) with which wheat, (S, M, K,) or corn, or grain, (Mgh,) [in its repository,] is stamped, or sealed, (S, M, Mgh, K,) or with which collections of wheat or corn are stamped, or sealed: (AA, TA.) as also رَسْمٌ: pl. رَسَائِمٌ. (Mgh) [In some copies of the K, by the omission of و, this meaning and the next are assigned to رَسْمٌ.] — And (as some say, S) *A certain thing with which dentures are polished.* (S, K.) A poet says, (S,) namely, Kathayir, (TA.)

\* دَنَائِرٌ شَيْغَتْ مِنْ هَرَقْلٍ بَرَسِيمٍ \*

[Deenārs, of Heraclius, that were polished with رَسِيمٌ. (S, TA.) — It occurs in poetry as meaning *The face of a horse, in the phrase قُرْحَةٌ بَرَسِيمٌ* [A star, or blaze, in the face of a horse]. (M.) — Also *A calamity, or misfortune;* (K:) like رَسْمٌ. (TA)

رَسْمٌ: see the next preceding paragraph. [Accord. to rule, its pl. رَسَائِمٌ, mentioned above as a pl. of رَسْمٌ.]

رَسْمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhale,

\* وَأَنهَرَسِيمُونَ إِلَى عَيْدِ الْعَزِيزِ يَهَا \*  
مَعَا وَشَتَّى وَمِنْ شَفْعٍ وَقَرَادِ \*

[And those urging them to make marks upon the ground by the vehemence of their tread in their way to Abd-El-Azaze, together and separately, and two by two and one by one], he means *الْمُهْرَسِمُونَ*, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

رَسْمٌ: see رَسْمٌ.



nouncing this with fet-h, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-hák, TA,) or the former reading may mean in the time, or the place, of making it to run, and that of making it to rest, and the latter reading may mean in the time, or the place, of its running, and that of its resting, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bḡ, q. v.) and some read *مُجَرَّبًا* as epithets applied to God, (M, K,) who maketh it to run and who maketh it to rest. (TA.) Accord. to Zj, (M,) *يَسْأَلُونَكَ عَنِ السَّاعَةِ* [They will ask thee respecting the *ساعة*, when will be its taking place? [or when will be the time of its being made to take place?]; (M, K, \*) by the *ساعة* being meant the time in which all created beings shall die. (M.)

5: see 1, first sentence.

*رَسُو* A part, or portion, of a tradition, or story: (Lth, T, K:) [see an ex. near the end of the first paragraph:] accord. to IAr, i. q. *رَسٍ* [app. as meaning the first part or portion]. (T.)

*رَسُوَّةٌ* A [bracelet, or one of a particular kind, called] *رَسِيَّةٌ*; (IAr, T, M, K:) so accord. to Kr: (M, TA: but in a copy of the M written *رَسِيَّةٌ* a certain thing of strung beads; (S, TA:) like the *رَسِيَّة*; which is an arabicized word [from the Pers. *رَسِيَّة*]: (TA:) a bracelet of beads: (Isk, TA:) or a bracelet of *ذُبُل* [i. e. turtle-shell, or tortoise-shell]: pl. *رَسَوَاتٌ*: it has no broken pl. (M, TA. [Golius and Freytag say that its pl is *رَسِي*; but on what authority, I know not: the former mentions no authority beside the S and K; and the latter, none but the K.]

*رَسِيٌّ* Firm, or steadfast, in good and in evil. (Az, Sgh, K.) — And The pole that is fixed in the middle of the [tent called] *رَسِيَّةٌ*. (Az, Sgh, K.)

*رَاسِيٌّ* Stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (Mḡb.) You say *رَاسِيٌّ* (Mḡb) and *رَاسِيَّاتٌ* (S, Mḡb) Firm, or steadfast, mountains; (S, Mḡb:) the sing. of the last said by Akh to be *رَاسِيَّةٌ*. (S.) And *رَاسِيَّةٌ* † A cooking-pot that will not move from its place, (M, K, TA.) by reason of its greatness, (K, TA.) and that cannot be removed. (M.) *رَاسِيَّةٌ* in the Kur [xxxiv. 12] means, accord. to Fr, † Cooking-pots that would not be lowered from their place, by reason of their greatness. (TA.)

*رَسِيٌّ* may be used as an inf. n., or a n. of time, or a n. of place. (Bḡ in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means An anchorage, or a place of anchoring; a port; or a station for ships? pl. *رَسَائِي*.]

*رَسِيٌّ* may be used as an inf. n., or a n. of time, or a n. of place. (Bḡ in xi. 43 [cited above: see 4].)

*رَسِيٌّ*, as an epithet applied to God: see 4, near the end of the paragraph.

Bk. I.

*رَسَاةٌ* The anchor of a ship: (S, M, K:) or a large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on: (T, TA:) pl. *رَسَائِي*. (Har p. 111.) [Hence,] one says, *رَسَائِي*, meaning † They remained, stayed, dwelt, or abode. (TA.) And *أَلْقَتِ السَّحَابَةُ رَسَائِيَهَا* [The cloud rained continually; syn. *دَامَتْ*: (S, Mḡb:) or remained steadily, raining— (T, TA:) or remained still, or stationary, and, rained (M, K:\*) in the latter, *السَّحَابُ* is put in the place of *السَّحَابَةُ*.]

## رش

1. *رَشَّ*, (A, Mḡb,) aor. *رَشَّ*, (Mḡb,) inf. n. *رَشٌّ* (S, A, Mḡb, K) and *رَشَّاشٌ* (A, K,) *He sprinkled, or scattered in drops, (A, K, T, K,) water, (S, A, Mḡb, K,) and blood, (S, A, K,) and tears, (S, K,) &c. (A.)* — *رَشَّ الْبَكَانُ*, (S, TA,) or *الْمَوْضِعُ* (Mḡb,) and *النَّبْتُ*, (A,) inf. n. *رَشٌّ*, (S, TA,) *He sprinkled, or wetted by sprinkling, (TA,) the place, (S, Mḡb, TA,) and the house, or chamber, or tent, (A,) بِمَاءٍ with water. (Mḡb, TA.)* And *رَشَّ الْحَاكِكُ السَّجَّعَ بِالرَّيْقَةِ* [The weaver sprinkled the web with the reeve]. (A, TA.) — [Hence,] *رَشَّتِ السَّمَاءُ*, and *رَأَشَتْ*, (S, A, Mḡb, K,) *The sky rained: (A, Mḡb:) or let fall a little rain, such as is termed رَشٌّ* (S. [After the former of these verbs, *الرَّيْقُ*, or the like, seems to be understood.]) [And hence,] *أَرَشَتْ* † *الطُّعْنَةُ* [The spear-throw, or the like, sprinkled forth blood: a signification implied, but not expressed, in the S and A: or] *became wide, so that its blood became scattered about: (K:) or passed through, and made the blood to flow, or to appear and flow, or to flow copiously, or with force. (Mḡb.)* — [Hence also,] *رَشَّ يَنْبَأُ حَسَنٍ* † *He eulogized him. (TA voce حَسَن.)* — And *رَشَّه* *He rashed him, or it. (MF, from the Expositions of the "Muwaṭṭa.")*

2. *رَشَّ الْقَلَمُ الْحَبْرَ* The pen spirtled the ink.]

4: see 1, in two places. — *أَرَشَ الْعَرَسَ*, (A, K,) inf. n. *أَرَشَاشٌ*, (A,) *He made the horse to sweat by urging him with his feet. (A, K.)*

5. *رَشَّشَ عَلَيْهِ* (S, Mḡb) and *عليه* (A,) [The water became sprinkled, or scattered in drops, upon him or it.] *رَشَّشَتْ نَفْسُهُ* [A drop of ink became spirtled from the pen]. (S and K in art. *مَج*.)

R. Q. 2. *رَشَّشَ*: see 5. — Also *It* (roasted meat) dripped with gravy; or was succulent, and dripping with juice; or was fat. (TA.) — And *It flowed. (TA.)*

*رَشَّ*, (S, K,) or *رَشَّ مِنْ مَطَرٍ*, (A, TA,) *A little [sprinkling] rain: (S, K:) [and so] رَشَّ* in the present day: *or the first [or lightest and weakest] of rain: (IAr: [see رَأَى] pl. رَشَائِي. (S, K.)* — Also the former, † *A painful beating. (Sgh, K.)*

*رَشَّ*: see the next preceding paragraph.

*رَشَّاشٌ* What is sprinkled, (S, A, K,) or scattered, (Mḡb,) of water, (A, Mḡb,) and the like, (Mḡb,) or of blood, (S, A, K,) and of tears, (S, K,) and the like, (K,) and of rain; (TA in art. *طَش*;) *what is scattered, or flies about, of blood. (Mḡb.)* — [Hence the saying,] *لَمْ يَدْخُلْ فِي الرَّثِّ وَأَصَابَهُ مِنْ رَشَّاشِهِ* [He did not enter into evil, or mischief, and yet somewhat thereof, or of its effects, befell him]. (A, TA.) And *بَنَى الْعَطَّاشُ رَشَّاشَ* [app. meaning *Insatiable thirst, or desire, to hear from thee, or the like, remained in us, and there did not reach us from thee ought save a mere sprinkling, or perhaps, what was scattered abroad, of rumours, or the like*]. (A, TA \*) [See also an ex. voce *رَزَّازٌ*.]

*رَشَّاشٌ*: see *مَرَشُوشٌ*.

*رَشَّاشٌ* Roasted meat (Aboo-Sa'eed, A, K) dripping with its gravy, (Aboo-Sa'eed, A, TA;) or succulent, and dripping with its juice; (TA;) or fat: (K.) and *مَرَشُوشٌ* signifies the same. (TA.)

*مَرَشُوشٌ*: see what next precedes.

*مَرَشُوشَةٌ* A thing with which one sprinkles: (Ibn-'Abbād:) a thing with which the weaver sprinkles the web. (A, TA:) [in the present day, applied to a long-necked bottle, with a stopper pierced with a hole or holes, for sprinkling scented water.]

*مَرَشُوشٌ* [Sprinkled, or scattered in drops; as also *رَشَّاشٌ*, occurring in this sense in a verse in the TA in art. *حَفَّت*.] — *مَحَلٌّ مَرَشُوشٌ* [A place of alighting sprinkled, or wetted by sprinkling]. (A.) — *أَرَشَّ مَرَشُوشَةٌ* Land upon which [rain such as is called] *الرَّشَّ* has fallen. (TA.)

## رשא

1. *رَشَّاهُ* i. q. *جَامَعَ* [Inivit feminam]. (K.) — *رَشَّاهُ* She (a gazelle) brought forth. (K.)

*رَشَّاهُ* A young gazelle, (S, Mḡb, K,) that has become active, or in motion, (S, Mḡb,) or that has become strong, (K,) and has walked; (S, Mḡb, K) with its mother: (K:) pl. *رَشَّاهُ*. (Mḡb, K.) [In the following saying, I find it written as though with madd, app. for the sake of assimilation to *الْبَيْتَةُ*:] *عَنِي جَارِيَةٌ مِنَ الْبَيْتَةِ أَكْبَهُ شَيْءٌ* [I have with me a young woman most like to] the [young] gazelle: so in the A. (TA.)

## رشح

1. *رَشَّحَ*, (S, A, Mḡb, K,) aor. *رَشَّحَ*, (Mḡb, K,) inf. n. *رَشَّحٌ*, (S, Mḡb,) *He, or it, (the forehead, or the side thereof above the temple, A, TA, or the body, Mḡb,) sweated; exuded sweat: (S, A, Mḡb, K;) as also* † *ارشح عَرَقًا*, (K,) or *ارشح عَرَقًا*, and *رَشَّحَ عَرَقًا*. (Fr, TA.) And *رَشَّحَ*, aor. *رَشَّحَ*, inf. n. *رَشَّحٌ*, and *رَشَّحَانٌ*, *He, or it, was, or became,*

moist with sweat. (TA.) — [Hence,] رَشَحَتْ [The water-skin sweated with the water]: and رَشَحَ بِمَا فِيهِ [It sweated with what was in it] is said of a [porous] mug, and of any [porous] vessel. (A.) — [Hence also,] رَشَحَ لَهُ يَرْشَحُ + He gave him not anything. (S, K.) And رَشَحَ جُلْدُهُ, said of one known to be a niggard, + He gave something. (Har p. 95.) — رَشَحَ is also said of a young gazelle, meaning + He walked, being trained, or accustomed, to do so by his mother. [because the training him to walk causes him to sweat. see 2: and see also 5.] (A.) Also, said of a gazelle, + He leaped, or bounded, and exulted [or was brisk or lively or sprightly]. (K.) Also, inf. n. رَشُوحٌ, said of a young weaned camel, + He became strong: [see, again, 5.] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain] (L) = See also 2, as said of a she-camel.

2. رَشَحَ app. He, or it, caused to sweat: this seems to be the primary signification, whence the other significations here following. — رَشَحَتْ [inf. n. رَشُوحٌ], + She (a gazelle) trained, or accustomed, her young one to walk, so that he was caused to sweat (فَرَشَحَ [perhaps a mistranscription for فَرَشَحَ so that he sweated]): (A, TA.) or she (a wild animal), when her young one became able to walk, walked with him, until, or so that, he was caused to sweat (رَشَحَ عَرَقًا [حتى يَرْشَحَ عَرَقًا] and became strong. (Mfr, on the authority of Kh, in De Sacy's "Chrest. Ar.," sec. ed., iii. 281.) — + She (a camel) rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him; as also رَشَحَتْ and رَشَحَتْ وَلَدَهَا بِالْبَنِّ الْقَبِيلِ — (L.) — رَشَحَتْ inf. n. as above, + She (a mother) fed her child with a little milk, putting it into his mouth\* by little and little, until he became strong enough to suck. (S, TA.) — رَشَحَتْ also signifies + A doe-gazelle's licking her young one so as to remove the moisture that was upon it at the time of its birth; (K, TA.) and so رَشَحَتْ. (TA.) — رَشَحَ الثَّيَابَ (A, TA.) or الثَّيْبَ, inf. n. as above, (Msb.) + It (the moisture, or dew, A, Msb, TA, or the rain, TA) fostered the herbage. (Msb, TA.) — رَشَحَ وَلَدَهُ + He fed his child well. (Mfr, on the authority of Kh, in De Sacy's "Chrest. Ar." ubi supra.) — And رَشَحَ (S, A, K.) inf. n. as above, (K, TA.) + He was reared, brought up, or educated, and rendered fit, (S, A, K, TA.) and prepared, (TA.) لِلشَّيْءِ [for the thing], and لِلأَمْرِ [for the affair], (TA.) and لِلْوَائِرَةِ [for the office of viceroy], (S.) and لِلْعَلَمَةِ [for the office of king], (K.) or لِلْخِلَافَةِ [for the office of khalefeh]; from رَشَحَتْ وَلَدَهَا in the sense expl. in the second sentence of this paragraph; (A;) or رَشَحَ لِلْخِلَافَةِ means + he was

made the appointed successor of the khalefeh: (TA.) and رَشَحَ فَلَانٌ كَذَا + Such a one was reared, &c. for such a thing]. (A, TA.) — And رَشَحَ مَالَهُ (A.) inf. n. as above, (K.) + He managed, or tended, or took care of, his property, or cattle, well. (A, K.) It is said in a trad., يَرْشَحُونَ خَبْدَهُ, meaning + They tend [the place of seed-produce thereof], and put it into a good, or right, state, or make it to thrive, in order to its becoming productive; like as is done to grape-vines and palm-trees. (TA.)

4. ارشح, intrans.: see 1, first sentence. —

أَرْشَحَتْ + She (a camel, and a woman,) had a young one that associated, or kept company, with her, walking with her and behind her, and not fatiguing her: or had a young one that had become strong. (L.) — ارشحت وَلَدَهَا, said of a camel: — and أَرْشَحَ فَلَانٌ كَذَا: see 2.

5. تَرَشَّحَ: see 1, first sentence. — Also + He (a young weaned camel) was, or became, strong enough to walk, or able to walk with strength: (S, K.) or became strong, and walked with his mother. (A, S.) [See 1.] — See also 2, in the middle of the paragraph. — تَرَشَّحَ الثَّيْبَ [or الثَّيَابَ] + The herbage became fostered by moisture or dew. (Msb) — تَرَشَّحَ فَلَانٌ كَذَا: see 2, near the end of the paragraph.

10. اسرشح البهي + The [barley-grass termed] بهي grew tall. (K.) = يَسْرَحُونَ البهي, so in most of the copies of the K, (TA,) [and so in the L,] + They foster the بهي, in order that it may grow large: (L, K.) in some of the copies of the K, البهي [i. e. the lambs, or kids, &c.]: (TA.) the place thereof is termed مَسْرَحٌ + مَسْرَحٌ (K.) or البهي مَسْرَحٌ signifies the place, or tract of ground, that fosters the بهي. (L.) And يَسْرَحُونَ البهي, so in all the copies of the K but some in which is found الفل (TA,) + They wait for the herbs, or leguminous plants, (or the plants called law) to grow tall, in order that they may pasture thereon. (K.)

رَشَحَ The moisture of sweat upon the body. (A, TA.) [And + Fluid, or matter, exuded: see رَشَاد.]

رَشَحَ That sweats much. (TA.)

رَشَحَةٌ [as an inf. n. of un, A sweat, or a sweating: a meaning indicated, though not expressed, in the A. — Hence, app., + A dew, or fall of dew from the sky. — And hence, as being likened thereto, + A gift]. You say, رَشَحَةٌ أَصَابَنِي [He gave me a gift from his store of bounty]. (A.)

بُئِرَ رَشُوحٌ + A well containing little water: (TA.) [pl. رَشُوح.]

رَشِجٌ Sweat. (AA, S, K.) — + A certain plant: (K.) or + plants, or herbage, upon the surface of the ground. (L.)

نَحَى رَشَاحٌ + A butter-skin that sweats much. (A in art. نَسَح.)

رَشَاحٌ Sweating; exuding sweat. (A, Msb.) — + A mountain moist in the lower part, (K, TA,) and at the base of which there sometimes collects a little water: when this is much [in comparison with what thus collects, though still little abstractedly], it is termed رَشَاحٌ: (TA.) pl. رَوَاشِج. (K.) — + What one sees, like sweat, running in the interstices between stones. (K, TA.) You say, كَرَّ بَيْنَ الرِّوَابِ وَالْوَسْبِ وَالْوَسْبِ الرِّوَابِ [How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones]. (A, TA.) — The pl. رَوَاشِج also signifies + The نَعْل [which means a small teat in excess], (K,) or the أَطْبَعُ [or teats], (TA,) of a ewe or she-goat, particularly. (K, TA.) — And the sing., + A young gazelle that walks, being trained, or accustomed, to do so by his mother, so that he is caused to sweat. (A.) And + A young weaned camel that has become strong enough to walk, or able to walk with strength: (S, K.) or that has become strong, (A, S, L.) and walks with his mother: (A, S.) pl. رَشَح. (L.) — And + What creeps upon the earth, of such as are termed its جَشَاش and its مَرَشَح. (K, TA.) — See also أَمْنَش.

أَرْشَحَ [More, and most, sweating]. — [Hence,] هُوَ أَرْشَحُ قُوَادًا + He is most largely endowed with sharpness, or acuteness, of mind, or with quickness of intelligence, understanding, sagacity, skill, or knowledge: (K, TA.) as though sweating therewith. (TA.)

مَرَشَحٌ (S, L, K,) or مَرَشَحٌ, (so in one of my copies of the K,) + A she-camel having a young one that has become strong enough to walk, or able to walk with strength: (S, K.) or having a young one that has become strong, and that walks with her: (A, S.) or having a young one that associates, or keeps company, with her, walking with her and behind her, and not fatiguing her: or having a young one that has become strong: and in like manner a woman: or each signifies, as also رَاشَحٌ, applied to a she-camel, as a possessive epithet, having a young one of which she rubs the root of his tail, pushing him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows. (L.)

مَرَشَحٌ and مَرَشَحَةٌ The inner covering that is beneath the felt cloth of a horse's saddle; so called because it imbibes the sweat: (L.) or the thing that is beneath the مِثْرَةٌ [q. v. in art. رَوَل]. (S, L, K.)

مَرَشَحَةٌ: see the next preceding paragraph.

مَرَشَحٌ: see مَرَشَحٌ.

مَسْرَحٌ: see 10, in two places.

## رشد

1. رَشَدٌ, aor. ٤; and رَشَدٌ, aor. ٤; (S, A, L, Mgb, K;) the former of which is the better known and the more chaste; (TA.) inf. n. رَشَدٌ, (S, L, Mgb, K;) which is of the former, (S, L,) and رَشَدٌ, (S, L, Mgb, K;) which is of the latter, (S, L, Mgb,) and رَشَدٌ, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Mgb.) *He took, or followed, a right way or course or direction*; (S, A, L, Mgb, K,) as to a road, and also as to an affair: (L.) [and often relating to religion; meaning *he held a right belief, was orthodox*:] and *استرشد* signifies the same: (L, K:) you say, *استرشد لأمره*, meaning *He took, or followed, a right way to conduct his affair*: and *رشد أمره*, meaning *He took, or followed, a right course in his affair*; this latter being a phrase similar to *أُتِرَ بَطْنُهُ* &c. (L.) Some say that رَشَدٌ relates to the things of the present life and to those of the life to come, and رَشَدٌ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Qur-án, in which some read رَشَدٌ and others رَشَدٌ in several verses. (MF.) The former also signifies *The continuing in the way of truth, or the right way, with self-constraining firmness in so doing*. (K.) One says to the traveller, رَشَدْتُ [Mayest thou take, or follow, the right way] (A.) — [See also رَشَدٌ below.]

2. رَشَدٌ, inf. n. رَشَدٌ, said of a káfíe, or judge, i. q. رَشَدٌ [meaning *He pronounced him to be one who took, or followed, a right way or course or direction*: or *to be one who held a right belief; to be orthodox*]. (Mgb.) — See also what next follows.

3. ارشد (S, A, L, Mgb, K) and رشد (L), said of God, (S, L, K,) and of a governor, or commander, (L,) [or of any man,] *He made him, or caused him, to take, or follow, a right way or course or direction*; or *he directed him aright, or to the right way or course or direction*, (S, A, L, Mgb, K;\*) *لَهُ وَإِلَى اللَّهِ* [to the thing]: so says AZ: (Mgb.) [often relating to religion; meaning *he made him, or caused him, to hold a right belief; to become orthodox*]. See also the next paragraph.

10. استرشد: see 1. — Also *He sought, or desired, the taking, or following, a right way or course or direction*. (So accord. to some copies of the K.) — And *استرشده* *He desired of him the taking, or following, a right way or course or direction*: (L, and so accord. to some copies of the K, and the TA.) or *he asked, demanded, or desired, of him, direction to the right way*. (MA.) You say, *استرشدته لأمره* [I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way] (A, Mgb) *لَهُ وَإِلَى اللَّهِ* [to the thing]: so says AZ. (Mgb.)

رَشَدٌ an inf. n. of 1. (S, L, Mgb, K.) — [As a simple subst., *Rectitude*.] Also *Maturity of in-*

tellect, and rectitude of actions, and good management of affairs. (TA. in art. انسى: see 4 in that art.) [Hence, *بلغ رشده* *He attained to years of discretion, when he was able of himself to take, or follow, a right way or course*: a phrase of frequent occurrence.]

رَشَدَةٌ: see the next paragraph, in four places.

رَشَدَةٌ *A mode, or manner, [and رشدة an act,] of رشد [or right procedure; &c.]* (Ham p. 463) [Hence, *هو لرشدة* (S, A, L, Mgb,) and *ولد لرشدة* (L, K,) and *لرشدة* (L, Mgb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fg, (L, TA,) [and seems to be the more common,] *† He is, or was, trueborn*; (A, Mgb;) *contr. of لرشدة* (S, L, K,) *لرشدة* (Fr, TA,) and *لرشدة* (AZ, Fr, TA.) And *وليد لغير رشدة* [or رشدة i. e. *† He was not trueborn*]. (Fr, TA.) And *هذا ولد رشدة* [This is an offspring of valid marriage. (TA.) And *ادعى رشدة* *† [He claimed, as his, a child not lawfully begotten, or not trueborn]*. (TA, from a tud.)

رَشَدَى: see رَشَدٌ.

رَشَدِين: see رَشَدٌ.

رَشَادٌ an inf. n. of 1, (L, K,) or a simple subst., (Mgb,) [signifying *Right procedure*; or *the adoption, or pursuit, of a right way or course or direction*; us to a road, and also as to an affair, and often meaning *right belief, or orthodoxy*. in both these senses] *contr. of رَشَى* (S, A, Mgb,) and of *رَشَدَى*: (Mgb:) and *رَشَادٌ* is a subst. syn. with رَشَادٌ. (L, K,\*) *حَبُّ الرَشَادِ* i. q. *حَبُّ الحَرْفِ* (K,) in the dial. of El-Frāḡ; (TA;) they gave it this name as one of good omen, because *حَرْفٌ* is syn. with *حِرْمَانٌ*: (K:) *حِرْمَانٌ* and *حَرْفٌ* are names given to several species of *Cress*; and *حَبُّ الرَشَادِ* seems to mean *the seed of رشاد*: accord. to Golius, on the authority of Ibn-Beyṭār, رشاد is the name of the *nasturtium*: accord. to Delile, (Flor. Egypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the *lepidum sativum* of Linn.; the *lepidum hortense* of Forsk.: and the *cochlearia nilotica*. رشاد البحر, i. e., *nasturtium maritimum*, that of the *cakile maritima* of Tournef.; Desf., a *pinnatifida*; the *benias cakile* of Linn.; the *isatis pinnata* of Forsk.: *الرَشَادُ الْجَبَلِيُّ*, that of the *lunaria parviflora*: and *رَشَادُ النَّوَى*, i. e., *nasturtium deserti*, that of the *raphanus recurvatus* of Persoon; the *raphanus lyrtatus* of Forsk.]

رَشِيدٌ: see رَشَدٌ. — الرَشِيدُ, of the measure فَعِيل in the sense of the measure مَفْعِل, (L,) as an epithet applied to God, means *The Director to the right way*: (L, K:) and *He who appoints, or ordains, well that which He appoints, or ordains*: (K:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright*. (L.)

رَشِيدٌ and رَشِيدٌ *Taking, or following, a right way or course or direction [as to a road, and also as to an affair: and often meaning holding a right belief; or orthodoxy]*. (A, Mgb.) One says to a traveller, *رَشِيدًا* [May God make thee to be a taker, or follower, of a right way; one directed aright]. (A.) And one says, *رَشِيدِينَ*, as meaning *a taker, or follower, of a right way*; *يَا رَشِيدُ* [O thou who takest, or followest, a right way &c.]. (L.) *الْخَلْفَةُ الرَّاشِدُونَ* [The *Khaleefahs* who took, or followed, a right course, or the orthodox *Khaleefahs*,] is an appellation specially applied to Abou-Dekr, 'Omar, 'Othmán, and 'Alies; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) — *أُمُّ رَشِيدٍ* a surname (S) applied to *The female rat or mouse* (القَارَةُ). (S, K.)

الرَّشِيدُ is like الرُّشْدُ [i. e. *The more, or most, direct road*]. (S.)

الرَّشَادِ, a pl. without a sing., like مَسَابِين and مَلَامِح, (L,) *The right places to which roads tend*; syn. مَقَاصِدُ الطَّرِيقِ. (S, L, K.) You say, *هُوَ يَبْدِي إِلَى الرَّشَادِ* [He directs to the right places to which roads tend]. (A.)

## رشف

1. رَشَفَهُ, aor. ٤ and ٤, inf. n. رَشَفٌ, (S, MA, O, Mgb, K,) [and app. رَشَفٌ also (which see below), and رَشَفٌ, which has an intensive signification, mentioned by Freytag as occurring in the "Maḡṣṣat" of Ibn-Dureyd:] رَشَفَهُ, aor. ٤, (AA, O, K,) inf. n. رَشَفٌ; (K;) *He sucked it in*, (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a gwl, (LAgr, O,) with the two lips; (MA;) as also رَشَفَهُ (S, MA, O, K) and رَشَفَهُ (S, MA, O, K) and رَشَفَهُ (IAgr, O, K:) or *he took it, namely, water, with the two lips in a manner exceeding that which is termed مَصٌّ*: (Mgb:) and رَشَفَ, (Mgb,) or رَشَفَ (Mgb,) or رَشَفَ (IF, O,) *he drank to the uttermost what was in the vessel, not leaving in it anything*: (IF, O, Mgb, K:) or, accord. to some, رَشَفَ signifies *the sucking in the water of the mouth in hissing*: (Har p. 271:) you say, *رَشَفَهَا*, meaning *he sucked her* (a girl's) *saliva from her mouth*: (IAgr, L in art. مَصَب:) and رَشَفَهَا *he kissed her and sucked in her saliva*; from رَشَفَ [i. e. رَشَفَ] meaning "saliva": and رَشَفَ signifies *he sucked in much*: (Har p. 231.) or i. q. تَبَصَّصَ. (O.) It is said in a prov., *الرَّوْثُ أَثْقَرُ*, i. e. *The sucking in (of water by little and little is most effectual to quench thirst*. (S, O, K.)

2: } see above.

4: }

5: see 1, in three places.

8: see 1, in two places.

رَشَفٌ *A small quantity of water remaining in a watering-trough, or tank: the surface of the water, which the camels suck in with their mouths*.





sense; as also رُوسِر. (M in that art.) = See also رُوسِر.

رَاشُوم: see the next preceding paragraph, in two places.

مُرْتَبِر, an epithet applied to a wild cow. see 4.

### رشن

1. رَشَن, (S, K, TK.) [in the CK رَشَن, there said to be like رُكْر, aor. and inf. ns. as in the next sentence, (TK.)] *He (a man) came to a feast uninvited thereto, and entered without permission.* (S, K, \* [See رَاشَن, below.]) — And رَشَن فِي رَشَن, (S, K, K.) aor. , (S,) inf. n رَشَن فِي رَشَن, (S, K.) *He (a dog) put his head into the vessel, (S, K, TA.) to eat and drink.* (TA.)

رُشَن *A turn, or time, for the taking of water;* (K;) so in the M; (TA;) as also رُشَن. (K)

رُشَن: see what next precedes.

عَمَر رُشُون *Sheep, or goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty.* (K.)

رَاشَن *طُعْنِي* (S, K;) i. e. One who comes to a feast uninvited thereto: he who watches for the time of food, and then goes in to the party when they are eating, is termed رَاشَن. (S.) — And One who eats all that is upon the table of food; syn. مَقَر, in the K, المُقِمِر is erroneously put for مَقَر. (TA.) — Also *A small gift to the pupil of the goldsmith;* in Pers. called مَاقِرُشَن [correctly شَاكِرْدَانَة]. (K.) [ما يَرُشَع.] in the CK is a mistake for مَاقِرُشَن.]

رُشُون *قُوَّة* [i. e. *A window;* so in the present day; or a mural aperture; an aperture in a wall or chamber:] (S, K, K.) [arabized:] in Pers. رُشُون. (KL, PS) — Also *قُوَّة* [q. v.; app. here meaning *A kind of arched construction, upon which are placed vessels and other utensils of the house.*] (TA)

### رشو

1. رَشَا, said of a young bird, *It stretched forth its head to its mother in order that she should put food into its beak.* (Abu-l-'Abbás [Th, Mgh, TA.] — Hence, [accord. to Th, but see رُشُو, below.], رَشَا, (S, Mgh, Mgh, K,) aor. رُشُو, inf. n. رُشُو, (S, Mgh,) *He gave him a rope* [or bribe]. (S, \* Mgh, Mgh, K.) [See also 3.]

3. رَاشَا, (S, ISd, K,) inf. n. رَاشَا, (TA.) i. q. صَانَعَهُ [He bribed him; (see also 1.); or endeavoured to conciliate him; or did to him a thing in order that he (the latter) might do to him (the former) another thing]: (K;) and حَابَاهُ [app. as meaning he treated him, or behaved towards him, with partiality]: (ISd, K;) ظَاهَرَهُ [he aided him, or assisted him]. (S.)

4. ارشى الدلو *He put a رَشَا [or rope] to the bucket.* (S, ISd, K.) — [Hence,] ارشى said of

the colocynth [or any similar plant (see رَشَا)] *It extended its rope-like branches [or stalks].* (Az, S, K, \* TA.) — ارشيت الفصيل, (S, K,) inf. n. ارشيت, (S,) *I made the young camel to suck, or to be suckled.* (S, K.)

5. ارشاه *He was soft, tender, gentle, bland, or mild, towards him; or he treated him with gentleness, or blandishment.* (S, ISd, K.)

8. ارشاه *He took, or received, a رَشُو [or bribe], (S, Mgh, Mgh, K,) مِنْهُ from him.* (Mgh)

10. ارشاه *He sought, or desired, to be suckled; said of a young camel.* (S, K.) — And ارشاه *استرسي ما في الصرع* *He drew forth what was in the udder.* (Az, TA.) — [Hence, probably,] ارشاه *استرسي في حنفيه* *He sought, or desired, or demanded, a رَشُو [or bribe] in the case of his deciding judicially, for his doing so [agreeably with the desire of the briber].* (S, K, \* TA.)

رُشُو and رُشُو (T, S, M, Mgh, Mgh, K) and رُشُو (Lth, K,) of which the first is that which is the most commonly used, (TA.) i. q. جَعَلَ [as meaning *A bribe*]; (K, TA;) i. e. (TA) *a thing that one gives to a judge, or to another person, in order that he may judge in his [the giver's] favour, or to incite him to do what he [the giver] desires;* (Mgh, TA;) or *a means of attaining that which one wants, by bribery; not including what is given as a means of obtaining a right or repelling a wrong; for it is related on the authority of several of the leading doctors of the Tábi'ees that there is no harm in a man's bribing for the defence of himself and his property when he fears being wronged; so says Ith: and Lth explains the last of these three words as meaning an act of bribery:* (TA:) accord. to Abu-l-'Abbás [i. e. Th], (TA), the former meaning is from رَشَا said of a young bird, explained in the first sentence of this art.: (Mgh, TA:) or it is from الرَشَا, (IAth, Mgh, TA,) signifying "that by means of which one obtains water," (IAth, TA,) or "the rope of the bucket." (Mgh:) or, accord. to ISd, the reverse of this is the case: (TA:) the pl. (of the first, Mgh, TA) is رُشَا and رُشَى and (of the second, Mgh, TA) رُشَا or رُشَى. (S, Mgh, K, TA.)

رُشَا *A rope:* (S, Mgh, K;) [or a well-rope; i. e. the rope of the bucket: (Mgh:) and رُشَا, also, with kesr, has the same meaning as رُشَا: (K:) hence it would seem that this is generally the case; but they have expressly declared that the latter word has not been heard except in relation to the like of an enchantment, or a fascination: so says MF, pointing to the saying of Lh, that among the phrases of women who enchant, or fascinate, men is اَحَدُهُ يَدْبَاهُ مَلَأُ مِنْ اِلَهٍ مَعْلَى يَتَرَشَاهُ [I have enchanted him, or fascinated him, with a gourd, filled with water, suspended by a rope, or well-rope]; and that رُشَاه, meaning a rope, is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رُشَا is judged to be because one obtains water by means of the رُشَا, like as one obtains the thing sought by means of the

رُشُو; which is the reverse what has been said above, that the الرُشُو is the رُشَا: (TA:) the pl. is رُشَا. (S, Mgh, Mgh, K.) — الرُشَا is also the name of *A Mansion of the Moon;* (K, TA;) [the Twenty-eighth, which is the last, of the Mansions of the Moon,] so called as being likened to a rope; (TA;) [the northern fish, of the constellation Pisces, together with the star β of Andromeda; or, more correctly, δ and ε, with some neighbouring stars, of Pisces,] a group of many stars, in the form of a fish, with the tail towards the south and the head towards the north; (Kzw;) many small stars, in the form of a fish, called [also] بَطْنُ الْحَوْتِ, in the navel of which is a bright star, which the moon makes one of its mansions; (S, TA;) [or including the حَوْتِ, which is in the navel of Andromeda; for] بَطْنُ الْحَوْتِ is the name of the bright star [β] that is above the drapery round the waist of Andromeda: (Kzw, descr. of Andromeda:) الرُشَا is also called مَنَارِلُ الْقَمَرِ. (TA in art. قلب.) [See مَنَارِلُ الْقَمَرِ, in art. نزل.]

رُشَى *A young camel; syn. فَيْصَل.* (K.) [See 4, last sentence.]

رَاشِ The giver of رُشُو [or bribe]: hence the trad. بَعَنَ اَللّٰهُ الرَّاشِيَّ وَالْمُرْتَشِيَّ وَالرَّاشِيَّ i. e. [May God curse] the giver of a رُشُو, who aids another to do what is wrong, and the receiver thereof, and him who is agent between them two, demanding more for this or less for this. (IAth, TA)

رُشَا: see رُشَا, first sentence.

مُرْتَشِ The receiver of a رُشُو [or bribe]. (IAth, TA.) [See an ex. above, voce رَاشِ.]

مُشْتَرِشِ *A seeker, desirer, or demander, of a رُشُو [or bribe].* (TK.) Hence, (TK,) one says, [إِنِّي فَلَانٌ مُشْتَرِشٌ لِفُلَانٍ, in the TA فَلَانٌ مُشْتَرِشٌ لِفُلَانٍ] i. e. [إِنِّي فَلَانٌ مُشْتَرِشٌ لِفُلَانٍ] [app. meaning *Verily thou art obedient to such a one, subservient to that which gives him happiness.*] (K, TK.)

### رص

1. رَصَّ, (S, M, A, Mgh, Mgh, K,) aor. , inf. n. رَصَّ, (S, M, Mgh,) *He stuck it (a thing, S, Mgh) together, one part to another, (S, A, Mgh, K,) so that there might be no interstice in it; (Mgh;) joined it together; (Mgh, K,) namely, a building; (Mgh;) and رَصَّ, (S, \* Mgh, K,) inf. n. رَصَّ, (S,) signifies the same; (S, Mgh, K;) and so رَصَّ: (TA:) or these three verbs all signify he made it (a building) firm and compact: (M:) or رَصَّ signifies he made it (a building) firm and strong: (IDrd, K:) and رَصَّ, said of anything, it was made firm, and joined together. (M, TA.) And hence, رَصَّ الثَّقِيَّةُ *He tied [perhaps a mistranscription for دَك he stopped up] firmly the mouth of the ثَقِيَّة [a kind of vessel].* (Mgh.) And رَصَّ بَابَهُ *He closed, or locked, his door;* as also رَصَّ, q. v. (TA in art. رَصَّ.) *She (a domestic hen, A, K,**

and an ostrich, (A) *made her eggs even, or level, with her bill* (A, K) and *her feet, to sit upon them.* (A) — See also رَصَاةٌ.

2: see 1, in two places. — رَصَتْ (AZ, M), inf. u. تَرَصَّصَ (AZ, S), *She (a woman) put on, or wore, her نقاب [a kind of face-veil] in such a manner that nothing was seen but her eyes* (AZ, S, M); as also وَصَّصَتْ (AZ, TA), or وَصَّصَتْ (M): وَصَّصَتْ is of the dial of Temem. (AZ, TA.) — رَصَصَ † *He was importunate, or urgent, in asking, or begging.* (Fr, TA.)

5: see 8.

6. رَصَّصُوا They placed themselves close together, (Ks, S, M, A, K.) in a rank, (S, Mgh, Mgh, K.) in prayer, (A, TA.) and in battle, (TA.) so that there was no intervening space among them; (Ks); as also رَاتَصَوْا (A): they placed themselves in a rank, or in ranks, in battle, and in prayer. (M)

8. ارْتَصَّتِ الْجَنَادُلُ The stones were stuck, or set close, together; as also تَرَصَّصَتْ. (A.) — See also 6.

R. Q. I. رَصَّصَ: see 1, in two places. — رَصَّصَ فِي الْمَكَانِ *He continued, or became fixed or settled, in the place.* (IAqr, K.)

رَصَصَ in the teeth is لَصَصَ (M, TA.); and رَصِصَ in the teeth signifies [the same, i. e.,] *Nearness together.* (A, TA.)\* — See also the next paragraph.

رَصَصَ (S, M, Mgh, Mgh, K) and رَصَّصَ (M), or the latter is vulgar, (S,) and not allowable, (K), or, accord. to AHat, it is correct, and it is quoted by Ez-Zarkash, and by certain of the Expositors of the Fg, and is the only form mentioned by AHej, (TA.) and, accord. to some of the moderns, رَصَّصَ also, (MF), and رَصَّصَ (M, TA.), which is a contraction of the first, (TA.) [Lead:] a certain mineral, (M,) well known; (S, K); i. q. عِلَابِي (Mgh); pure Arabic; (IDrd); so called because of the compactness of its particles: (IDrd, M) it is of two kinds; the black, which is [also called] أَسْرَبَ, and the white, which is [also called] قَصْدِيرَ, [which is applied in the present day to tin, and pewter]: if a little thereof [of the former kind thereof accord. to the TA] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked; and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant: (K); and Abu-l-Hoseyn El-Medane says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA.): رَصَاةٌ signifies a piece thereof. (Mgh.)

رَصَّصَ }  
رَصَّصَ } see the next preceding paragraph.

رَصَّصَ: see رَصَّصَ.

رَصَّصَ: see رَصَّصَ, in two places. — A

woman's [face-veil of the kind called] نِقَاب drawn near to her eyes. (AA, K) — See also رَصَّصَ.

رَصَاةٌ: see رَصَّصَ. — Also, (accord. to a copy of the M,) or رَصَاةٌ, with teshdeed, (Ks) *Stones cleaving to the circuit of a running spring; and so رَصَاةٌ*: (Lth, M, K.) or رَصَاةٌ [in my copy of the A written رَصَاةٌ] signifies a stone; and the pl. is رَصَاةٌ [which is reg. as pl. of either of the above-mentioned forms without teshdeed but not as pl. of that with teshdeed]. (A.) You say, رَصَّتْ عَلَى الْقَبْرِ الرِّصَاصُ The stones were heaped together upon the grave. (A.) — Hence, رَصَاةٌ, (as in the A,) or رَصَاةٌ, (accord. to the K,) † a nugger: (A, K.) likened to a stone. (A.)

رَصَاةٌ: see رَصَاةٌ, in two places.

رَصَّصَ [app., accord. to the TA, A manufacturer of lead: or] a seller of lead. (Meyd, in Golhua.)

رَصَاةٌ: see رَصَاةٌ, in two places.

رَصَاةٌ: see رَصَاةٌ — Hard ground or land. (K.) This is its meaning accord. to IDrd. (TA)

أَرَصَ A man whose teeth are near together: (M, A, K.) fem. رَصَاةٌ. (M, A.) — And the fem., applied to a woman, *Impervia coeuntis*; as also رَصَّصَ. (M.) — رَصَاةُ الْفَخَذَيْنِ A woman whose thighs are close together. (A.) — فَخَذُ رَصَاةٍ A thigh that cleaves, or sticks, to its fellow (O, K.)

أَرَصَوْتُ A [sap of the kind called] قَنْسَوَةٌ like a melon. (O, K.)

مَرَصَصَ: see what follows, in two places.

مَرَصَصَ A building having its several parts stuck together, (S, A, Mgh, TA.) so that there is no interstice in it: (Mgh): or a building made firm and compact: (M.) and مَرَصَصَ signifies the same; (A, Mgh, TA.); and so رَصِصَ. (M, TA.) You say also, رَصِصَ رَصِصَ Eggs [set] one upon another. (K.) — A thing done over, or overlaid, (مُطْلَبٌ) with رَصَّصَ; as also مَرَصَصَ. (S, K.) بَيْتٌ مَرَصُوصٌ A well cased with رَصَّصَ. (Ibn-Abbad, K.)

## رصد

1. رَصَدَهُ (As, S, A, Mgh, K.) aor. رَصَدَ, (As, S, Mgh,) inf. n. رَصَدَ (S, Mgh, K) and رَصَدَ (S, K); and رَصَدَهُ (A), and رَصَدَهُ (S, K), or رَصَدَ (A) *He sat [or lay in wait] for him in the road, or way: [see رَصَدَ:] (A, Mgh:) or he watched, or waited, for him; (As, S, K;) and so رَصَدَهُ (A), and رَصَدَهُ (L:) [or] you say, رَصَدَهُ بِالْخَيْرِ وَغَيْرِهِ, aor. رَصَدَ, inf. n. رَصَدَ, he watched, or waited, for him [with that which was good and otherwise]; and in like manner, رَصَدَهُ بِالْخَيْرِ [he watched, or waited, for him with requital]; (M;) and also رَصَدَ, and رَصَدَهُ: or*

(Hun p. 89.) or, accord. to some, you say, رَصَدَ لَهُ بِالْخَيْرِ وَغَيْرِهِ; only with ل; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning *he watched, or waited, for him; and رَصَدَ لَهُ الْأَمْرَ, meaning he prepared for him the thing, or affair, or event; and رَصَدَ is syn. with رَصَدَ.* (M.) One says of a serpent تَرَصَّدَ الْحَاةُ عَلَى الطَّرِيقِ تَلَسَّعَ [It watches, or lies in wait, for the passers-by on the road, or way, that it may bite]: (L:) and of a beast of prey, (S, A, K,) or of a wolf, (M,) تَرَصَّدَ لَيْثٌ (S, M, A,) or تَرَصَّدَ الْوَلْتُوتُ (K,) i. e. *He watches, or waits, to leap, or spring.* (TA.) and of a she-camel, تَرَصَّدَ سُرْتُ الْإِبِلِ تَرْتَشَّبُ [She watches, or waits, for the drinking of the other camels, and then she drinks]; (S, A;) or هَيَّ تَرَصَّدَ شَرْتُ غَيْرَهَا تَشْرَبُ هَيَّ [she watches, or waits, for the drinking of others, that she may drink]. (K.) — رَصَدَتِ الْأَرْضُ The land was rained upon by a rain such as is termed رَصْدَةٌ (S,) or by rain such as is termed رَصْد. (TA.)

3: see above, first sentence.

4. ارْصَدَهُ عَلَى كَذَا *He charged him with the watching, or guarding, of such a thing.* (L.) — See also 1, in four places. — رَصَدَ لَهُ also signifies *He prepared, or made ready, [a person, or thing,] for him, or at; (As, S, A, K;) as an army for battle, and a horse for charging, and property, or money, for the payment of what was due.* (A, TA.) You say, ارْصَدْتُ لَهُ الْعُقُوبَةَ *I prepared for him punishment: properly signifying I put punishment in his road, or way.* (L.) ارْصَدْتُ لَهُ خَيْرًا وَشَرًّا [I prepared for him good and evil]. (A.) إِلَّا أَنْ ارْصَدَهُ لَدَيْنِ (A.) [as meaning *Unless I prepare it for a debt that I owe.*] (S.) And [hence, app., as seems to be indicated in the TA,] you say, ارْصَدَ الرِّكَاتَةَ فِي صِلَةِ إِخْوَانِهِ *He places alms in hand, or good and affectionate and gentle and considerate, treatment of his brethren; [as though meaning he prepares for himself the recompense of alms (الرِّكَاتَةُ) like as one says يَحْتَسِبُ ثَوَابَ يَحْتَسِبُ عَمَلَهُ meaning such treatment of them as alms.* (TA.) — Also † *He requited him, or recompensed him, with good, (L, K, TA.) accord. to the original application, (L, TA,) or with evil, (L, K, TA.) as some apply it.* (L, TA.) — And ارْصَدَ الْحَسَابَ † *He showed, or cast up, or produced, the reckoning.* (MF, from the 'Inayeh.)

5: see 1, first sentence, in two places.

8: see 1, in two places.

رَصَدَ: see the next paragraph.

رَصَدَ: see رَاوَدَ, in three places. — Also A road, or way; (Mgh;) and so مَرَصَدٌ (TA,) both signify the same, (M,) and مَرَصَدٌ (S, K, TA.) and مَرَصَدٌ (TA.) and مَرَصَدٌ (Iamb, K,) or مَرَصَدٌ (S,) or both, (M, A,) and مَرَصَدٌ and رَصَدَ, a place where one lies in wait, or

*watches*, (I Amb, S, M, A, K,) for an enemy: (I Amb, K:) the pl. of رَصَدٌ is رَصَادٌ; (Mgh;) and the pl. of مُرَصَّدٌ is مُرَصَّدَاتٌ, (TA,) which signifies also *hiding places of serpents*. (M, L.) You say, بِالرَّصَادِ قَعْدَ لَهُ بِالرَّصَادِ and بِالرَّصَادِ (A, Mgh) and بِالرَّصَادِ (A) *He lay in wait for him in the way*. (A, \*Mgh) And لَكَ بِالرَّصَادِ [I am in the place of lying in wait for thee], meaning thou canst not escape me. (A.) And 'Ade says,

وَأَنَّ الْمَيَاتِ لِلرَّجَالِ بِرَصَدٍ

[And verily deaths are in a place of lying in wait for men, so that they cannot escape them]. (TA.) وَأَقْعَدُوا لِهَرِّ كُلِّ مَرَصَدٍ in the Kur [ix. 5], means *And lie ye in wait for them in every road, or way*; (AM, TA:) accord. to Fr, in their way to the Sacred House. (TA.) And بِالرَّصَادِ رَبِّكَ لَبَّائِرُكَ in the Kur [xxxix. 13], means *Verily thy Lord is in the way*; i. e., in the way by which thou goest; (TA:) so that none of thine actions escapeth Him: (Mgh:) or it means that He watcheth, or lieth in wait, to punish him who disbelieveth in Him and turneth away from Him. (Zj, TA:) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arafah, TA:) or, accord. to El-Aṣmaḥ, الجِرَادُ is here a name applied to three bridges behind the city; on one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) = Also *A small quantity of rain*: (S, K:) one says, رَصَدٌ يَهْبِطُ فِيهَا [In it, namely, the land (الأرض), is a small quantity of rain]: (S:) and so رَصَدٌ: (TA:) or both signify *rain that comes after other rain*: or *rain that falls first, before other rain coming*: or the *first of rain*: or, accord. to I Ag, the former word signifies *rain such as is termed عَهْدٌ, after which other rain is looked for*, and if other rain follow it, herbage is produced: *one shower then of* is termed رَصَدَةٌ and رَصْدَةٌ; the latter mentioned by Th: (M:) or رَصْدَةٌ signifies *a shower, or what falls at once, of rain* [app. in any case]: (S, K:) the pl. of رَصَدٌ is رَصَادٌ (S, M, K) and رَصَادٌ, (M,) the latter mentioned on the authority of A'Obeyd: (TA:) [or] the latter is pl. of رَصْدَةٌ. (S.) — Also *A small quantity of herbage*, (S, M, K,) in land upon which one hopes for the fall of the rain of the season called الرَّبِيعُ. (M.)

رَصْدَةٌ an inf. n. of un. of 1: pl. رَصَدَاتٌ, whence the saying, لَا يَخْطُئُكَ مَتَى رَصَدَاتُ خَيْرٍ, or رَصَدٌ, [My watchings of good conduct, or of evil, will not miss thee], meaning I will requite thee for thy deeds. (A, TA.) = See also the latter part of the next preceding paragraph, in three places.

رَصْدَةٌ *A pitfall for a lion*; syn. نَبْطَةٌ. (S, K.) — And *A ring of brass, or of silver, in the thongs [or cords] by means of which the sword is suspended*. (K.)

رَصْدَةٌ: see رَصَدٌ, in the latter part of the paragraph.

رَصْدٌ *One who lies in wait for men in the way, to take their property unjustly*; (Mgh;) syn. with the Pers. راهدار; and so رَصَادٌ. (Meyd, accord. to Golus [who, however, explains the Pers. word as meaning *vix custos, et vectigalium pro transitu exactor*; which I do not think to be here intended thereby].)

رَصُودٌ *A she-camel that watches, or waits, for the drinking of others*, (S, A, K,) and then herself drinks, (S, A,) or that she may drink. (K.)

رَصِيدٌ *A beast of prey*, (S, A, K,) or a wolf, (M,) that watches, or waits, to leap, or spring. (S, M, A, K.) And *A serpent (حَيَّةٌ) that watches, or lies in wait, to bite persons passing along the road, or way* (L.)

رَصَائِدٌ *Snakes, or traps, prepared for catching beasts of prey*; as also رَصَائِدٌ. (A'arām, L.)

رَصَادٌ: see رَصْدٌ.

رَاصِدٌ *Sitting [or lying in wait] for one in the road, or way*: (Mgh:) or *watching, or waiting*; for a thing: (S:) or one lying in wait, or in a place of watching, or in a road or way, for the purpose of guarding: (Mgh:) pl. رَاصِدُونَ, (K,) and رَصَدٌ, like as خَدَمٌ pl. of خَادِمٌ, (Mgh, Mgh,) and حَارِسٌ pl. of حَارِسٌ, (Mgh;) or [rather] رَصَدٌ is syn. with رَاصِدُونَ, (S, A, K,) or with مُرَصِّدُونَ, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حَرَسٌ (S, A) and رَحِمٌ, (A,) and used alike as sing. and pl. [and masc. and fem.]; and sometimes they said رَاصِدٌ; (S;) and رَصْدَةٌ also is used as a pl. of رَاصِدٌ, agreeably with analogy; (Mgh;) and رَصْدٌ likewise appears to be a pl. of the same. (Hām p. 415.) One says, فَلَانٌ يَكْفَى رَصْدًا, i. e. [Such a one fears] an enemy lying in wait [before him, and pursuers behind him]. (A.) By رَصْدًا in the Kur lxxii. last verse but one, are meant watchmen over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) — Hence, (TA,) الرَّاصِدُ is an appellation of *The Lion*. (K, TA)

مُرَصَّدٌ: see رَصَدٌ, in six places.

أَنَا لَكَ مُرَصَّدٌ [i. e. رَاصِدٌ]. One says, مُرَصَّدٌ بِإِسْحَافِكَ حَتَّى أَكْفَانِكَ بِهِ [I am watching, or waiting, for thee, on account of thy beneficence, that I may requite thee for it]. (Lth, A.) — رَصْدَةٌ *Land in which is a small quantity (رَصْدٌ, M) of herbage*, (M, K:) or *land which has been rained upon, and which it is hoped will produce herbage*: (Aḥn, M, K:) and *land upon which has fallen a rain such as is termed رَصْدَةٌ*; (M;) and so مُرَصَّودَةٌ; (S, M:) or, accord. to some, one should not say مُرَصَّودَةٌ nor مُرَصَّدَةٌ; but رَصْدٌ and أَصَابَهَا رَصْدٌ. (M.)

مُرَصَّدٌ: see رَصَدٌ, in five places.

أَرْضٌ مُرَصَّودَةٌ: see مُرَصَّدٌ.

مُرَصَّدٌ: see رَصَدٌ, in three places.

## رَصَع

1. رَصَعٌ, aor. رَصَعَ, (S, K,) inf. n. رَصْعٌ, (S,) or, as in the L, رَصُوعٌ, (TA,) *It stuck, adhered, or claved, to it*; (S, K;) as also رَصَّعَ. (Ibn-'Abbād, K.) You say, ارْتَصَعَتْ أَشْنَانُهُ *His teeth were near together*, (K, TA,) and *stuck, adhered, or claved, together*. (TA.) [See also the part. n. of the latter verb, below.] رَصَعٌ بِالطَّبِيبِ i. q. رَصَعٌ بِه [app. meaning *He kept, or became addicted to, the use of perfume*; syn. رَصَعٌ بِه but accord. to the TK, he rubbed, or anointed, himself with perfume]. (IF, K.) — رَصَعٌ بِالْبَنَانِ — رَصَعٌ, aor. رَصَعَ, inf. n. رَصْعٌ, *He remained, stayed, dwelt, or abode, in the place*. (K, TA.) = رَصَعُ الشَّيْءِ *He tied the thing in a complicated treble knot, such as the knots of the نَمِيَّةٌ and the like*: [or perhaps this is a mistranscription, for رَصَّعَ; for it is added,] when you take a thong, and tie in it treble knots, this [action] is [termed] رَصَّعٌ. (TA.)

2. تَرْصِيعٌ [inf. n. of رَصَّعَ] *The act of setting, fixing, or putting together*, [jewels, precious stones, gems, pearls, &c.]; syn. تَرْجِيبٌ. (S, K.) [See the pass. part. n., below.] — *The act of making [a thing] according to a measure*; syn. تَقْدِيرٌ. (Ibn-'Abbād, K.) — *The act of weaving [a thing]; or forming [it] by the inserting of one part within another; like as a bird weaves its nest*. (Ibn-'Abbād, K.) You say, رَصَعَ الطَّائِرُ عِشَّةً *The bird put twigs and feathers near together, and wove with them its nest*. (A, TA.) — رَصَعَ الْعَقْدُ بِالْحَوْفَرِ — رَصَعَ, inf. n. as above, *He furnished the necklace with jewels, precious stones, or gems, connected, or drawn, together, in a series*. (TA.) — [Hence,] in rhetoric, الرَّصِيعُ signifies *A kind of جناس*; (TA;) *the making the words of a clause of rhyming prose, or at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the corresponding clause*; as in the saying in the Kur [end of ch. lxxxviii], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ لَنَا حِسَابَهُ: and the like in verse; as in the saying of Abou-Firās [El-Farezdaq],

وَأَعْلَاهُ لِلرَّغِيبِينَ كَرِيمَةٌ \* وَأَمَوَالُهُ لِلطَّالِبِينَ نَبَاتٌ \*

(Har p. 9.) — See also 1; last sentence.

8: see 1, first and second sentences.

رَصِيعٌ *The button of the loop of a copy of the Kur'ān*. (A, Z, Sgh, K.) — See also what next follows.

رَصِيعَةٌ *The knot that is in the bridle (الْبَجَامُ), by the cheek (الْبَعْلَى), resembling a [small piece of money such as is called] قَلَسٌ*. (K.) — *A ring, of those with which a sword is ornamented*: (S:)

or the round ornament of a sword: (IDrd, K.) or any round ring in the ornamental part of a sword or saddle or other thing: (IDrd, K.) or a plated thong between the suspensory thong, or shoulder-belt, and the scabbard, of the sword; as also رَصْفٌ or [the pl. signifies] plated thongs in the lower parts of the suspensory thongs of the sword; and a dial. var. is with س; (TA; i. e. رَصْفٌ, (K and TA in art. رَصْفٌ) on the authority of Ish (TA in that art.) The pl. رَصَفَةٌ (S, K) in all the senses explained above (K, TA) is رَصَفَاتٌ. (S, K.)

رَصْفٌ Stickings, adhering, or cleaving. (AZ, L.)

مَرَصَعٌ Adorned with jewels, precious stones, or gems; applied to a crown, and a sword: (K.) or you say, تَاجٌ مَرَصَعٌ بِالْجَوَاهِرِ meaning a crown set with jewels, precious stones, or gems; and سَيْفٌ مَرَصَعٌ a sword ornamented with the rings called رَصَائِعُ, pl. رَصِيعَةٌ. (S.) — فرس مَرَصَعٌ A horse having the hairs of the fetlock called رَصَائِعُ, pl. رَصِيعَةٌ. (S.) — رَصْفٌ فرس مَرَصَعٌ meaning compacted together, as though woven: (AO, and so in some copies of the K.) in [some of the copies of] the K. رَصْفٌ بِغَضٍ قَوْنٌ بِغَضٍ. (TA.)

رَصْفَةٌ مُرَصَّعَةٌ His teeth are set close together. (A, TA.)

### رصف

1. رَصْفَةٌ, aor. رَصَفَ [or رَصَفَ, as appears from what follows,] inf. n. رَصْفٌ, He put, or joined, together, or together and in regular order, its several parts. (M.) [Hence,] رَصَفَ الْحَجَارَةَ (S, O, Mgh, in the Mgh), aor. رَصَفَ, inf. n. as above, (S, M, Mgh,) He put, or joined, together the stones (S, O, Mgh) in building, or in the building or structure: (S, O) or he built, or constructed, and joined together, the stones. (M.) And رَصَفَتْ أَسْنَانُهُ His teeth were disposed in a regular and an even row in their manner of growth; as also رَصَفَتْ, [aor. رَصَفَ,] inf. n. رَصْفٌ. (M.) And رَصَفَ قَدَمَيْهِ He (a man preying, O, K.) put his feet together: (S, O, K.) or رَصَفَ مَآبِغَ رِجْلَيْهِ he put his legs near together (M.) — Also He bound it round with a thing. (Har p. 378.) You say, رَصَفَ السَّيْفَ, inf. n. رَصْفٌ, He bound, (S, O, K.) or wound, (M.) a sinew (عَقِيَّةٌ) upon the socket of the head of the arrow, (S, M, O, K.) when it had broken. (M.) — رَصَفَتْ أَسْنَانُهُ She [a woman] was small, or narrow, in the فَرْجُ [or vulva]. (M.) — رَصْفٌ, aor. رَصَفَ, inf. n. رَصْفٌ, said of a deed, or an action, + It was firm, or sound; or firmly, or soundly, or well, executed, or performed. (O, K.) — [See also رَصَفَةٌ below.] — One says also, هَذَا أَمْرٌ لَا يَرَصِفُ بِكَ This is a thing, or an affair, that will not become thee, or be suitable to thee. (S, O, K.)

2. تَرْصِيفٌ [inf. n. of رَصْفٌ] The putting, or placing, together, or constructing, well stones or bricks in a building. (KL.) — The connecting

well words with words. (KL.) — And The binding round an arrow well [nt the part in which the head is inserted] with a sinew. (KL.)

4. اَرَصَفَ He mixed his wine (شَرَابُهُ) with what is termed الرَصْفُ, i. e. water descending from the mountains, upon the rocks. (O, K.)

5: see 8.

8: see 8. — تَرَاَصَفُوا فِي الرَّيْثِ They stood close together, side by side, in the rank. (S, O, K.) تَلَاَصَقَ is syn. with تَرَاَصَفَ. (O.)

8. اَرَصَفَ It had its several parts put, or joined, together, or together and in regular order; as also تَرَصَّفَ, [or this means it had its several parts well put, or joined, together, &c., (see 2, of which it is the quasi-pass.,)] and تَرَاَصَفَ. (M.)

رَصْفٌ Stones put, or joined, together, (S, M, O, Mgh, K.) [whether artificially or naturally, and particularly] in a channel of water: (O, K.) n. un. رَصْفَةٌ. (S, M, O, Mgh, K.) A dam constructed for [the purpose of obstructing or retaining] water: [such is now termed رَصِيفٌ; which is originally an epithet, but thus used as a subst., and commonly applied to a quay; and a bank, generally of masonry or bricks, raised along the side of a river or of a lake &c.; and any similar mass of masonry:] also (i. e. رَصْفٌ) the channel of a [reservoir such as is termed] مَصْنَعَةٌ. (M.) [Hence,] مَاءُ الرَّصْفِ The water descending from the mountains, upon the rocks. (K.) El-A'jaj says,

مِنْ رَصْفٍ تَارَعَ سَيْلًا رَصَا

meaning that the wine of which he is speaking was mixed with water of a رَصْفٌ [or ledge of rocks or stones] that had contended, in flowing, with another رَصْفٌ, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying مَاءُ رَصْفٍ for مِنْ رَصْفٍ [but in both of my copies of the S, مَاءُ is erroneously put for مِنْ,]) and he calls its passing (مَسِيرُهُ) [in the O and in one of my copies of the S (مَسِيلُهُ)] from رَصْفٌ to رَصْفٌ its contending therewith [i. e. with the latter رَصْفٌ]. (S, O.) — See also رَصَفَةٌ.

رَصَفَةٌ: see the next paragraph. — The رَصَفَاتُ are Two sinews, or ligaments, (رَصَفَاتَانِ) in, or between, the [two bones called] رَصَفَاتَانِ of the two knees. (M.)

رَصَفَةٌ n. un. of رَصْفٌ, q. v. — Also A sinew (عَقِيَّةٌ) that is wound upon the socket of the head of an arrow, (S, M, O, K.) when it has broken; (M;) as also رَصَفَةٌ (Lth, O, K) and رَصُونَةٌ, each with damm; (K;) or as also رَصَافَةٌ, [thus written with kessr,] of which the pl. is رَصَائِفُ (M) and [coll. gen. n.] رَصَائِفُ; (M, O;) but [TSd says,] I think that A-Ha has made this last to be a sing.: and رَصَفٌ is the pl. of رَصَفَةٌ, [or rather it is a coll. gen. n.,] and اَرَصَفُ I hold to be pl.

of رَصَفٌ. (M:) or رَصَافٌ is the pl. of رَصَفَةٌ. (S, K.) — Also, and رَصَفَةٌ, A sinew (عَقِيَّةٌ) that is bound upon another sinew, and is then bound upon the suspensory (حِمَالَةٌ) of the bow. (M.) — And رَصَفَاتَانِ [if not a mistake for رَصَفَاتَانِ] Two round bones in the hne of a horse, separate from the other bones. (Ibn-'Abbād, O.)

رَصَوُفٌ: see رَصَفَةٌ.

رَصَافٌ: see رَصَفَةٌ. — Also A part like stairs, in the side of a mountain; pl. رَصَفٌ. (Ibn-'Abbād, O.)

رَصَوُفٌ A woman narrow in the فَتْجُ [or vulva]: (S, M, O) or small therein. (M:) or small in the vulva, and narrow therein, and, consequently, imperia viro; as also رَصَعَةٌ (IAgr, O, K) and رَصُونَةٌ. (O, K.) on this last, [syn. with رَصَوُفَةٌ] a woman whose place of circumcision has cohered [after the operation, when she was young], and, consequently, imper viro. (M.)

رَصِيفٌ [Put, or joined, together, or together and in regular order, in its several parts; like مُرَصَّعٌ. You say, أَسْنَانُهُ رَصِيفَةٌ, and مُرَصَّعَةٌ. His teeth are disposed in a regular and an even row in their manner of growth. (M.) — [Hence,] An imitator, or emulator, of another in actions; and an inseparable associate. (O, K.) — And A deed, or an action, that is firm, or sound; or firmly, or soundly, or well, executed or performed: (S, O, Mgh, K;) and in like manner, an answer, or a reply: (S, O;) or an answer, or a reply, that is strong, or valid; not to be rebutted. (Mgh.) — Also An arrow having a sinew (عَقِيَّةٌ) wound upon the socket of its head, when it has broken; and so رَصِيفٌ. (M.) — See also رَصَفٌ. — Also sing. of رَصَافٌ, which signifies The sinews, or ligaments, (رَصِيفٌ) of the horse; or this signifies the bones of the side: (Ibn-'Abbād, O, K;) and has for its pl. رَصَفٌ, like كُتَبٌ [us pl. of كِتَابٌ]. (K.)

الرَّصَافَةُ inf. n. of رَصَفٌ. [q. v.] (K.) — الرَّصَافَةُ signifies The being gentle (الرَّقِيَّةُ) with the thing: and [hence] it is said in a trad., وَلَمْ يَكُنْ رَصَافًا: and لَنَا عِبَادٌ أَرَصَفُ بِنَا مَبَا [And no stay, or support, to us was more gentle, or convenient, (أَرَقِيَّةٌ) to us than she, or it; no verb thereof [in this sense] has been transmitted. (M.)

رَصَافَةٌ

رَصَافَةٌ

رَصَوُفَةٌ

رَصَافَةٌ: see رَصَفَةٌ.

رَصَوُفٌ: see رَصِيفٌ, in two places. — مُرَصَّوْفَةٌ applied to a woman: see رَصَوُفٌ.

مُرَصَّافَةٌ i. q. مُرَصَّافَةٌ [q. v.] (O, K;) because the thing hammered, or benten, is joined, and made to cohere, therewith. (O.)

مُرَصَّافٌ A man having the teeth near

together (O, K.) See also رَصِفَ. — الرِّصْفُ The lion. (IKh, O, K.)

[This art. is wanting in the copies of the L and TA to which I have had access]

## رَصَنَ

1. رَصَنَ (S, M, K.) inf. n. رَصَانَةٌ (S, M.) It (a thing, M, or a building, TA) was, or became, firm, stable, strong, solid, compact, or sound. (S, M, K.) — Also, said of a man, i. q. رَزَنٌ † [He was, or became, grave, staid, steady, sedate, or calm, and forbearing: still, or motionless: or firm, or sound, of judgment wise, or sensible]. (M.) — رَصَنَ (A, S, M, K.) aor. ʔ, inf. n. رَصَنَ (A, S.) He made it complete, entire, or perfect; (A, S, M, K.) namely, a thing. (A, S.) — See also 4. — And see 2, in two places. — رَصَنَ بِلِسَانِهِ (S, K.) inf. n. رَصَنَ (S.) He reviled him, or vilified him. (S, K.)

2. رَصَنَ التَّنْيَ مَعْرِفَةً (K.) thus accord to some copies of the S, (TA.) inf. n. رَصِينٌ (K.)

accord to other copies of the S, رَصَنَ; (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غالب تدن (S, K.)] † He overcame the thing by knowledge: (S, K.) so says AZ: (S) [accord. to the JM, رَصَنَ signifies He knew it: but] the reading in the K, with tesheed, is confirmed by the saying of Z, in the A, that رَصَنَ لِي هَذَا الْحَبَرُ means † Verify thou for me, or to me, this information; syn. حَقَّقَهُ; a tropical phrase. (TA)

4. رَصَعَهُ He made it, or rendered it, firm, stable, strong, solid, compact, or sound; (S, M, K.) as also رَصَعَهُ; namely, a thing. (TA.) You say, اَرَصَنَ الْبَيْتَ The building was made, or rendered, firm, stable, &c. (TA.) And اِرَا عَمِلْتَ عَمَلًا ثَارِصَةً † When thou doest a deed, do it soundly, thoroughly, steadfastly, judiciously, or well. (TA.)

رَصِينٌ Firm, stable, strong, solid, compact, or sound; (S, M, K.) applied to a thing. (M.) and رَصُونٌ † and رَصُونٌ † made, or rendered, firm, stable, strong, &c. (TA.) You say رَصِينٌ دَرَجٌ A coat of mail firmly, strongly, or compactly, made. (TA.) And رَصِينٌ بَيْتٌ A building made, or rendered, firm, stable, strong, &c. (TA.) And رَصِينٌ رَجُلٌ لَهُ رَأْيٌ رَصِينٌ [A man having firm, or sound, judgment]. (TA.) — Also, applied to a man, i. q. رَزِينٌ † [Grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) — فُلَانٌ رَصِينٌ بِحَاجَتِكَ † Such a one is gracious, or knowing and gracious, with respect to thy want; or mindful, regardful, or considerate, thereof; syn. حَافِيٌ بِهِ (S, K.) — رَصِينٌ also signifies Pained, or suffering pain: (S, K.) so in the saying of a poet,

\* نَقُولُ إِلَى رَصِينِ الْجَوْفِ قَاتِلُونِي \*  
[He says, or he saying, Verily I am suffering pain of the belly, or chest, therefore give ye me to

drink]. (S) — What are termed الرِّصْبَانُ (S,) or الرِّصْبَا (K,) are The [two] extremities of the قُصْب [or round and hollow bones, meaning here of the arms, (in one of my copies of the S, erroneously, of the عَصَب, or sinews,)] that are set in, or upon, the رِصْفَةُ [n. un. of رِصْفٌ, which is evidently the correct reading, meaning the bones that are between the arm and the shank], in the knee. (S, K)

مَرَصَنَ see the paragraph next preceding, in two places

مَرَصَنٌ An iron instrument with which beasts (دَوَابٌ) are cauterized (K.)

مَرَصُونٌ see رَصِينٌ. — سَاعِدٌ مَرَصُونٌ [A fore arm, or an upper arm, of a man, or a fore shank, or an arm, of a beast, (for سَاعِدٌ has all these meanings,)] marked with a hot iron; syn. مَوْسُومٌ. (K.)

## رَضَ

1. رَضَهُ (S, A, M, K.) aor. ʔ, (M, K.) inf. n. رَضٌ (S, A, M, K.) He bruised, brayed, pounded, or crushed, it: (IF, A, M, K.) or it signifies (S,) or signifies also (K,) he bruised, brayed, pounded, or crushed, it coarsely, not finely; (S, K.) as also رَضْرَضَهُ: (TA.) or he broke it; (M, K, TA.) and so † the latter verb. (S, K, TA.) You say, ضَرَبَهُ قَرَضَ عِظَامَهُ He beat him, and crushed his bones. (A.) And نَزَلَ سِمْتُ بِهَا نَزْلٌ † [I heard of what befell thee, and it crumbled my liver and crushed my bones]. (A, TA.)

4. ارَضَ (S, K.) inf. n. ارِضَاضٌ (TA.) He (a man, S) was, or became, heavy and slow. (S, K.) And He ran vehemently. (ISK, K.) Thus it has two contr. significations. (K.) And ارَضَ فِي الْأَرْضِ He went away into the country, or in the land; syn. ذَهَبَ [q. v.]. (ISK, TA.) — ارَضَتْ الرَّثِيئَةُ (S, K.) inf. n. as above, (S.) The [milk termed] رَثِيئَةٌ became thick. (S, K.) — ارَضَ الْعَرَقُ It (fatigue, TA, or food or drink, AZ, K.) made the sweat to flow. (AZ, K, TA.)

5: see the next paragraph

8. ارْتَضَ It (a thing) broke, or became broken, in pieces; (TA.) and ارْتَضَ signifies [the same; or] it became broken, bruised, or brayed; (KL); [and so, accord. to some, ارْتَضَ for you say,] حَجَارَةٌ تَرْتَضُ عَلَى وَجْهِ الْأَرْضِ meaning Stones that break in pieces upon the surface of the earth; (S, K, TA.) as some say: but others say that this means stones that move about, without stopping, upon the surface of the earth. (TA.)

R. Q. 1: see 1, above, in two places.

R. Q. 2: see 8.

رَضَ Dates bruised, or brayed, (S,) or freed from the stones, (K,) or bruised, or brayed, and freed from the stones, (TA.) and steeped in unmixed milk; (S, K, TA.) as also رَضْرَضَ and رَضْرَضَ: (K) or dry dates bruised, or brayed, and thrown into fresh milk; as also رَضْرَضَ. (A.)

رَضَ Fragments, or broken particles, (S, IF, M, K.) of a thing: (S:) what is bruised, brayed, pounded, or crushed; or bruised, &c., coarsely; of a thing. (IDr, K)

رَضِيضٌ Bruised, brayed, pounded, or crushed: (K:) bruised, &c., coarsely: as also رَضْرُوضٌ. (S, K.) — See also رَضَ.

رَضْرَضَ see what next follows.

رَضْرَضَ Pebbles: (IDr, A, K:) or small pebbles: (A, K:) as also رَضْرَضَ (K,) which is a contraction of the former: (TA:) or bruised, or crushed, pebbles. (S.) Hence the saying تَرَضْرَضَ ذُو سَبَلَةٍ وَذُو رَضْرَضٍ A river, or channel, having a bed of sand upon which the water runs, and having bruised, or crushed, pebbles. (S.) Or رَضْرَضٌ signifies Hard, smooth stones. (K, L.) And with ʔ, Stones that break in pieces, or that move about without stopping, upon the surface of the earth. (TA.) — Land broken up (مَرَضُوضَةٌ) with stones. (IAq, S, K.) — Small drops of rain. (AA, K.) — Fleecy; having much flesh; applied to a man; (S, K;) and to a camel: (S:) fem. with ʔ; applied to a woman. (S, K.) — رَضْرَضٌ كُفْلٌ رَضْرَضٌ Buttocks that quiver (K, TA) in walking. (TA.)

رَضْرَضَ Pasturing beasts that crush the herbage in eating: (TA:) or camels pasturing at pleasure; as though they crushed the herbage. (S, TA.)

أَرَضَ Always sitting still, not quitting his place. (Ibn-Abbād, K.)

رَضِيٌّ see رَضَ. — Also Thick [milk such as is termed] رَثِيئَةٌ; i. e. fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth from it a thin yellow fluid, which is poured from it, and the thick is drunk: (S:) or fresh milk drawn from the udder upon sour milk; or before it has become mature: (TA:) or fresh milk poured upon milk that has been collected in a skin: (A'Obeyd, TA.) or, as described to ISk by one of the Benoo-ʿAmir, very sour milk, that causes the man who has drunk it to arise in the morning languid, or loose in the joints. (TA.) — And A food, or a drink, that causes the sweat of him who has eaten it, or drunk it, to flow. (AZ, K, TA.) In this explanation, and رَضَ is put in [some copies of] the K instead of أَرَضَ in the explanation given by AZ. (TA.) — Also A mare that runs vehemently. (AO, TA.)

مَرَضَةٌ A thing with which one bruises, brays, pounds, or crushes; or with which one bruises, &c., coarsely. (TA.) [And particularly what is termed in Latin Tribulum; (Goli, on the authority of Meyd;) i. e. a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw, more commonly called تَرَجَج (q. v.) and مَرْدُوسٌ and جَرَجٌ.] — See also رَضَ.

رَضْرَضَ see رَضِيضٌ; and رَضْرَضَ.

## رَضِب

1. رَضِبَ يَرَضِبُ (A, K, TA.) aor. ٤, (A, TA.) inf. n. رَضِبٌ (TA.) *He sucked in, or gently sucked or drew in with his lips, her (a girl's, or young woman's, TA) saliva; (A, K, TA;) as also رَضِبَ (A,) or رَضِبًا (K.)* — And رَضِبَ الْخَطَرُ *The rain poured vehemently, or abundantly and extensively; (K, TA;) as also رَضِبَ (TA.)* And رَضِبَتِ السَّمَاءُ *The sky poured incessantly with rain in large drops. (AA, TA.)* — رَضِبَ is also used as a verb, [meaning an inf. n. of رَضِبٌ signifying *It (dew) fell, or formed, in distinct particles upon the trees,*] from رَضَابٌ applied to dew. (TA.) — رَضِبَتِ النَّاتَةُ *q. v.* [app. formed from the latter by transposition,] (K.) but seldom used. (TA.)

4: see the preceding paragraph.

5: see 1, in two places.

رَضِبَةٌ: see رَضَابٌ.

رَضَابٌ *Saliva; syn. رَيْحٌ (S.) or saliva (ريق) that is sucked in, or gently sucked or drawn in with the lips; (L, K;) as when a man kisses a girl: (L;) or what she so sucks or draws in, of his own saliva: (L;) or what forms into little bubbles, of saliva, and spreads, or becomes scattered, or sprinkled, what flows being termed رِزَاقٌ: (TA;) or particles of saliva in the mouth: (K;) or, as some say, the separation of saliva into distinct particles, and abundance of the water of the teeth: but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.) — Sweet water. (TA.) — Froth of honey. (K, TA.) — Particles of dew upon trees. (K.) — Particles of snow, of hail, and of sugar. (K.) — Particles of musk: (K;) or so رَضَابٌ مُسْكٌ. (TA.)*

رَضِبٌ *Vehement, or abundant and extensive, rain: (S, K;) or rain pouring incessantly, in large drops. (AA, TA.)* — Also *A species of the [iota-tree called] سِدْرٌ: (S, K;) one of which is called رَضِيبَةٌ, [with respect to which it is a coll. gau. n.] and رَضِيبَةٌ (K,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)*

مَرَضَابٌ [in the TK مَرَاغِيبٌ] *Sweet saliva. (K, TA.)*

## رَضَح

1. رَضَحَ, aor. ٤, (L, Mgh, K,) inf. n. رَضَحٌ (S, L, Mgh.) *He broke, (S, L, Mgh, K,) and bruised, brayed, or crushed, (Mgh, TA,) pebbles, (S, K,) or date-stones, (S, L, Mgh, K,) &c., (Mgh,) with a stone [&c.]; (L;) like رَضَحَ (S, Mgh,) which is a dial. var. (Mgh.) And *He broke, (Mgh, TA,) or bruised, (TA,) a person's head (Mgh, TA) with a stone; (TA;) as also رَضَحَ (Mgh, TA.)**

5. رَضَحَ (S, K) and رَضَحَ (L) *It (a pebble, S, K, and a date-stone, L, K) became broken,*

(S, L, K,) [or bruised, brayed, or crushed,] with a stone [&c.]. (L.) Jirān-ek-Owd says,

\* يَكَادُ الْحَصَى مِنْ وَلُفِّهَا يَتَرَضَحُ  
[The pebbles almost became broken by her tread]. (S.)

8 see the next preceding paragraph = ارَضَحَ. *He excused himself, or he urged, or showed, or manifested, an excuse, for such a thing; or he asserted himself to be clear thereof. (K.)*

رَضَحَ inf. n. of 1. (S, L, Mgh.) [Hence,] نَوَى الرَضَحَ *Date-stones that fall out from others [in the operation of breaking or bruising]. (S, K.)* And رَضَحَةٌ *A date-stone that flies from beneath the stone [called مِرَضَاحٌ]. (TA.)* — Also, [or perhaps more properly with رَضَحَ] *A small gift. (TA.)* — And *A little of news or tidings. (TA.)*

رَضَحَ is a subst. from رَضَحَ; and [as such, as is implied, or rather indicated, in the S,] signifies *Broken [or bruised, brayed, or crushed,] date-stones; q. v. نَوَى مِرَضُوحٌ. (S, K;) as also رَضِيعٌ [i. e. نَوَى رَضِيعٌ. (K.)] [See also رَضِيعٌ with رَضَحَ]*

رَضَحَ see رَضَحَةٌ.

رَضِيعٌ: see رَضَحَ.

رَضَحَ [That breaks, or bruises, pebbles &c. much or vehemently]. Abu-n-Nejm says,

\* يَتَرَضَحُ وَأَبْ لِحَصَى رَضَاحٍ  
\* لَيْسَ بِضَظٍّ وَلَا فِرَاحٍ

[With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted, or unmoderately narrow, nor spreading]. (S.)

مِرَضَحَةٌ *The thing with which date-stones are broken, or bruised, brayed, or crushed, to serve as provender [for camels]. (R, TA.)* [See also what next follows.]

مِرَضَاحٌ *The stone with which date-stones are broken [or bruised or brayed or crushed, to serve as food for camels]: (S, K;) مِرَضَاحٌ [q. v.] is a dial. var. of weak authority. (TA.)* [See also what next precedes.]

رَضَحٌ see مِرَضُوحٌ.

See what is said at the end of the next art.

## رَضَح

1. رَضَحَ (S, A, Mgh, K,) aor. ٤, (A, Mgh, K) and ٤, (K,) inf. n. رَضَحٌ (JK, S, Mgh,) *He broke, (JK, S, Mgh, K,) and bruised, brayed, or crushed, (Mgh, TA,) pebbles, (S, K,) and date-stones, (S, Mgh, TA,) and a bone, (TA,) and other things, (Mgh, TA,) of such as were dry, (TA,) or date-stones and the like; (JK;) like رَضَحَ (S, Mgh;)*

as also رَضَحَ [app. in an intensive sense]. (A.) *He broke (S, A, Mgh, Mgh) another's head, (Mgh, Mgh,) or the head of a serpent, (S, TA,) &c., (TA,) with stones; (S, TA;) as also رَضَحَ [app.*

*in an intensive sense]. (A.) And رَضَحَتِ الثَّوْنُ *The he-goats betook themselves to striking one another with their horns, (JK, K, TA,) so that some of them broke the heads of others. (TA.)* And رَضَحُوا الْحَبْزَ *I saw them breaking in pieces the bread and eating it:**

(A:) and رَضَحُوا يَتَرَضَحُونَ [i. e. *They passed the time, or the day-time,] breaking in pieces bread and eating it and taking it with their hands: (TA;) and كُنَّا نَتَرَضَحُ We were eating. (JK.)*

رَضَحَ بِهِ الْأَرْضَ means جَلَدَهُ بِهَا [app for رَضَحَ بِهِ الْأَرْضَ, i. e. *He threw him, or it, down upon the ground. (JK, K.)* — رَضَحَ لَهُ (S, A, Mgh, Mgh, K,) and رَضَحَهُ (S, Mgh,) aor. ٤, (Mgh,) inf. n. رَضَحَ (S, Mgh,) *He gave him what was not much; (S, Mgh, K;) he gave him little, (A, Mgh, TA;) of his property:*

رَضَحْتُ لِمَنْ مَالِي رَضَحَةً [I gave them, of my property, a small gift]. (A:) and رَضَحْتُ لَهُ لِرَجُلٍ [if not a mistranscription for رَضَحْتُ لَهُ لِرَجُلٍ] *I gave the man a little out of much. (TA.)* — رَضَحْتُ لَهُ أَمْرًا *I ordered the giving of a small gift to him, or I ordered a small gift to him, and I gave him a small gift] occurs in a tradition. (S.)*

2: see above, in three places.

3. مَرَضَحَهُ (S, L, K,) inf. n. مَرَضَحَةٌ (L,) *He engaged with him in throwing stones, each at the other; (AAF, S, L, K;) so that each broke the other's head: (AAF, L;) or, accord. to El-Khatīb and Ith and others, he engaged with him in the shooting of arrows, each at the other: but AAF questions the correctness of this latter explanation, preferring the former. (L.)* [See, however, 6] — And رَضَحَ شَيْئًا (JK, L, K,) inf. n. as above, (L,) *He gave a thing unvoluntarily. (JK, L, K.)* — And رَضَحْنَا مِنْهُ شَيْئًا *We obtained of him, or it, something. (JK, L.)*

4: see 1, last sentence but one.

5. see 1, in two places. — You say also, رَضَحُوا الْخَبْرَ *[They hear the news, but are not sure of it, or are not acquainted with it clearly, or plainly]: from رَضَحَ in the last of the senses explained below. (K, TA.)*

6. تَرَضَحْنَا *We cast, or shot, one at another; syn. تَرَضَحْنَا (S, K;) signifies a people's shooting arrows, one at another: (JK, TA.)* and تَرَضَحْنَا بِالسَّهَابِ *We shot, one at another, with arrows. (TA.)* — And تَرَضَحُوا بِالسَّهَابِ *They shoot, one at another, with arrows. (A.)*

8. هُوَ يَتَرَضَحُ لَكِنَّهُ عَجِيبٌ *[He has a foreign viciousness of speech; or] he, having grown up among foreigners, (K, TA,) a little while, (TA,)*

and then become a dweller among the Arab  
inclines to, or resembles, foreigners, in certain  
words, or expressions, though he strive [to  
otherwise, or to speak correctly]. (K, TA)



**رَضَعَ** The young ones [or suckers] of palm-trees; (IAqr, K;) as also **رَضَع**, (K,) accord. to Lth and IDrd and the S; (TA in art. رَضَعَ) or the latter, accord. to Az, is a mistranscription: (K\* and TA in that art.): n. un. with ة. (TA.) — **رَضَعٌ** Meanness, sordidness, or ignobleness; a subst from **رَضَعَ**; as also **رَضَعٌ**. (K.)

**رَضَعَ** see **رَضَعَ**, in two places: — and see **رَضَعَ**.

**رَضَعٌ** A foster-brother; syn. **مُرَاضِعٌ**. pl. **رَضَعَاتٌ**. (TA.) You say, **هَذَا رَضِيعِي**, (S, Mgh, K,\*) i. e.

**رَضَعَاتِي** [This is my foster-brother].

(S, K,\*) — [A child while it is a suckling, i. e. a child before it is termed **فَطِيمٌ** [i. e. weaned]. (IAqr, TA in art. **طَبَعَ**. [See also **رَضَعَ**.]) In

explanations of the words **وَلَبَّ** and **شَوَّ** in the S, it is applied as an epithet to a kid, evidently as meaning *Suckling*; or a *suckling*; like **رَضِيعٌ**, q. v., and **رَضَعٌ**. — See two other significations, voce **رَضِيعٌ**, in two places.

**رَضَاعَةٌ**, said in the K to be an inf. n. of 1 in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) — [It is a regular inf. n. of **رَضَعَ**, q. v.] — **الرَضَاعَةُ** also signifies † The (west wind, or westerly wind, called) **رَنُورٌ** or a wind between that and the [south wind, or southerly wind, called] **مُخَوَّبٌ**. (IDrd, K, TA.) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

**رَضَاعَةٌ**, said in the K to be an inf. n. of 1 in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) — [It is also said, in the Mgh, to be an inf. n. of **رَضَعَ**, q. v.]

**رَضُوعَةٌ** A female that suckles her young. (TA.) or a ewe or she-goat that suckles, or that has a young one which she suckles. (AO, S, K.)

**رَضَاعٌ** see the next paragraph.

**رَضِيعٌ** Suckling the breast of his mother; a suckling; as also **رَضِيعٌ**. pl. of the former **رَضِيعَاتٌ**; and of the latter **رَضِيعٌ**. (K.) [See also **رَضِيعٌ**, which signifies the same; as is shown below, voce **مُرَاضِعٌ**; and by Bq in xxii. 2; &c.] — One who sucks from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Mgh:) or a pastor who does not take with him a milking-vessel, and, when he is asked for milk, excuses himself on that ground, (K, TA,) and, when he desires to drink, sucks the teat of his milch-beast: (TA.) pl. **رَضِيعَاتٌ**. (Mgh.) The phrase **لَتَبَّ رَضِيعٌ** [i. e. *Mean, sordid, or ignoble; who sucks the teats of his she-camels, &c.*] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K,) or the origin was the coming of a guest by night to

a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat (IDrd.) But when a single epithet is used, one says **رَضِيعٌ**. (Mgh.) [See, however, what follows.] — [Hence,] † *Mean, sordid, or ignoble*, (K, TA;) as also **رَضِيعٌ** and **رَضِيعٌ**. pl. **رَضِيعَاتٌ** and **رَضِيعَاتٌ**: (K:) and **رَضِيعُونَ**, as a pl., [i. e. pl. of **رَضِيعٌ**] has the same signification, of *mean, &c.* (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', **الْيَوْمَ يَوْمَ الرَضِيعِ**, meaning † *To-day is the day of the destruction of the mean, &c.* (TA.) — Also † *Mean, sordid, or ignoble, who has sucked meanness, sordidness, or ignobleness, from the breast of his mother*; (El-Yemáme, K, TA;) i. e. born in meanness, sordidness, or ignobleness. (TA.) — † *A beggar*: (TA.) one who begs of men: (K:) thus Ibn-'Abbad explains **رَضِيعٌ**. (TA.) — † *One who eats the particles of food remaining between his teeth, lest anything [thereof] should escape him*: (K:) or such is termed **رَضِيعٌ**. (TA.) — **رَضِيعٌ** A possessor of milk: after the usual manner of a possessive epithet [like **لَبَّ**] (TA.)

**رَضِيعَةٌ** A central incisor when it falls out. (Mgh) or the **رَضِيعَاتَانِ** are the two central incisors (S, Mgh, K, TA) of a child, (S, K, TA,) over which the milk is drunk [or sucked]. (Mgh, TA:) pl. **رَضِيعَاتٌ**: (S, Mgh, K:) or the **رَضِيعَاتُ** are the teeth of a child that grow and then fall out in the period of suckling; (Mgh, TA;) and they are said to be **رَضِيعَاتٌ** in the upper part of the mouth and **رَضِيعَاتٌ** in its lower part: (TA:) [the pl. is applied to all the milk-teeth of a child, and of a horse &c.; it applies to the teeth called **رَضِيعَاتٌ** that fall out, as well as to the **رَضِيعَاتُ**, or central incisors, accord. to AO, in a passage relating to a colt, in his book **كتاب الخيل** quoted in the TA in art. **حُفَر**; and to the teeth called **قَوَارِيعُ** that fall out, accord. to a passage in the S, voce **أَحْفَرٌ**, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

**مُرَضِعٌ** The breast, as being the place of suckling: pl. **مُرَاضِعٌ**. (Ksh and Bq in xxviii. 11.) — And [as an inf. n.] The act of suckling the breast: pl. as above. (Ksh and Bq ibid.)

**مُرَضِعٌ** Suckled: pl. **مُرَاضِعٌ**; which is opposed to **فَطِيمٌ**, pl. of **فَطِيمٌ**. (Mgh.)

**مُرَضِعَةٌ** A mother [or other woman] suckling: (Mgh:) or one having with her a child which she suckles: the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets **حَامِلَةٌ** and **طَامِثٌ** are applied to a woman; and if **مُرَضِعَةٌ** were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman having a child which she suckles; (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. *having a suckling*;

(Kh, IB;) like **امْرَأَةٌ مُطْفِلٌ** “a woman having a doe-gazelle” (Kh); or **غَنِيَّةٌ مُسْتَنْدِنٌ** “a doe-gazelle having a shepherd,” though **مُرَضِعٌ** has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk, though not having a child that is suckled*: (IB.) but the latter is used in describing a woman as performing an action; (Kh;) signifying *suckling a child*: (S, K.) the former is used when the [abstract] quality is meant: the latter, when the action is meant. but God knows: (Akh.) or the former signifies one who is near to suckling, but has not yet suckled: and one having with her the child that is suckled [by her] (**الصَّبِيُّ الرَضِيعُ**); and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one who is suckling, her teat being in the mouth of her child; and in this sense it is used in the K, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one who suckles, though she have not a child, or if she have a child: and the former, one who has not a child with her, and sometimes having with her a child: and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the ة is not added, it is meant as a subst.: (TA:) Fr and some others say that it is without e when the proper signification of suckling is meant: and with e when the tropical signification of a subject of the attribute of suckling in time past or future is meant: (Mgh) the pl. [of both, though said in the Mgh and TA to be that of the former,] is **مُرَاضِعٌ** (Mgh, Mgh, TA) and **مُرَاضِعٌ**. (Mgh, TA.) The saying in the K [xxii. 2], **يَوْمَ تَرَوْنَهَا تَعْدَلُ كُلَّ مُرَضِعَةٍ عَمَّا أَفْعَتْ** means [On the day when ye shall see it, every woman that is suckling, (AZ, Kh,) in the act of doing so, (Kh,) with her teat in the mouth of her child, (AZ,) shall neglect, or become heedless of or diverted from, that which she shall have been suckling:] or **مُرَضِعَةٌ** here has the last signification explained in the preceding sentence [so that the meaning is every woman who shall have been suckling or shall be going to suckle]. (Mgh.) — It is said in a trad., **رَبَّعَتِ الْمُرَضِعَةُ وَتَبَسَّتِ الْفَاطِمَةُ**, meaning † *Excellent in the office of commander, or governor, and the profit, or advantage, which it brings to its possessor; and very evil is death, which destroys his delights, or pleasures, and stops the profits, or advantages, of that office.* (TA.) — The pl. **مُرَاضِعٌ** is metaphorically applied as an epithet to bees (**جَوَارِسُ** i. e. **نَحْلٌ**). (TA.)

**مُرَضِعٌ** see **رَضِيعٌ**. — Also An unborn child of a woman who is suckling another child: such a child proves to be meagre in body, slender in the bones, and ill nourished. (En-Nadr, Sgh.)

**مُسْتَرْضِعٌ** [for **مُسْتَرْضِعٌ** له] an opinion mentioned by El-Howfee, (see 10,) One for whom a wet-nurse has been sought, or demanded. — You say, **فَلَانٌ الْمُسْتَرْضِعُ بَنِي بَنِي تَمِيمٍ** [Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benoo-Tameem]. (TA.)

## رضف

1. رَضَفَ, aor. َ, (S, Mgh, K,) inf. n. رَضْفٌ (Mgh.) He cauterized him, or it, (namely, a thing, Mgh.) with a heated stone. (S, Mgh, K.) — And He roasted it (namely, flesh-meat,) upon heated stones (Mgh.) And Az says, رَضَفَ رَضْفًا العربُ الماءَ بالرَّضْفِ لِلخَيْلِ [Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses]. (O.) — رَضَفَ بَسْنَجَهُ He ejected his excrement, or than excrement. (Ibn-Abbād, O, K.) — رَضَفَ الْوِسَادَةَ He folded the pillow. (Idid, O, K.)

رَضَفَ Heated stones (S, O, Mgh, Mgh, K) with which milk is made hot, or is made to boil; (S, O, K;) [and with which one cauterizes; and upon which flesh-meat is roasted; as shown above;] as also رَضْفَةٌ: (O, K:) n. un. with ة. (S, O, Mgh, Mgh) It is said in a prov., خُذْ مِنَ الرَضْفَةِ ما عَلَيْهَا [Take thou from the heated stones what is upon it]: (S, O:) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therean, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مَطْلِقَةٌ الرَضْفِ A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat: and a serpent of which the poison, when it passes by the heated stones, extinguishes their fire: (O, K:) and a lean sheep or goat, that puts out the fire and does not become thoroughly cooked: (M, L, K, all in art. حدى-) or a fat sheep or goat, that slakes the heated stones by its fat: (T and TA in that art.) and + a calamity that makes one to forget that which was before it: (AO, O, K:) or simply + a calamity. (K in art طلع [q. v.]) — Also Certain bones in the knee, like fingers put together, holding together one another; (O, K;) above which is the رِصَّةُ [or patella]: (TA in art. دعى) in a horse, what are between the shank and the arm: (En-Nadr, O, K:) they are certain small bones, placed together, at the head of the upper part of the ذراع [app. a mistranscription for ذراع, i. e. shank] (En-Nadr, O.) one thereof is termed رَضْفَةٌ and رَضْفَةٌ (O, K.)

رَضْفَةٌ n. un. of رَضْفٌ [q. v.]. (S, O, Mgh, Mgh.) — [Hence, app.,] رَضْفَاتُ الْعَرَبِ an appellation of four [tribes of the Arabs], Shaybān and Toghlib and Bahrā and Iyād. (O, K.)

رَضْفَةٌ A certain brand, or mark, made by burning the skin with [heated] stones. (Lah, O, K.) — See also رَضْفٌ, last sentence.

رَضْفٌ Milk that is boiled by means of the heated stone [or stones]. (S, O, K.)

مَرْضُوفٌ Roast meat roasted by means of heated stones: (S, O, K:\*) and thoroughly cooked thereby. (K.)

مَرْضُوفَةٌ see رَضْفٌ, first sentence.

مَرْضُوفَةٌ A cooking-pot [in which the food is] thoroughly cooked by means of heated stones: (S:)

or the stomach, or mam, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach, or mam, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach, or mam. (O, K.) It occurs in the saying of El-Kumeyt,

\* وَمَرْضُوفَةٌ لَمْ تُؤْنِ فِي الطَّبْعِ طَاهِيًا \*  
\* عَجَلْتُ إِلَى مَوْصِفَةٍ حِينَ عَرَعَرَا \*

(S, O, K.) i. e. [Many a cooking-pot &c, or many a stomach, or mam, &c, has there been,] that did not impede nor delay [in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling, or broiling]. (S)

[This art. is wanting in the copies of the L and TA to which I have had access]

## رضو

1 رَضِيَ is originally رَضُو; the و being changed into ي because of the kesreh: (S:) the tribe of Teiyi said رَضَا for رَضِيَ. (Idrd in his lex., cited by Freytag; and Mughnes voce إِلَى there said to be a dial. var. of رَضِيَ.) You say, رَضِيَ عَنْهُ (S, M, Mgh, K,) and عَنْهُ (M, Mgh, K,) which is of the dial. of the people of El-Hijāz, (Mgh,) the verb being thus made trans. by means of عَنِ, accord to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., رَضِطَ, (M, TA,) aor. يَرْضِي, (K,) inf. n. رَضَى (S, M, Mgh, K) and رَضَى (M, K) and رَضَا and رَضُوا (S, M, Mgh, K,) the last of the dial. of Kays and Temem, (Mgh, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Qur read رَضَا with kesr, except 'Asim, who is related to have read it with damm, (T, TA,) and رَضَا (S, M, K,) originally مَرْضُوفَةٌ, (TA,) He was pleased, well pleased, content, contented, or satisfied, with him; regarded him with good will, or favour; or liked, or approved, him; (MA;) [i. e., as said above,] contr. of رَضِطَ; (M, Mgh, K;) the object being a person: (Mgh:) and Sb states that they also said رَضُوا, with the medial radical quiescent, for رَضَا; but it is extr. (M, TA.) The saying in the Qur [v. last verse but one, and ix. 101, &c.] رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ [God as well pleased with them and they are well pleased with Him] means God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them: (M, TA:) or, accord to Er-Rāghib, رَضِيَ الْعَبْدُ means The servant's, or man's, being not displeased with that which God's decree has made to happen to him; and رَضِيَ اللَّهُ عَنِ الْعَبْدِ, God's seeing the servant, or man, to be obedient to that which He has commanded, and refraining from that which He has forbidden. (TA.) You say also, رَضِيتُ, (S, Mgh, K,) and رَضِيتُ بِهِ (M,

Mgh,) inf. n. رَضَى (Mgh, TA) [and رَضَى and رَضَا &c., as above]; and رَضِيتُ (S, Mgh;) I was pleased, well pleased, content, contented, or satisfied, with it; regarded it with good will, or favour; or liked, or approved, it: (MA: [for the verb is there said to have the same signification in the phrases رَضِيتُ بِهِ and رَضَى as it has in رَضَى and رَضِيتُ; and عَلَيْهِ and رَضَا is there similarly explained: and the like is implied in the S and K; and is evidently agreeable with general usage:]) or he chose it, or preferred it (Mgh, TA:) the object being a thing: (S, Mgh, TA:) or (accord to explanations of رَضَا in the Qur n. 139) I loved it, or liked it; (Ksh, Bd, Jal;) inclined to it; (Ksh;) had a desire for it. (Bd.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] رَضَا يَشْتَدُّ عَلَى رَضَا means It [i. e. her silence] testifies, or declares, her permission [or consent]; because permission indicates رَضَى. (Mgh.) You say also, رَضِيتُ بِهِ صَاحِبًا [I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as a companion]. (S.) And رَضِيتُ لَكَ الْأَمْرَ, رَضِيتُ لَكَ الْأَمْرَ, [which may be well rendered He approved him for that thing, or affair,] meaning he saw him, or judged him, to be fit for that thing, or affair. (M.) And رَضِيتُ لِحَبِيبَتِهِ لُصْحَتَهُ وَخُدَّتَهُ him, or] chose him, or preferred him; and saw him, or judged him, to be fit, for his companionship, and his services. (TA.) And رَضِيتُ مَعِيشَتَهُ [His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved]: one should not say رَضِيتُ [in this case]. (S, K.) — رَضُوتُهُ (S, M, K,) aor. رَضَا (S, K,) signifies I surpassed him in رَضَى [i. e. in being pleased, well pleased, content, &c.: see above, second sentence]: (S, M, K:) so in the saying, رَضَانِي رَضَانِي [He wiled, or contented, with me in being pleased, well pleased, content, &c., and I surpassed him therein]: (S, M, K:) the inf. n. رَضَانِي thus used is مَرْضَاةٌ (M); both these signify the same (K, TA) as inf. ns. of this verb. (TA.)

2: see 4

3: see 1, last sentences. — رَضِيتُهُ, inf. n. رَضَاةٌ and رَضَا, signifies [also] I agreed, consented, accorded, or was of one mind or opinion, with him. (Mgh.)

4. رَضَا (M, MA, Mgh, K,) inf. n. رَضَاةٌ (Mgh,) He, or it, made him to be pleased, well pleased, content, contented, or satisfied; (MA:) [he, or it, pleased, contented, or satisfied, him:] or he gave him that with which he would be pleased, well pleased, content, contented, or satisfied. (M, K:\*) in the former, بِهْ يَرْضَى: in the latter, أَعْطَاهُ مَا يَرْضَى. Hence, in the Qur [ix. 8], يَرْضُونَكُمْ بِالَّذِي هُمْ وَأَبَاؤُهُمْ وَتَأْتِي قُلُوبُهُمْ [They will please you, or content you, with their mouths, but their hearts will be incompassant]. (TA.) And رَضِيتُ عَنْهُ, and رَضِيتُ بِهِ with tesheed, [I made

him to be pleased, well pleased, content, &c., with me.] *فرضى* [and he was pleased, &c.] (§.)

5. *ترضا* *He sought to please, content, or satisfy, him;* (M, K.) as also *استرضا*. (K.) A poet says,

\* *إِذَا الْعَجُوزُ غَضِبَتْ فَطَلَّقْ*  
\* *وَلَا تَرْضَاهَا وَلَا تَكَلِّمْ*

[When the old woman is angry, then divorce thou; and seek not to please, or content, her, nor behave in a loving, or blandishing, or coaxing, manner:] he says *ترضاها* instead of *ترضاها* to avoid what is termed *خَبْنٌ*; but some relate it in the manner better known, saying *ترضاها*. (M) — [Also] *ترضيت* I pleased, contented, or satisfied, him (*أرضيته*) after striving, labouring, or toiling. (§)

8. *ترضاه* [They two agreed, consented, accorded, or were of one mind or opinion, respecting it; or were pleased, well pleased, content, contented, or satisfied, with it; they both liked it, or approved it:] (A, K:) and *تراضا به* [signifies the same] (B) [in iv 28.]. And *تراضوا بينهم* They agreed among themselves in being pleased, contented, or satisfied, with it; or in liking, or approving, it. (MA.) *إِذَا تَرَاوُوا يَتَرَضَوْنَ* in the *Kur* [ii. 232], means [When they agree, or consent, among themselves; or] when they are pleased, well pleased, content, &c., [among themselves,] every one of them with his [or her] companion. (TA.) Hence the trad., *أَنَا الْبَيْعُ عَنْ تَرَاضٍ* [Selling, or buying, is only resultant from mutual agreement, consent, or content, or approval]. (TA.) And you say, *وَقَعَ بِهِ التَّرَاضَى* [Mutual agreement, or consent, to it, or mutual content with it, or mutual approval of it, happened, or took place]. (A, K.) [In some copies of the *K*, by the omission of *و*, this phrase is made to be as though it were meant as an explanation of *تَرَاضِيَهُ*.]

8: see I, in three places.

10. *استرضا* *He asked, begged, or petitioned, of him that he would please, content, or satisfy, him, or that he would give him that with which he would be pleased, well pleased, content, contented, or satisfied.* (Z, K.) You say, *اسْتَرْضَيْتُهُ قَارِئِي* [I asked, begged, or petitioned, of him that he would please me, &c., and he pleased me, &c.]. (§.) — See also 5.

*رضى* A certain idol-temple, belonging to [the tribe of] *Rabeh'ah*: (K:) whence they gave the name of *عَبْدُ رُضَى* [Servant of *Rudā*]. (TA.)

*رضى* is merely an inf. n., (§) [as such] syn. with *مَرْضَاة*, (K,) meaning The being pleased, well pleased, content, &c.; [see I.] contr. of *سَخَطَ*: (M:) and the simple subst. is *رَضَاةٌ*, with medd.; [signifying a state of being pleased, &c.]; (Akh, §;) or the latter is only an inf. n. of 3, (M,) syn. with *مَرْضَاة*: (M, K:) [but] the former [is also used as a subst., signifying content, or approval: as permission, or consent. and] is dualized, app. as meaning the kind [or mode or manner, of being

*pleased, &c.]: (M.) the dual is رَضَوَانِ and رَضِيَانِ (S, M, K:) Ka heard رَضَوَانِ and رَضِيَانِ as duals of رَضَى and رَضِيَ; and says that the proper way is to say رَضِيَانِ and رَضِيَانِ [which in the case of the former is strange, as its final radical is و] but that the pronunciation with و is the more common: (§:) and accord to some, رَضَايِ is an irreg. pl. of رَضَى; but others say that it is pl. of رَضَاة. (TA.) You say, مَا قَعَلْتُهُ عَنْ رِضَا and رَضَاة. (TA.) See the latter, below. (Z, K.) — See also رَضِي, latter sentence. — And رَجُلٌ رَضَى (M, K,) and قَوْمٌ رَضَى (M,) A man, (M, K,) and a people, or party, (M,) with whom one is pleased, well pleased, contented, or satisfied, regarded with good will, or favour; liked, or approved; syn. رَضَى (M, K) and قَعَلْتُ رَضَى being, thus used, an inf. n. in the sense of a pass. part n., like as the inf. n. is used in the sense of an act. part n. in the instances of عَدَلٌ and خَصِرٌ. (M.) — [See also رَضَى; for which رَضَى or رَضَا seems to be erroneously substituted, in two senses, in some copies of the *K*.]*

رَضَى: see رَضَى.

عَنْ رِضَايَ مَا قَعَلْتُهُ عَنْ رِضْوَانِهِ [i. e. I did it not of, or with, his pleasure, good pleasure, content, or approval]. (Z, K.)

رِضْوَانٌ an inf. n. of رَضَى; like رِضْوَانٌ (M, K, &c.) — Also The treasurer, keeper, or guardian, of Paradise. (MA, K.)

رَضَا: see رَضَى, first sentence.

رَضَى: see رَضَى. — Also, (K, TA,) i. e. like رَضَى (TA,) [in the *CK* الرَضَى, and in my MS. copy of the *K* الرَضَى are put in the place of الرَضَى] One who is responsible, accountable, or answerable; syn. ضَامِنٌ: so in the copies of the *K*, and in like manner in the *Tekmilah*: accord. to the copies of the *T*, ضَامِرٌ [lean, or light of flesh, &c.]. (TA.) — And Loving; a lover; or a friend. (IAqr, K, TA.) — And Obeying, or obedient. (IAqr, TA.)

رَضَى, of which the pl. is رَضَاة; and رَضَى, of which the pl. is رَضَاة; (M, K,) the latter pl. on the authority of Lh, but extr. as pl. of رَضَى, and in my opinion, [says ISd,] it is pl. of رَضَى only; (M,) and رَضَى, of which the pl. is رَضَاة; (Lh, M, K;) Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving. (M, K.) — *رَضَاةٌ عِيشَةٍ رَضَاةٌ* [i. e. A state, or sort, of life that is found pleasing, well pleasing, contenting, or satisfying; or with which one is pleased, &c.; or that is liked, or approved]: (S, K:) or, accord. to Sh, رَضَاةٌ is, in this case, a possessive epithet, meaning ذَاتُ رَضَى [i. e. having approvedness; رَضَى being here an inf. n. of رَضِيَتْ]. (M, TA.)

مَرْضَاة, originally مَرْضَوَةٌ (TA,) an inf. n. of رَضَى. (S, M, K.) — [Also A cause, or means, on an occasion, of رَضَى, i. e., of being pleased, well pleased, content, &c.: a word of the same class as مَجْبُةٌ and مَجْبُةٌ. Hence the saying,] *الْبِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلنَّبِيِّ* [Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil] (TA in art سَخَطَ.) The pl. of مَرْضَاة is مَرَايِ [accord. to rule]: or this is an irreg. pl. of رَضَى. (TA.)

مَرْضَوٌ: see what follows.

مَرْضَوٌ and مَرْضَوٌ (T, S, M, Mqb, K,) the former the more common, (S, Mqb,) the latter erroneously written in [some of] the copies of the *K*, مَرْضَى (TA,) applied to a thing, (S, Mqb,) or a person, (M,) Found pleasing, well pleasing, contenting, or satisfying; or with which, or with whom, one is pleased, &c.; or liked, or approved: (K: [the meaning being there indicated to be the contr. of مَسْخُوفٌ; and being well known to be commonly as above:]) or chosen, or preferred: (Mqb:) or seen, or judged, to be fit for a thing or an affair: (M:) [see also رَضَى, last sentence but one; and رَضَى, latter sentence.]

(Quasi رَضَى)

رَضَى a dual of رَضَى, which see in art. رَضَى.

## رطب

1. رَطَبٌ (S, A, MA, Mqb, K,) aor. رَطَبٌ; (K:) and رَطَبٌ, aor. رَطَبٌ; (K:) inf. n. رَطْبَةٌ (S, A, MA, Mqb, K) of the former verb (S, A, Mqb, K) and رَطْبَةٌ [also of the former verb]; (MA, K:) It (a thing, S, Mqb) was, or became, the contr. of what is termed يَابِسٌ (S, Mqb, K) and جَانِبٌ. i. e., (Mqb,) it was, or became, moist, humid, succulent, sappy, or juicy: (A, MA, Mqb:) or soft, or tender, to chew: (A:) [and fresh, or green, agreeably with the Pers. explanation, all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of رَطَبٌ and رَطْبٌ and soft, or tender, said of a branch, or twig, and of plumage, &c.: (K:) and رَطْبٌ, as used in the *L* in art. عَدَدٌ, &c., signifies the same.] رَطْبَةٌ [used as a simple subst.] signifies A quality necessarily involving facility of assuming shape and of separation and of conjunction. (KT.) — [Hence, رَطْبَةٌ said of a girl, † She was, or became, sappy, or supple; and soft, or tender: and رَطْبٌ said of a boy, † He was, or became, sappy, or soft, or supple; and femininely soft or supple: see رَطْبٌ, below. — Hence also,] رَطْبٌ لِسَانِي [My tongue has become supple by mentioning thee; i. e., has been much occupied by mentioning thee: a well-known phrase: (see also 2.) it may also be used as meaning my tongue has become refreshed (lit. moistened) by mentioning thee]. (A.) And رَطْبٌ لِسَانِي [Take that by means of the

frequent handling of which thy hands have become supple]; meaning, *what thou hast found to be profitable, or useful.* (A.) — See also 4, in two places. — رطب, aor. ٤, *He spoke what he had in his mind, right and wrong, or correct and erroneous.* (K, TA) — رطب (aor. ٤, A, inf. n. رطب (A'Obeyd, S, A, K) and رطب (A'Obeyd, S, K.) *He fed a horse (or similar beast, K) with [the trefoil called] رطب* [q. v.]. (A'Obeyd, S, A, K) — See also 2.

2. رطب, inf. n. رطب. *He [or it] made, or rendered, a thing such as is termed رطب and رطب; i. e. moist, humid, succulent, sappy, or juicy: or soft, or tender, to chew: and fresh, new, or green - and supple, pliant, or flexible: and soft, or tender, as applied to a branch, or twig, and to plumage, &c.] contr. of يابس: (S:) he moistened a garment, or piece of cloth, (A, K, TA.) &c.; (TA.) as also رطب (A, TA.) — [Hence,] one says, يابس يذرك, *I have not ceased to make my tongue supple by mentioning thee; meaning I have not ceased to employ my tongue frequently in mentioning thee: or ما زلت رطب. for] one says also رطب. ما زلت رطب. [Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty]. (A. [See also 1.]) = Also رطب (S, A, K.) inf. n. as above, (S.) *He fed people with رطب [or fresh ripe dates]; (S, A, K.) and so رطب. (K.)* You say, رطب. *He whose palm-trees have fresh ripe dates and he does not feed people with such dates, his conduct is bad, and is not good]. (A.) = See also the next paragraph, in two places.***

4. رطب as a trans. v.: see the next preceding paragraph in two places. — رطب البئر. *The full-grown unripe dates became رطب [i. e. freshly ripe dates]: (S, A:) or so رطب, and رطب, and رطب, (K.) of which last the inf. n. is رطب: or all signify, *attained to the time of ripening: (TA:) or رطب البئر signifies the full-grown unripe date had ripening (رطب) beginning in it.* (Mgh.) — And رطب الخُل. *The palm-trees had upon them, (S,) or produced, (A,) or attained to the time of having, (K,) dates such as are termed رطب.* (S, A, K.) See an ex in the next preceding paragraph. — And رطب المقوم. *The people had palm-trees that had attained to the time of having such dates: (K:) or رطب signifies he had abundance of such dates.* (A.) — [Also] *The people became amid fresh green herbage* (Mgh.) — And رطب الأرض, inf. n. رطب. *The land had such herbage: (Mgh:) or abounded therewith.* (A.)*

5: see 1, in two places.

رطب and رطب. *Contr. of يابس (S, Mgh, K) and رطب; i. e. (Mgh) moist, humid, succulent, sappy, or juicy: (A, MA, Mgh:) or soft, or tender, to chew: (A:) and [fresh, (agreeably with the Pers. explanation, تر, in the MA,) or green;*

applied to herbage: (TA:) or they signify, (Mgh,) or signify also, (S, K,) *soft, or tender; (S, Mgh, K:) applied to a branch, or twig, and to plumage, (S, K,) &c.: (K:) [and] supple, pliant, or flexible.* (Mgh.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] *that is not stored up, and will not keep; such as [most kinds of] fruits, and herbs, or leguminous plants: such, I Ath says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner (TA.) — [Hence,] رطب حاربه † A soft, or tender, [or a sappy, or supple,] gurl, or young woman (A, K, TA.) † غلام رطب † A boy, or young man, [sappy, or soft, or supple, or] femininely soft or supple. (A, K.) And رطب رجل † A soft, or supple, man. (A.) — [Hence also,] يذرك. *† [My tongue is become supple by mentioning thee: and it may also be used as meaning my tongue is become refreshed (lit. moistened) by mentioning thee] (A. [See also 1 and 2.]) — And امرأة رطب † [A pliant, or] a virtuous, or an unchaste, woman; a fornicatress, or an adulteress. (A.) One says, in reviling, يا ابن الرطب, [O son of the fornicatress or adulteress]. (A.) And يا رطب, like قمار رطب, † [meaning O fornicatress or adulteress, رطب being indeel, as a proper name in this sense,] is said in reviling a woman or gurl. (A, K) — [And الحطب الرطب is: see 1 in art حبل.] — And عيش رطب † A soft, a delicate, or an easy, life. (A.) — And قرأ رطباً *He read, or recited, the Qur'an softly, or gently; not with a loud voice.* (TA from a trad.) — نؤلؤ رطب is a metonymical expression, meaning *† Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness.* it does not denote the رطوبة is the contr. of يوبسة: and similar to this is the expression المند رطب [app. meaning † Fresh and fragrant, or fine, aloes-wood]. (TA.)**

رطب (S, A, Mgh, Mgh, K, &c.) and رطب (S, K) *Herbage, or pasture, (S, A, Mgh,) such as is juicy, fresh, or green: (A, Mgh:) or green pasture, consisting of herbs, or leguminous plants, (T, Mgh, K, TA,) of the [season called] ربيع (Mgh, TA,) and of trees [or shrubs]: (T, K, TA:) [each] a coll. gen. n.: (TA:) or green herbage in general: (K, TA:) accord. to the Kifāyat el-Mutahaffiḥ, رطب signifies fresh, or juicy, herbage or pasture: (TA:) or, as some say, رطب, like رغبة, [though this seems to be the n. un. of رطب,] has this last meaning; (Mgh) what is dry being called رطب. (TA.)*

رطب [Fresh ripe dates; i. e.] ripe dates (A, Mgh, Mgh, K) before they become dry; (Mgh, TA:) also called رطب and رطب (K, TA) and رطب: (TA:) the dates so called are

well known: (S:) [it is a coll. gen. n.:] n. un. with ٤: (S, Mgh, Mgh, K:) it is not a broken pl. رطب, being masc. [as well as fem.] like تر: you say, هذا رطب [These are fresh ripe dates]; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc] is رطاب (S, Mgh) and [of mult.] رطاب and the pl. of the n. un. is رطاب. (S.) There are two sorts of رطب: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عجة [q. v.]. (Mgh.) [See also رطب.]

رطب: see رطب.

رطب. *q. v. قصب* (S, [in my copy of the Mgh, قصب, but this is the n. un. of قصب]) or رطب (A,) or رطب [in Pers. إفسيت], (Mgh,) or رطب (K,) [all which signify A species of trefoil, or clover,] specially (S) while juicy, or fresh, or green, (S, A, Mgh, TA,) before it is dried. (Mgh) or, as some say, a meadow of عصصة, while continuing green: and رطب signifies the same (TA.) pl. رطاب (S, Mgh, Mgh:) which is also said to be applied to the cucumber and melon and باذنجان [q. v.] and the like: but [Mr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.)

رطب: see رطب: — رطب.

رطب. *A seller of رطب, or fresh ripe dates: mentioned in the K only as a surname]*

رطب: see رطب.

رطب: see رطب, in two places: and رطب.

رطب: see رطب — أرض رطبة Land abounding with رطب [q. v.]. (S, A, K.)

رطب رطبة A mall of sweet water among wells of salt water. (K.)

رطب: see رطب.

رطب A horse fed with [the trefoil called] رطب. (A.) — [And A man fed with رطب (or fresh ripe dates).] — Also † A man in whom is softness, or suppleness, or رطوبة: (K:) or صاحب رطوبة. (S.)

## رطل

رطل (O, Mgh, K,) aor. ٤, inf. n. رطل (Mgh, TA.) *He weighed a thing: (O, TA:) or he put in motion a thing with his hand, (IDrd, O,) or weighed with his hand a thing, (Mgh,) or tried a thing, (K,) in order that he might know its weight (IDrd, O, Mgh, K) nearly.* (Mgh.) [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) — *He ran; syn. عدا.* (O, K.)

2. رطل The act of weighing by, or with, رطل [or pound-weights]. (K.) [See also 1.] — Also The anointing of the hair, (S, O,) or making it soft, or smooth, (K,) with oil, or ointment, and

the *crumpling* (تَكْبِير) thereof. (S, O, K:) and the making it to be loose, and to hang down: (IAḡ, IAMB, K:) accord. to IAMB, رَطْلٌ شَعْرٌ means *he made his hair to be loose, and to hang down*: (O:) but accord. to the T, the saying of the vulgar, رَطْلْتُ شَعْرِي, as meaning رَحَلْتُ, [i. e. I made my hair to be *navy*, or somewhat curly; or combed it; or combed it down; &c.] is a mistake. for رَطْلٌ signifies the act of making the hair soft, or smooth, with oil, or ointment; and wiping it so that it becomes soft, or smooth, and glossy. (TA.)

3. رَطْلٌ رَطْلٌ, inf. n. مُرَاطِلَةٌ, *He sold by counterpoising gold for gold, and dirhems for coined dirhems*: but [Mtr says] I have not found this except in the "Muraṭṭa." (Mgh.) You say also, بَاعَ مُرَاطِلَةً [i.e. sold by counterpoising]. (TA.)

4. رَطْلٌ *He had a child such as is termed رَطْلٌ* [q. v.] (Ibn-'Abbād, O, K:) or his ears became flabby. (Ibn-'Abbād, K.)

رَطْلٌ (S, O, K) and رَطْلٌ (K) A man soft, lax, or uncompact; (S, O, K, TA:) as also مُرَطْلٌ (K, TA:) and old and weak: or inclining to softness, and lameness, or uncompactness, and old age. (K:) and a boy slender, slim, or lean, (K, TA,) or, as some say, (TA,) near to attaining puberty, or virility: (K, TA:) or whose bones have not become strong: (K:) or the former, applied to a boy, whose strength has not become fully established; as also مُرَطْلٌ [thus written with fet-h to the ط:] (O:) pl. رَطْلَةٌ (O, TA:) and the first, i. e. رَطْلٌ, a man who is foolish; stupid; unsound, or deficient, in intellect or understanding; (K:) fem. with ة: (TA:) one who has not, or possesses not, what suffices; or who is not profitable to any one: and also having flaccid ears: (O:) and, applied to a horse, (Ibn-'Abbād, O, K,) as also رَطْلٌ (K,) or, as some say, the latter only, (TA,) *light*, (Ibn-'Abbād, O, K, TA,) and weak: (TA:) fem. with ة, (O, K, TA,) in all the senses. (TA.) — [الرَّطْلُ] is also explained in the K as *syn. with العَدْلُ*: but perhaps this is a mistranscription for العَدْوُ, inf. n. of عَدَا: see 1, last sentence. — See also the next paragraph.

رَطْلٌ and رَطْلٌ (S, Mgh, O, Mgh, K,) the former of which is the better known, (Mgh, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use.] *A certain thing with which one weighs*, (Mgh, O, Mgh,) or which one uses as a measure of capacity: (Mgh, Mgh:) [or rather both: a *pound-weight*: and a *point-measure*: and also a *pound* of anything: and a *point* of anything:] the half of what is termed مِثْلًا: (S:) accord. to the standard of Baghdād, *twelve ounces*; the ounce (أَوْقِيَّة) being *اِسْتَار* and two thirds of *اِسْتَار*; and the *اِسْتَار* being four *مِثْلَيْنِ* and half of *مِثْلًا* and *مِثْلًا* being *اِسْتَار* and three sevenths of *اِسْتَار*; and the *اِسْتَار* being *اِسْتَار* and two fifths of *اِسْتَار*; so that the رَطْلٌ

is *ninety and four sevenths of a درهم*: (Mgh:) or, accord. to A'Obeid, a hundred and twenty-eight *درهم* of the weight of seven (سَبْعَةَ) [explained voice *درهم*]: (Mgh:) or twelve ounces; the ounce (أَوْقِيَّة) i. e. the ounce of the Arabs, (TA,) being *اِسْتَار* and two thirds of *اِسْتَار*; (Mgh, K, TA:) so that the whole is four hundred and eighty *درهم*. (Mgh, TA:) this is the Syrian رَطْلٌ (TA:) and thus it is, accord. to El-Harbee, in the saying, السُّنَّةُ فِي الرِّبَا رَطْلٌ [meaning *The usage of the Prophet in the case of marriage was to give a رَطْلٌ of silver*]: (Mgh, TA) so says Az in the T: (Mgh.) or, as is [also] said by Az, it is in this instance *twelve ounces and a نَشْ*; the نَشْ being *اِسْتَار* [so that the whole is five hundred *درهم*], as is related on the authority of 'Abū Ḥ: but in a trad. 'Omar, *twelve ounces*, without the mention of the نَشْ: accord. to the lawyers, [however,] when the رَطْلٌ is mentioned without restriction, what is meant thereby is the رَطْلٌ of Baghdād: (TA:) [as a measure of capacity, i. e. a pint,] it is said in the A. [&c.] to be the eighth part of the صَاع; the half of the مِثْل; (TA:) [i. e.] the half of the مِثْل: and hence applied to one of the vessels of the vintner [app because it contains a pint]. (Har p 660:) *الرَّطْلُ*. (Mgh.) — See also رَطْلٌ, in two places.

رَطْلٌ: see رَطْلٌ: — and see also what here follows.

رَطْلٌ, like مُحَسَّن [in measure], (K,) written by ḡh with fat-h, (TA,) i. e. رَطْلٌ, (so in the O,) A tall man (O, K) — See also رَطْلٌ.

## رَطْمٌ

1. رَطْمٌ (S, K, TA), aor. ʔ, (TA), inf. n. رَطْمٌ (S, TA.) *He made him to stick fast* *الْوَحْلُ* [in the mire]. (S, TA.) — And hence, (TA,) [or رَطْمٌ فِي أَمْرٍ] † *He caused him to be involved in an affair, or a case, from which he could not extricate himself*. (K, TA.) — [And hence, app.,] رَطْمٌ, said of a camel, † *He had, or was affected with, a suppression of his excrement*: (K, TA:) and so, accord. to the K, رَطْمٌ; but this is a mistake for رَطْمٌ [i. e. رَطْمٌ]. (TA.) — رَطْمٌ, expl. in the K as meaning *He ejected his excrement*, is a mistake for رَطْمٌ. (TA.) — رَطْمٌ (S, K, TA), inf. n. as above, (TA,) also signifies *Inivit*; (S, TA;) said of a man: (S:) or, [said of a man, and of an ass,] *inivit toto veretro immisso*, (K, TA,) mulierem, et asinam. (TA.)

4. رَطْمٌ *He was silent*; (Sh, K;) said of a man. (Sh, TA.) — See also 1.

5: see 8, last sentence.

6: see the next paragraph.

8. رَطْمٌ *He stuck fast* *الْوَحْلُ* [in the mire]. (TA.) You say, *الْوَحْلُ فِي الدَّابَّةِ* [in the mire]. (TA.) *The beast stuck fast in the mire*, and *الْوَحْلُ فِي النِّجَابِ* [in the soft ground], (TA in art. تَج.) *And* *الْوَحْلُ* [in the sand]. (S and K in that art.) And

ارتطمت به رِئْسُهُ *His mare's feet sank* [in the mire, or soft ground, or sand,] *with him*. (TA.) — And hence, (TA,) † *ارتطمت في أَمْرٍ* † *He became involved in an affair, or a case, from which he could not extricate himself* (K, TA) unless with confusion, or peccancy, cleaving to him. (TA.) — And *ارتطمت عليه أَمْرٌ* (S,) or *الْأَمْرُ* (K,) † *An affair, or a case, or the affair, or case, was such that he could not extricate himself from it*; (S, K;) it wearied him, and the ways thereof were obstructed against him, so that he could not extricate himself from it. (TA.) — And *ارتطمت* (TA) *It (a thing) was, or became, pressed together, or compressed: and it was, or became, heaped up, piled up, or accumulated, one part upon another*; (K;) as also *ارتطمت*. (TA.) — *ارتطمت* *He suppressed, or retained, the excrement; as also* *ارتطمت*. (K.)

رَطْمَةٌ † *An affair of which one knows not the end, or result, to which it leads, or tends*, (K, TA;) *an affair in which one struggles, or is agitated, or disturbed; and so* *رَطْمَةٌ* [app. *رَطْمَةٌ*]; as in the saying, رَطْمَةٌ *وقع في رَطْمَةٍ*, [i.e. fell into an affair in which one struggles, &c.]. (TA.)

رَطْمٌ † *Suppression of the excrement, in a camel*. (K.)

رَطْمٌ *A woman wide in the vulva*; (S, TA;) as in the saying of a rājiz,

يَا بَنَ رَطْمٍ ذَاتِ فَوْجٍ عَمَلِي

for he means [O son of] a woman wide in the vulva, having [a vulva with] much moisture; though F says, (TA,) it does not signify thus, but narrow in the vulva: (K, TA:) and applied to a she-camel, it has this latter meaning: (AA, K, TA:) and also, applied to a woman, *impervia coeniti*; *syn. رَطْمَةٌ* [q. v.]. (K.) — Also *Foolish; stupid; or unsound, or deficient, in intellect*. (TA.) — And *White*; applied to a domestic hen. (AA, TA.)

رَطْمَةٌ [app. *رَطْمَةٌ*]: see رَطْمَةٌ.

رَطْمٌ *Keeping, cleaving, or adhering, to a thing*. (S, K.)

رَطْمَةٌ *Inita*; applied to a young woman: or so applied, and also to a she-ass, *inita toto veretro immisso*. (TA.) — Also, applied to a woman, *Accused, or suspected, of evil*. (K, TA.)

## رَطْنٌ

1. رَطْنٌ (S, K), aor. ʔ, (MS, JM, TA), inf. n. رَطْنٌ (S, K, TA, MA, M, JM, TA); and رَطْنٌ (S, K, TA); *He spoke to him* *بِاللُّغَةِ* [i. e. with a barbarous, or vitious, speech]; (S, K;) or, correctly, accord. to Abū-Zakeresya, *بِاللُّغَةِ* [i. e. in a language foreign to the Arabs]: (TA: [and in like manner expl. in the MA and PS and TQ:]) or, [as sometimes used,] *in a language not generally understood, conventionally formed between two, or several, persons*: (JM, TA:) [or he gibbered,





women's camel-vehicle called] **هَوْدَج**, (A'Obeyd, S, K, TA,) and the like, for ornament; like *what are termed* ذُبَابٌ: (TA: ) or [pendant] ornaments of the **هَوْدَج**, of the kind called ذُبَابٌ, consisting of such wool. (A.) — And † The blossoms of the pomegranate-tree. (A.)

**رَعْنَةٌ** see the next preceding paragraph. — [Hence,] † **رَعْنَةُ** **الْعُصْنُونِ** [or *wattle*] of the cock, (S, K, TA,) that grows forth beneath the bill; i. e. its beard, or barb; (TA: ) as also **رَعْنَةُ** (K:) each of the two things that grow forth beneath the bill of the cock. (A.) You say, **صَاحَ دُو الرَعْنَانِ** [The owner of the two wattles cried]; meaning the cock. (A.) And a poet says, (S,) namely, El-Akhṭal, (TA.)

مَاذَا يُؤَقِّنِي وَالنَّوْمُ يُجَبِّنِي

مِنْ صَوْتِ دِي رَعْنَاتٍ سَاكِينَ الدَّارِ

[What is this that renders me wakeful, when sleep pleases me, of the voice of an owner of wattles, an inhabitant of the mansion?]. (S, TA.) [Another reading, as well as the foregoing, of this verse is given in the *Ḥam*, p. 823.] — Also, (*Ḥam* ubi suprà,) or **رَعْنَةٌ**, (L,) † The رَعْنَةُ [or *wattle*], (*Ḥam*), [i. e.] each of the رَعْنَانِ [or two wattles], (L,) of a sheep or goat (شَاةٌ) [or, accord. to some, of a goat only (see رَعْنَةٌ)]. (*Ḥam*, L.) — And † A drinking-vessel, such as is called تَلْتَلَةٌ, made of the spath of a palm-tree; (T, M, L, K, TA: ) as also **رَعْنَةٌ**. (K.)

**رَعْنَةٌ** see رَعْنٌ, in two places.

**رَعْنَةٌ** see رَعْنٌ, in two places: — and رَعْنَةٌ, in three places.

**رَعْنًا** **شَاةٌ** A sheep, or goat, [or, accord. to some, a goat only (see رَعْنَةٌ)], having two wattles (رَعْنَانِ) beneath her two ears. (S, A, K.) — And الرَعْنَةُ, † A species of grape, having long berries, (K, TA: ) likened to the رَعْنَانِ [or two wattles of a sheep or goat]. (TA.)

**رَعْنَاتٌ** see رَعْنٌ, in two places.

**مَرَعْنٌ** A boy adorned with the [kind of ear-ring, or ear-drop, called] رَعْنَةٌ (S) or قُرْطٌ. (TA.) — And [hence,] † A cock having رَعْنَةٌ [or *wattle*]. (S, TA.)

## رعد

1. رَعَدَتِ السَّيِّدَةُ, (Aḡ, Fr, S, L, Mḡb,) aor. ٤ (L, Mḡb) and ٤, (L,) inf. n. رَعَدٌ and رَعْدٌ; (Fr, L, Mḡb;) and رَعَدَتْ, (AO, AA, S, L,) but the latter is disallowed by Aḡ; (S, TA: ) The sky thundered: (S, Mḡb: ) or made a sound [to be heard from the clouds] previously to rain: (L: ) and [in like manner] رَعَدَ, aor. ٤ and ٤, is said of the clouds (السَّحَابُ), or of the angel that drives the clouds. (K.) You say, رَعَدَتِ السَّيِّدَةُ وَبَرَقَتْ, and, accord. to AO and AA, وَبَرَقَتْ, (S, TA: ) which latter Aḡ disallows in this case as well as in another mentioned below, (S,\* TA: )

meaning The sky [thundered and lightened: or] thundered and lightened much before rain. (TA.) — [Hence,] رَعَدَ, inf. n. رَعَدٌ, † He threatened, or menaced, with evil; as also رَاعَدَ, inf. n. رَاعِدٌ; (Mḡb: ) or the latter signifies he threatened, or menaced, or he frightened, or terrified: (K: ) and رَاعَدَ وَبَرَقَ he frightened, or terrified, (S, K,) and threatened, or menaced; (S: ) as also رَاعَدَ وَبَرَقَ (AO, AA, S: ) and رَاعَدَ لَهْ وَبَرَقَ لَهْ he threatened him, or menaced him: (Aḡ, TA: ) and رَاعَدَ لِي بِالْقَوْلِ, aor. ٤, inf. n. رَعَدٌ; and رَاعَدَ; (TA: ) or, accord. to Aḡ, رَاعَدَ and رَاعَدَ are not allowable: when one cited against him the verse of El-Kumeiy, \*

\* رَاعَدَ وَابْرَقَ يَا بَرِيدُ فَمَا وَعِيدَكَ لِي بِضَائِرْ \*

† [Threaten and menace, O Yezed, but thy threatening is not harming to me], he denied El-Kumeiy to be an authority. (S, TA.) [See also an ex. in a verse cited voce جَلَّ.] means When El-Islām came with its threatening and its terrifying (TA.) — [Hence, also,] رَعَدَتْ وَبَرَقَتْ, † She (a woman) beautified and adorned herself, (S, A,\* K,) and showed, or presented, herself, لِي to me: (A: ) or she exhibited her beauty intentionally: (TA in art. برق: ) and [some hold that] رَعَدَتْ [or رَابَعَتْ وَابْرَقَتْ] signifies the same (TA.) — See also 8, in two places — And see 4.

4. رَاعَدَ He, or it, (a company of men, S, Mḡb,) was assailed, or affected, by thunder; (Lh, S, Mḡb, K,) as also رَاعِدٌ and the former, he heard thunder. (TA.) — See also 1, in seven places. — رَاعَدَهُ He, or it, [fear, [or cold, see رَعْدَةٌ] &c., L,) caused him to tremble, quiver, quake, shiver, or be in a state of commotion. (S,\* L.) — See also 8, in two places. — Also رَاعَدَ It (a hill, or heap, of sand) poured down; or became [shaken, and consequently] poured down. (IAḡr, K, TA.)

5: see the next paragraph, in two places.

8. ارْتَعَدَ He trembled, quivered, quaked, shivered, or became in a state of commotion, (S, A, L, Mḡb, K,) by reason of fear, (A, L,) or cold, (A,) &c.; (L: ) as also رَاعَدَ, nor. رَاعِدٌ. (Mḡb: ) [written in my copy without any syll. signs; but it seems to be indicated that it is] رَاعِدٌ, nor. رَاعِدٌ: I believe, however, that رَاعِدٌ is also used in this sense, and in the sense here following: (I) he was affected with a tremour, quivering, quaking, shivering, or commotion; (A, L: ) as also رَاعَدَ (S, A, L, K,) and رَاعَدَتْ, (L,) and رَاعَدَ; (TA: ) by fear, (A, L,) or cold, (A,) &c. (L.) You say, رَاعَدَتْ قَرَائِصُهُ عِنْدَ الْعَرَجِ [His muscles called the occasion of fright]. (S,\* L.) And رَاعَدَتْ الْإِلْتِبَةُ (K,) or, as in some of the Lexicons, رَاعَدَتْ, (TA.) † The أَلِيَّةُ [or buttock, or buttocks, &c.,] quivered, or moved to and fro: (K, TA: ) and in like manner one says of anything subject to such motion; as [the kinds of food called] قَرِيسٌ and فُلُودٌ, and a hill or heap of sand, and the like. (TA.)

R. Q. 1. رَعَدَدَ He was importunate in asking, or begging. (S.)

R. Q. 2. رَعَدَدَ see 8, in two places.

رَعْدٌ Thunder; i. e. the sound that is heard from the clouds, (S, K,\* ) or from the sky: (A: ) so say the people of the desert: (Akh, TA: ) [thus termed as being supposed to be a trembling, or state of agitation, of the clouds, as is implied in the *Kah* and the *Expos.* of Bā in ii 18, where it is said to be from الإرتعاد, or as being a cause of trembling: ] originally an inf. n., and therefore [it is said that] it has no pl: (Bā ubi suprà: ) [but see what follows, in which رَعْدٌ occurs, perhaps as its pl: ] or رَعْدٌ is the name of an angel who drives the clouds [with his voice] like as a man drives camels with singing. (I'Ab, Z, K.) — [Hence,] † جَاءَ بَدَاتِ الرِّعْدِ وَأَصْلِيلِ i. e. † He brought, or brought to pass, that which had thunder and noise; meaning, † war: (S, K, TA: ) or calamity: (A, TA: ) — ذَاتُ الرِّعَادِ calamities: (A: ) [for] الرِّعَادِ [in the CK ذَوَاتُ] signifies calamity. (S, K, TA.) And فِي خَاتَمِهِ رَعْدٌ وَبَرَقٌ [which may be rendered In his letter are thunders and lightnings] meaning, in words of threatening (A.)

رَعْدَةٌ see what next follows.

رَعْدَةٌ A tremour, quivering, quaking, shivering, or commotion, (S, A, L, Mḡb, K,) occasioned by fear, (A, L,) or cold, (A,) &c.; (L: ) and رَعْدَةٌ signifies the same. (K.)

رَعْدَبٌ Cowardly; (S, A, L, K: ) that trembles, or quakes, (A, L,) from fear, (A,) or at fighting, by reason of cowardice; (L: ) and in like manner رَعْدَبَةٌ applied to a woman: (A: ) or this has the former signification, [but in an intensive sense], as also رَعْدَبٌ pl [of the first or second] رَعْدَبٌ. (L.) — Also the first, (S, K,) or second, (A, L,) applied to a woman, (S, L, K,) or a girl, (A,) † Soft, or tender. (S, A, L, K: ) whose flesh quivers by reason of its softness: (L: ) pl. as above. (A.) — And the first, † A soft, or tender, plant. (IAḡr, TA.) — And † Anything quivering or quaking. hence, as a subst., particularly applied to The kind of sweet food called] فُلُودُجٌ (A,) فُلُودٌ (K.) It was said to an Arab of the desert, "Dost thou know what is called فُلُودُجٌ?" and he answered, نَعَمْ أَصْفَرُ رَعْدَبٌ [Yes: it is yellow, quivering]. (S.) — Also, (A,) and رَعْدَبٌ, (IAḡr, A, K,) † A hill, or heap, of sand [shaking, or shaken, and consequently] pouring down. (IAḡr, A, K.)

رَعْدِيَّةٌ What is thrown away from wheat when it is picked, or cleansed, (L, K,) as the زَوَانِ [or زَوَانِ q v.] and the like: by some written رَعْدِيَّةٌ; but the former is more correct. (L.)

رَعَادٌ [That thunders much]. رَعَادَةٌ signifies A cloud that thunders much: (TA: ) but Ka says, "We have not heard them say thus." (Lh, TA.) — [Hence,] applied to a man, (S,) † Loquacious; (S, K: ) and so رَعَادَةٌ [but in an intensive sense]. (TA.) — Also, [as a coll. gen. n., n. un.]





thus likened to the sockets of arrow-heads: (K, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَقَطَّنْتُ [I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me]. (O, K.)

رَغَطٌ An arrow having its رَغَطٌ broken: (S:) and [in like manner,] رَغَطٌ an arrow having its رَغَطٌ broken, and being therefore bound with sinew: (IB:) or the latter signifies a weak arrow. (Abou-Kheyr El-'Adawee, Ibn-'Abbād.)

رَغِطٌ and مَرُوطٌ An arrow [having a رَغَطٌ made to it: (see 1:) or] having the sinew wound and bound upon it. (TA.)

مَرُوطٌ: see رَغِطٌ — رَغِطٌ.

## رغن

1. رَغَفٌ, aor. - and رَغَفٌ, (S, K,) inf. n. رَغَفٌ, (TK,) He (a horse) preceded, went, or got, before, outwent, outran, or outstripped; as also رَغَفٌ, (S, K,) and رَغَفٌ. (K.) [This is held by some, and is said in the O, to be the primary signification: see رَغَفٌ] رَغَفٌ, aor. - , The blood flowed. (K.) And رَغَفَ أَنْفُهُ His nose bled; blood flowed from his nose: this is the chaste form of the verb: رَغَفٌ, from which is formed the part. n. مَرُوفٌ, is incorrect; (Mgh:) unknown to Ag: (O:) [or] رَغَفٌ alone, aor. - and -, has this last signification; as also رَغَفٌ, (S, O,\* Mgh, K,) but this is a dial. var. of weak authority, (S, O,) or is rare; (Mgh:) and رَغَفٌ, aor. -; and رَغَفٌ [mentioned above as incorrect]; (K:) and the inf. n. is رَغَفٌ (Mgh, K) and رَغَفٌ, (K,) or the latter is a simple subst. (Mgh.) [And bones رَغَفٌ signifies also + It (a vessel, such as a skin) overflowed:] see 4, in two places. رَغَفَ بِهِ He entered with him the door. (O, K.)

2: see the next paragraph, in two places.

4. ارغفه He incited him, or urged him, to hasten, or be quick: (S, O, K:) but this is said to be not of established authority. (O.) — [And He, or it, made his nose to bleed, or flow with blood: often used in this sense; as in the S and A and K voice رَغَفَ, and in the L and K voice رَغَفَ: and so رَغَفَ: accord. to Ibn-Ma'aruf:] the inf. ns. ارغف and رَغَفٌ signify the bringing blood from the nose. (KL.) — And الرغفة nose. (KL.) He filled the skin (S, O, K) so that it overflowed (يَرغفُ) (S, O) whence the saying of a rājiz, [Amr Ibn-Leja, in a copy of the S.]

\* يَرغفُ أَغْلَامًا مِّنْ أَتْلَانِيَا \*

[Its upper part overflows, or overflowing, by reason of its fullness]. (S.)

8: see 1, first sentence.

10: see 1, first sentence. — ارغف also signifies The drawing forth blood from the nose. (KL.) [Gohar, as on this authority, explains the verb as signifying "Nasum prehendit:" but the inf. n. is explained in the KL by the words خون

برآوردن از بینی which I have rendered above.] — [Hence,] استرغف الحصى منير الجير + The pebbles made the toe, or sole, or foot, of the camel to bleed. (S.) — And استرغف [or استرغف] + He endeavoured to make the piece of fat to drip, and took what became melted thereof (Th, O, K.)

رَغَافٌ inf. n. of 1 [q. v.]: (K:) or a simple subst., of which the primary meaning is The act of preceding: going, or getting, before, outgoing, outrunning, or outstripping. (Mgh.) — And hence, The issuing of blood from the nose: (O,\* Mgh:) or, accord. to some, (Mgh,) blood itself, issuing, or that issues, from the nose: (S, O,\* Mgh, K:) because it issues before one knows it (Mgh.)

رَغُوفٌ [a pl. of which the sing. is not mentioned,] + Light rains. (IAqr, O, K.)

رَغِيفٌ Clouds (سَعَابٌ) preceding another cloud. (AA, O, K.)

رَغَائِيٌّ One who gives many gifts. (Fr, O, K.)

رَغَائِيٌّ Emitting much blood: mentioned by Freytag, but without any indication of the authority.]

رَغَافٌ A horse that precedes other horses; that goes, or gets, before them; that outgoes, outruns, or outstrips, them; (S, O, Mgh, K,) as also رَغَافٌ. (O, K.) — Having blood flowing from his nose: (Mgh:) or having a continual bleeding of the nose. (PS and TK voce مَدِيرٌ, in art. دَمِيرٌ.) And رَغَافٌ [Noses bleeding]. (O.) — The extremity of the أَرْنَبَةُ [or lower portion, or lobule, of the nose]; (S, O, K:) [because the blood drops from it when the nose bleeds.] (S, K.) — And [hence,] + A prominence, or projecting part, of a mountain. (S, O, K.) — رَغَافٌ Spears that are the first to thrust, or pierce: or from which blood is dropping: (S:) or spears are termed رَغَافٌ because thrust forward to pierce, or because blood drops from them. (IDrd, O.)

رَغُوفَةٌ and رَغُوفَةٌ (S, O, K,) both mentioned by A'Obeyd, (S, O,) A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it: or a stone that is at the head of the well, upon which the drainer of water stands. (S, O, K.) It is said in a trad., "When he (Muhammad) was enchanted, his charm was put into the spathe (جَفْ) of a palm-tree, and buried beneath the رَغُوفَةُ of the well." (S, O.)

رَغُوفَةُ الْبَيْتِ: see the next preceding paragraph.

الرَّغِيفُ: see الرَّغِيفُ.

رَغُوفٌ, as part. n. of رَغَفٌ, is [said to be] incorrect. (Mgh.)

مَرَاغِفٌ [a pl. of which the sing. is not mentioned,] The nose and the parts around it. (O, K.) One says عَلَى الرَّغْرِ مِنْ مَرَاغِفِهِ, but the inf. n. is explained in the KL by the words خون

رَافِعٌ: see رَافِعٌ.

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رغن

1. رَغَنٌ (S, K,) and رَغَنٌ, (K,) [aor. of the first -, and of the second and third -:] inf. n. [of the first] رَغُونَةٌ, and [of the second, or second and third,] رَغَنٌ, (S,\* K,) He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K.) or رَغُونَةٌ and رَغَنٌ signify the being foolish, or stupid: and also the being soft, weak, relaxed, or languid. (KL.) — And رَغَنٌ also signifies [simply] The being slack, or loose, or slowness, or looseness; as in the saying of a rājiz, (S, TA,) namely, Khibīim El-Mujāshī'ee, (TA,) describing a she-camel,

\* وَرَحَلَهَا رَحْلَةً فَيَا رَغَنَ \*

[And they saddled her in a manner of saddling in which was a slowness, or looseness]; i. e. they did not bind her saddle firmly, by reason of fear and haste. (S, TA.) Also The being unsteady, or in a state of commotion or agitation: and quickly changing or altering. (Meyd, in explanation of a prov. cited below, voce رَغَنٌ.) [And accord. to Freytag, as on the authority of Meyd, Haste of pace.] — And رَغُونَةٌ signifies also The being beautified, and adorned: and رَغَنٌ, the displaying oneself adorned. (KL.) — رَغَنَةُ الشَّيْءِ (S, K,) inf. n. رَغَنٌ, (KL,) The sun rendered him relaxed, (S, KL,) or weak, or languid: (KL:) or pained his brain, so that he became relaxed thereby, and swooned. (K.) And رَغَنَ He (a man) became thus affected by the sun. (TA.) Pass. part. n. رَغُونٌ, signifying Thus affected by the sun; (S, TA;) as a man. (TA.)

4. مَا أَرَعَنَهُ How foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid, [or how foolish, or stupid, and how soft, weak, relaxed, or languid, (see 1,)] is he! (S, K.)

رَغَنٌ A prominence, or projecting part, (S, K,) or such as is large, (TA,) of a mountain: (S, K:) pl. رَغَانٌ and رَغَانٌ. (S, K.) And A long mountain: (K:) or, accord. to Lth, a mountain that is not long: pl. رَغُونٌ. (TA.)

رَغَنٌ a dial. var. of رَغَنٌ. (Lh, K.)

رَغُونٌ Having much motion; or moving itself much. (K.) — And رَغُونٌ, or strong. (K.) — And (as some say, TA) The darkness of night: (K, TA:) or [simply] darkness. (TA.)

رَغَا in the phrase رَغَا رَغَا in the Kur [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] الرَّغُونَةُ: El-Hasan read رَغَا, with tenness: and Th says that the phrase means Say not ye a lie, and mockery, and foolishness. (TA.) [See also 4 in art. رَغَى.]

رَاعَى (S, K,) applied to a man, (S,) *Foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid*: (S, K:) or, so applied, *foolish, or stupid*: (K, L:) [and also *soft, weak, relaxed, or languid* (see 1.)] and *foolish, or stupid, and hasty, in speech*: (K,) *fat*, applied to a woman, رَعَا: (S:) [pl. رَعَى] — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a mountain, or prominence, or projecting part*: accord. to Freytag, "is qui habet montem:" and then poetically used, in the *Deewán* of Jereer, as signifying a mountain. — And hence,] also, applied to a man, † *Having a long nose* [likened to a رَعْن] (TA.) — Also † *An army having redundant parts, or portions*, (K, TA,) like the رَعَان of mountains: (TA.) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means in a state of commotion by reason of its numerousness. (S.) — El-Baḥrālī is termed الرَعَا, as being likened to the رَعْن of a mountain; (Idrīd, S, K;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF.) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rāghib, TA.) — And الرَعَا is also a name of *A sort of grapes, of Et-Táyf*, (K, TA,) *white, and long in the berries*. (TA.) — *أَرَعَ مِنْ هَوَاءِ الْبَصْرِ* means *More unsteady and changeable than the air of El-Baḥrālī*. (Meyd.)

مَرْعُونٌ: see 1, last sentence.

### رعو

1. رَعَا, aor. رَعَى, (S, TA,) [He *refrained, forbore, or abstained*: or, used elliptically,] *he refrained, forbore, or abstained*, (S, TA,) *from things, or affairs*, (S,) or *from ignorance, and reverted therefrom in a good manner*; (TA:); [as also رَعَى (K); [for رَعَى and رَعَى (K) and رَعَى (S, K) are syn. with رَعَى (S, K) meaning the *refraining, forbearing, or abstaining, from ignorance, and reverting therefrom in a good manner*, (K, TA,) [all app. as inf. n.], and so are رَعَى (S, K) and رَعَى (S, K),] [in the last of which the radical *ع* is changed into *ي* as it is in دَعَا and عَلِمَا] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple substs.: (S, TA:) you say, فَلَنْ رَعَى, *Such a one is good in respect of refraining, &c.*] (S.) † رَعَى is of the measure رَعَى [for رَعَى]; the two infirm letters not being incorporated, one into the other, because the *ي* is quiescent: (S:) [see also *Ham* p. 220:] you say, رَعَى الْجَبَلِ (S, Mgh,) راعى, *عن القبيح* (Ham ubi suprā), *He refrained, forbore, or abstained, from bad, or foul, conduct*, (S, Mgh,) or *from ignorance, and reverted therefrom*: (Ham:) and راعى [alone] signifies *He re-*

*frained, forbore, or abstained*; and *he repented*: (Har p. 240:) [see also an ex. in a verse cited voce أَلَى:] accord to AḤḤ, it is quasi-pass. of رَعَى. (TA.) — [Hence, رَعَى app. signifies *I caused him to refrain, forbear, or abstain, &c.*]

9. رَعَى, inf. n. رَعَى. — see the preceding paragraph, in five places.

رَعَى and رَعَى: see 1, in three places: — and see also art. رعى.

رَعَى: see 1: — and see also art. رعى.

رَعَى and رَعَى. — see art. رعى.

رَعَى (in some copies of the K رَعَى, without teshdeed); and رَعَى see art. رعى.

رَعَى: } see art. رعى.  
رَعَى: }

### رعى

1. رَعَى, aor. رَعَى, (Mgh, K,) inf. n. رَعَى (S, Mgh, K) رَعَى (K) and رَعَى (S, K, J, M;) and رَعَى, and رَعَى (Mgh.) And رَعَى, inf. n. رَعَى (Mgh, TA) and رَعَى [and رَعَى]; and رَعَى; [The cattle pastured upon, or depastured, the herbage;] all signifying the same: (TA:) and of a camel you say, رَعَى بَنَفْسِهِ, inf. n. رَعَى [i. e., *He pastured upon, or depastured, the herbage by himself*]; and in like manner رَعَى. (S.) — The saying of 'Aishah is an allusion to the feeling, or touching, of the فَرْج itself. (Mgh.)

— رَعَى also signifies *The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy*. (Er-Rāghib, TA.) You say, رَعَى الإِبِلَ, (S,) or رَعَى, (Mgh, K,) or رَعَى, (MA,) or رَعَى, (S, Mgh,) inf. n. رَعَى (S, MA) [and رَعَى, as appears from a phrase mentioned below,] and رَعَى, (MA,) or this last is a simple subst. from this verb, (K,) *I [kept, or tended, or] pastured, (MA, Mgh,) or lead to pasture, (MA,) the camels, (S,) or the cattle, (Mgh, K,) or the sheep or goats; (MA:); and رَعَى signifies the same as رَعَى. (K.) And رَعَى صَانِعُهُ رَعَاةَ الإِبِلِ [His habitual work, or occupation, is the tending, or pasturing, of camels]. (Idrīd, K.) And رَعَى عَلَى أَبِيهِ [Such a one tends, or pastures, for his father:] i. e. رَعَى يَرْعَى غَنَمَهُ [tends, or pastures, his father's sheep or goats]. (S.) — And hence, as also رَعَى, *The keeping or guarding [a person or thing]; being mindful or regardful [of him or it]; and managing or ruling or governing [him or it]*. (Er-Rāghib, TA.) You say, رَعَى, *I kept, or guarded, him, as a ruler or governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people*: (Mgh:) رَعَى الأمير رَعَى, *The prince ruled, or governed, his subjects*, inf. n. رَعَى. (S.) And رَعَى لَكَ [I beg God's*

*keeping, or guarding, for thee*; meaning رَعَى اللَّهُ *May God keep thee, or guard thee*. (Har p. 617.)

And رَعَى (K,) inf. n. رَعَى (TA) [and رَعَى], *He was mindful, or regardful, of his affair, or case; as also امره* (K, TA,) inf. n. رَعَى. (TA.) And رَعَى [app. as an inf. n. of رَعَى] signifies *The guarding of palm-trees*. (TA.)

رَعَى رَعَاةً حَقَّ رَعَاةً, in the Kur [lvii, 27], means *But they did not observe it with its right, or due, observance; were not mindful, watchful, observant, or regardful, of it, in the right, or due, manner of bring so*. (TA.) You say also, رَعَى رَعَاةً, inf. n. رَعَى, (Isk, S,) i. e. *I was mindful, regardful, or observant, of his حُرْمَة* [meaning *of what was entitled to reverence, respect, honour, or defence, in his character and appertinences*]; and in like manner, رَعَى رَعَاةً, mentioned in the S, means *The being mindful, regardful, or observant, of rights, or dues*. (P.) This last phrase is from رَعَى رَعَاةً, inf. n. رَعَى, (TA,) which means *I regarded him; had regard, or an eye, to him; or paid regard, or consideration, to him*; (S, Mgh, K, TA,) *acting, or behaving, well to him; doing good to him, or conferring a benefit, or benefits, upon him*. (K, TA.) [Hence also, رَعَى رَعَاةً, *Regard is had, in it, (the meaning of a word or phrase), to such a thing, as alluded to therein*.]

رَعَى رَعَاةً, (S, K,) inf. n. رَعَى, (TA,) signifies also *I looked to see what would be the issue, or result, of the affair, or case*. (S, Mgh, K.) Hence, accord. to Er-Rāghib, رَعَى الشُّجُورَ, رَعَاةً (TA:); you say, رَعَى الشُّجُورَ, (S, K;) and رَعَاةً (K,) inf. n. رَعَى, (TA,) *He watched the stars, (S, K, TA,) waiting for the time when they would disappear*. (K, TA.) El-Khansā says,

\* أَرَعَى الشُّجُورَ وَمَا كَلَّفَتْ رَعَاةً  
\* وَتَارَةً أُنْقَشَى فَضْلُ أَطْحَابِي

[*I watch, or I watching, the stars, waiting for the time when they will, or would, disappear, though I am not, or I was not, tasked with the watching of them; and at one time I cover myself, or covering myself, with the redundant parts of my old and worn-out garments*]. (S.) — رَعَاةً also signifies *The being faithful to an engagement, or promise; syn. وَقَاءٌ*. (Mgh.) [See رَعَى, below; last sentence.]

رَعَى اللَّهُ, رَعَاةً, inf. n. رَعَى, *He said [of him], May God keep him, or guard him: or he said to him, رَعَى اللَّهُ May God keep thee, or guard thee*. (TA.)

3. رَعَى الْحِمَارَ الْحَمْرَ *The ass pastured with the [other] asses*: (S, K,) and in like manner one says of camels with wild animals. (TA.) — رَعَى الرُّبْعَ, a reading required by the context in the K, is wrong; the correct phrase being رَعَى الرُّبْعَ [q. v.]. (TA.) — See also 1, in the latter half of the paragraph, in eight places. — الرُّبْعَةُ is also syn. with الرُّبْعَةُ [app. as meaning *The looking towards, or facing, a person or thing: a signification nearly like the last referred to in the*

## رعى

sentence here immediately preceding]. (TA.) — See also 4, in three places. — وَرَعَ الْبَصَّ وَلَا تَرَاْعَهُ in a trad. of 'Omar, means *Restrain thou the thief, or make him to refrain, from taking thy goods, but bear not witness against him*: so says Lih: or the meaning is, *and do not wait for him*. (TA.)

4. ارعى الجائبة رعاها q ارعى see 1, in the former half of the paragraph. Said of God, it means *He caused to grow, for the cattle, that upon which they might pasture* (S.) One says also ارعت الارض [as though the الجائبة or the like were understood] *The land abounded [as though it fed abundantly] with herbage*: (Zj, K.) راعت الارض in this sense [as stated above, see 3.] is wrong. (TA.) And ارعاء البكان *He made the place to be a pasturage for him*. (Isd, K.) — ارعيت سمى means *I made my ear, or ears, to be mindful of his speech*. (Er-Raghib, TA.) or *I gave ear, hearkened, or listened, to him*. (S, Mgh, K.) You say, ارعيت سمعك, ارعيتي سمعك, i.e. *Hearken thou, or listen thou, to my speech*. (K.) Hence راعيا in the Kur [u. 98 and iv. 48]: *Alk* says that it is of the form فاعلًا فاعلًا, and means *I made my ear, or ears, to be mindful of his speech*; the *i* having gone away because it is an imperative: he says also that it is read راعيا, as an objective complement, from الرعونة (S: [see art. رعن]) the reading in Ibn-Mes'ood's copy of the Kur-an is راعونا (TA.) You say also, هو لا يبرىء إني قول أحب *He will not pay any regard, or attention, to the saying of any one*. (TA.) — And ارعيت عليه *I showed mercy to him [by sparing him, or letting him live, or by pardoning him, or otherwise]; had mercy on him; pitied, or compassionated, him; syn. رحمته وأقبل عليه*. (S, K.) Abou-Dahlib says,

\* إِنَّ كَانَ هَذَا السَّحَرُ مِنْكَ فَلَا

\* تُرعى عَلَى وَجَدِي سِحْرًا

[app. meaning *If this enchantment be from thee, then spare me not, but remove enchantment*]. (TA.) [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason.)] following the assertion that one says, ارعى عليه كذا, signifying *enrich*; and that the verb is made trans. by means of *على* as properly meaning *متطلعًا* *ارعاء* عليه: but I doubt not that the correct reading is ارعاء عليه, i.e. *He showed mercy to him, coming to him, or getting sight and knowledge of him.*] راعوا, also, [or الرعاة على الشيء], signifies *الابتقاء على الشيء*. (TA.)

5: see 1, first and second sentences.

8: see 1, in three places, first two sentences.

10. استرعى [app. signifies *He desired cattle to pasture*: and hence, *he left them to pasture alone*]. You say, استرعت مالى القبر, meaning *I left my cattle to pasture without a pastor to take care of them in the night*: and [in like manner,] استرعت الشمس, in the day. (TA in

art. قبر.) — استرعت الشئ (S, K\*) *I asked him, or desired him, to keep or guard, or be mindful of or regardful of, the thing*. (K\*, TA.) Hence the prov. مَنِ اسْتَرَعَ الذَّلْبَ فَقَدْ ظَلِمَ [He who asks, or deserves, the wolf to keep guard does wrong]; (S, TA;) i.e. *he who trusts in one who is treacherous puts trust in a wrong place*. (TA.) [And hence also,] استرعى الأسباع لخصيته *He asked, or desired, the ears [meaning the hearers] to mind his discourse, or oration*. (Har p. 361.)

مرعى ومرعى Pasture, or herbage; (S, Mgh, K;) the food of beasts: (Mgh:) pl. of the former ارعاء [meaning kinds, or sorts, of pasture or herbage]: (K:) and of the latter مرعى. (Mgh.) It is said in a prov. وَلَا كَأَسْدَانٍ مَرعى وَلَا كَأَسْدَانٍ سَعْدَانٍ [Pasture, but not like the سعدان: see art. سعد]. (S) رعى الحمار والإبل *A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to [venomous or noxious reptiles or the like, such as are termed] هوام: the decoction thereof blackens the hair*. (Ibn-Seemâ, book ii. p. 252.)

رعية a subst. from 1 in the first of the senses mentioned in this art; i.e. [The act of cattle's pasturing, or their pasturing alone,] from رعت راعته, or their pasturing alone, the الجائبة. (K.) — [Also The act, or occupation, of keeping or tending, or of pasturing or feeding, animals] You say [of a man], ليجد رعية الإبل, [He performs well the act of keeping or tending, or of pasturing or feeding, camels]. (S, K.) — [And The act of watching, and waiting for the time of the disappearance, of the stars.] See a verse cited near the end of the first paragraph. — Also Land in which are projecting stones that impede the plough. (K, TA.)

رعوى and رعوى: see the next paragraph. — ارعيت عليه see the next paragraph. — [Both seem to be also substs. from رعى عليه; and thus to be syn. with رعوى and رعوى; and in like manner, رعى is probably syn. with رعى: the radical *i* being changed into *و* as it is in رعوى.] You say, مَا لِي عَلَيْهِ رَعْوَى وَلَا بَقْوَى [I have no mercy nor pity to bestow upon him]. (J.K. in art. بقى.) [See رعى.] See also 1 in art. رعو [from which رعوى in this phrase may also with reason be regarded as derivable].

رعى a subst. from رعى as used in the phrase رعى امرئ [expl. in the first paragraph; thus signifying *Mindfulness, regardfulness, or observance, of an affair, or a case*]; as also رعوى and رعوى. (K.) — See also the next preceding paragraph. And see art. رعو.

راعى Pastured; ruled; or governed: and kept, or guarded: so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as syn. with مرعى: and from it is formed the subst. next following.]

رعى [with *z* affixed, باللفظ, i.e., to transfer the word from the category of epithets to that of substantives,] *Cattle pasturing, or pasturing by*

themselves: and cattle kept, tended, or pastured: (K, TA.) pl. رعاى: (TA:) this latter (the pl.) signifies *cattle kept, tended, or pastured, for any one*; (K, TA;) for the subjects and for the Sultan; (TA;) as also رعاوية (K, TA: in some copies of the K رعاوية, without tesheed:) and رعاوية signifies *cattle kept, tended, or pastured, for the Sultan*, (K, TA,) especially, and upon which are his brands and marks. (TA.) Hence the trad. كُلُّ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ [Every pastor shall be questioned respecting his pastured cattle: or every ruler shall be questioned respecting his subjects, agreeably with what follows]. (TA.) — The people ruled or governed; the subjects of a ruler or governor: (Mgh, K:) the community, the people in common or in general; or the common people. (S:) [any persons or person, and things or thing, in the keeping, or under the guardianship or rule or government, of a man or woman:] see راع, in the latter half of the paragraph: pl as above. (TA.)

رعية: see رعاة الخيل.

رعاوى رعاوى Camels that pasture around the people and their dwellings (S, K) because they are those upon which they work [or perform their business]: (S:) but in the Tekmilah it is written رعاوية, as meaning *cattle that pasture around the dwellings of the people*. (TA.)

رعية: see رعاوية.

رعاوى: see رعاوية.

رعية [act. part. n. of 1]. You say راعية راعية Cattle [pasturing, or] pasturing by themselves: (Mgh:) pl. رواعى [a mistranscription for رواع]. (TA.) راعية and راعى are names of Two species of جنادب [or locusts]; (K:) the latter mentioned by Isd: Sgh says that the former is a large species: and the latter is another species, that does not fly. (TA.) — راع also signifies *A keeper, or guarder, (TA,) or pastor, (Mgh,) of cattle*: (Mgh, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رعاة (S, Mgh, TA,) but this is said to be mostly used as pl. of راع in another sense as will be shown below, رعاة and رعاة [and app. رعاة (mentioned below)] and رعاين (S, Mgh, TA;) and رعاة has a pl., namely, رعى. (TA.) — [Hence,] الراعى is the name of The star [α] that is upon the head of the الحواى [i.e. Ophiuchus]: that which is upon the head of الحواى [a mistranscription in my MS. for الجانى], i.e. Hercules, the star α.]

كعب الراعى (Kzw.) Also The star [γ] that is upon the left leg of Cepheus: between whose legs is a star [app. κ] that is called كعب الراعى: (Kzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] كعب الراعى [or كعب الراعى] is a certain star over against the الدلو or Aquarius, which latter is below; in the path of which is a





## رعث

1. رَعَثَ, (S, A, K), aor. ʔ, (K), inf. n. رَعَثٌ; (TK); and رَاثَعَا, (K); said of a kid, (S, A), [and app. of a lamb, (see 4.) or of any young animal,] *He suckled her*; (S, A, K); namely, his mother. (S, A). — Hence, in a trad. ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ تَرْسُوبًا [The Apostle of God (may God bless and save him) has departed from the world, and ye suck the sweets of it]; meaning the world; i. e. تَرْسُوبًا (TA.). — [Hence also,] رَعَى النَّاسُ † *The people, or men, asked, or begged, of him so much that all that he had passed away.* (TA.) And رَعَى (El-Ahmar, JK, S, K), inf. n. رَعَا, (JK), † *He (a man) was asked of, or begged of, so much that all that he had become exhausted.* (El-Ahmar, JK, S, K). — رَعَتْ, (K), or رَعَتْ, said of a woman, (TA.), *He, (K), or she, (TA.), had a complaint of, or a pain in, the breast.* (K, TA.). — رَعَتْ *He thrust, pierced, stuck, or stabbed, him time after time; and so* رَاثَعَا. (K. [See also the latter below.])

4. رَاثَعَا, said of a ewe, (S), [and app. of a she-goat also, (see 1.) or of any female,] *She suckled him; (S, K), namely, her young one.* (S). See also رَاثَعَا. — رَاثَعَا *He thrust, pierced, stuck, or stabbed, him in his breast.* (K). — See also 1, last signification.

8: see 1, first signification.

رَعَثًا: see what next follows.

رَعَثًا *A certain duct (عَرَقٌ) in the breast, or mamma, (S, K), that emits the milk: (S); or a certain sinew, or tendon, (رَغَصَةٌ), beneath the breast, or mamma: (Isk, T, S, K); sometimes written رَعَثًا (Fr, T, TA.); or the رَعَتَاوَانُ [dual of رَعَا] are the two sinews, or tendons, that are beneath the two breasts, or mamma: or what are between the two shoulder-joints and the two breasts, next the arm-pit: (TA.) or two portions of flesh, (JK), or two small portions of flesh, (TA.), between the ثَدْوَانِ [q. v.], and the shoulder-joint, (JK, TA.), on either side of the chest: (TA.) or the blackness [app. meaning the areola] of each of the two breasts. (TA.)*

رَاثَعَا *Land that does not flow with water except (إِلَّا) [but this word is omitted in the TA.] from much rain: (JK, K.) [i. e., that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious.]*

رَاثَعَا Any female suckling; (JK, S, K); as also رَاثَعَا: (K); or one says رَاثَعَا رَاثَعَا, meaning particularly a ewe suckling: but [the inf. n.] رَاثَعَا has been used in relation to the she-camel: or رَاثَعَا applied to a تَاة means only that has brought forth: (TA.); and one says رَاثَعَا رَاثَعَا, meaning [a haakney-mare] that is suckled, i. q. رَاثَعَا: (S, TA.); and that scarcely ever raises her head from the manger: [whence] it is said in a prov. الدَّوَابُّ رَاثَعَا رَاثَعَا [The most voracious of beasts is a haakney-mare that is suckled]: or, as J gives it [in the S,

and Z in the A], thus, as verse:

\* أَكَلُ مِنَ بَرْدُونَةٍ رَاثَعَا \*

[More voracious than a haakney-mare that is suckled]: and رَاثَعَا is applied to a woman as meaning suckling: the pl. of رَاثَعَا is رَاثَعَاتُ (TA.) — Also A child, or young one, that is suckled; a suckling. (TA.)

رَاثَعَا: see the next preceding paragraph, in two places. — Also † Possessing much property. (JK)

رَاثَعَا [written in the JK رَاثَعَا, but said in the K to be like رَاثَعَا] The part, of the finger, which is the place of the signet-ring. (K.)

رَاثَعَا: see its fem. above, voce رَاثَعَا. — [Hence,] † A man asked of, or begged of, so much that all that he had is exhausted. (El-Ahmar, JK, S, A, K). And † Possessing little property (JK). — أَمَوَالُهُ رَاثَعَا † [His possessions are exhausted. (A.)

## رعد

1. رَعَدَ, (S, Mgh, K), aor. ʔ, (Mgh, K), inf. n. رَعَدٌ (Mgh) [and رَعَدٌ, as seems to be indicated in the K by its being said that the verb is like سَجَّحَ], and رَعَدَ, (S, Mgh, K), aor. ʔ, (Mgh, K), inf. n. رَعَدَا; (Mgh); *It (one's life) was, or became, ample in its means or circumstances, untraiened, or plentiful, (S, Mgh, K), and easy, (Mgh), and pleasant. (S, K). — [Hence, app.,] ثَلَاثُ دَائِبٍ فِي أَمْرِهِ لَا يَرَعُدُ [Such a one is striving, labouring, or toiling, in his affair:] he will not flag, or be remiss. (JK). — [In the JK, رَعَدًا, nor. رَعَدًا, is mentioned immediately after an explanation of رَعَدَا, app to indicate that it signifies *He prepared, or we ate, رَعَدَا.*]*

4. رَعَدُوا *They became in a state of life ample in its means or circumstances, untraiened, or plentiful; (S, A); they had abundance of herbage, or of the goods, conveniences, or comforts, of life. (S, K). — رَعَدَ اللَّهُ عَيْشَهُمْ God made their life to be ample in its means or circumstances, untraiened, or plentiful, [and easy,] and pleasant. (A). — And رَعَدُوا مَوَالِيَهُمْ They left their cattle to pasture by themselves, where they ploughed (S, K).*

10. اسْتَرَعَدَ الْعَيْشَ *He found life to be ample in its means or circumstances, untraiened, or plentiful, [and easy,] and pleasant (Har p. 637). One says, رَعَدَ حَيْثُ يَسْتَرَعِدُ الْعَيْشَ [Alight thou where life is found to be ample in its means &c.]. (A.)*

11. رَاثَعَادًا, (S, TA.), inf. n. رَاثَعَادٌ, (S, K, TA.). *It (milk) became commingled, one part with another, but not yet completely thickened. (S, TA.) And in like manner, It (anything) became commingled, or confused, one part with another. (S, K, TA.). — † He became [confused, or] in doubt, in his opinion, or judgment, not knowing how to utter it. (K). — † He slept without fully satisfying his drowsiness, (K, TA.), so that he awoke heavy. (TA.). — † He was angry, and changed in colour by reason of anger: (TA.); or*

*he was angry, and would not answer. (K). — † He was sick, not severely affected (depression: (K) or he showed himself to be depressed, (JK, L), without emaciation, (JK), or by emaciation: (L); and he was oppressed by sickness beyond his power of endurance: (L) or he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor. (En-Nadr). — رَاثَعَادًا also signifies † Languidness, or weakness, in the eye, and the ear, and the sight. (JK).*

Q. Q. 3. رَعَدٌ [a verb app. sym. with رَعَدٌ in an intensive sense;] of the measure أَفْعَلٌ from الرَعْدُ [inf. n. رَعَدٌ] (K). Its ل is augmentative; and therefore it should not be mentioned independently as it is in the K (TA.)

رَعَدٌ, applied to property, or water, or life, or herbage, *Plentiful; that does not cause one fatigue. (L). [Being originally an inf. n., it is used without variation as a mass, and fem. and sing. and pl. epithet; as also رَعَدٌ.] You say رَعَدٌ رَاثَعَادٌ and رَاثَعَادٌ رَعَدٌ (A, Mgh) and رَاثَعَادٌ (Lh, TA.), *Life that is ample in its means or circumstances, untraiened, or plentiful, (Lh, A, Mgh), and easy, (Lh, Mgh), and pleasant. (A, Mgh). And رَعَدٌ رَاثَعَادٌ and رَاثَعَادٌ رَعَدٌ a mode of life ample in its means or circumstances, untraiened, or plentiful, [and easy,] and pleasant. (S, A, K). And رَقِيمٌ رَعَدٌ, (A, L, K), or رَعَدٌ, (JK), and رَاثَعَادٌ رَعَدٌ, (A, L, K), or رَعَدٌ رَاثَعَادٌ, (JK), *People, and women, in a state of life ample in its means or circumstances, &c.; (JK, A, K); or having abundance of herbage, or of the goods, conveniences, or comforts, of life, and having camels abounding with milk. (L).***

رَعَدٌ an inf. n. of رَعَدَ. (Mgh.) You say, هُوَ رَعَدٌ فِي رَعَدٍ مِنَ الْعَيْشِ *He is in a state of life ample in its means or circumstances, untraiened, or plentiful, (A, Mgh), [and easy,] and pleasant. (A). — See also رَعَدٌ, in five places.*

رَعَدٌ, and its fem., with ʔ: see رَعَدٌ.

رَعَدَةٌ *Fresh milk, which is boiled, and upon which some flour is sprinkled, (JK, S, K), then dates are mixed therewith, (JK), or then it is mixed and stirred about, (S), and it is licked up. (S, K); and also remains of milk: (JK); or fresh butter: (Mgh); or a piece, or portion, of fresh butter: (A.) pl. رَعَادٌ. (JK, A.) You say, رَاثَعَادًا فِي الْحَيَاةِ الرَّعْدَةِ أَطْلُبُ مِنَ الرَّبِّ بَارِعَةً, meaning [Security in the state of life that is ample in its means or circumstances, &c., is sweeter than the dates called رَعَدٌ] with some fresh butter. (A)*

رَعَدًا. i. q. رَعَدًا [q. v.]; (K); [i. e.] What is taken forth from wheat, and thrown away. (JK.)

رَاثَعَادٌ }  
رَعَدٌ } 809 رَعَدٌ.  
رَاثَعَادٌ }

مُرْدَعَةٌ [A place abounding with herbage:] a meadow, or a garden; syn. رَوْصَةٌ. (L.) See also مُرْدَعَةٌ.

مُرْدَعٌ part. n. of 11. (L, K) Milk [that has become commingled, one part with another, but] not yet completely thickened (L) [And in like manner, Anything that has become commingled, or confused, one part with another] — [One who is [confused, or] in doubt, in his opinion, or judgment, (JK, S, K,) not knowing how to utter it. (S, K) — [For its other meanings, see the verb.]

## رعى

1. رَعَىَّ اللهَ, aor. ر, inf. n. رعى, God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply. (TA.) You say, رَعَىَّ اللهُ مَرْعَسَهُمُ اللهُ, They were few, and God multiplied and increased them: and in like manner one says of حَسَبٍ [or grounds of pretension to respect], &c. (S, TA.) And رَعَىَّ اللهُ مَالَهُ (El-Umawee, S, K,) and رَعَىَّ (TA,) aor. as above, (K,) God multiplied to him his property, (El-Umawee, S, K,) and his offspring, (TA.) and blessed him therein; (El-Umawee, S, K,) as also رَاعَىَّ مَالَهُ (S, K,) and رَعَىَّ (TA.)

4: see the last sentence above.

رَعَىَّ Increase. (S, K:) abundance: (TA) wealth, or property; or much wealth or property, or good fortune, prosperity, welfare, wellbeing, or weal; syn. سَمِيحٌ. (S, K.) El-A'adhy says,

\* خَلِيفَةُ نَاسٍ يَغْيَرُ نَعَسَ \*  
خَلِيفَةُ نَاسٍ يَغْيَرُ نَعَسَ

\* إِمَامٌ رَعِيٌّ فِي نَصَابٍ رَعِيٍّ \*

[app. meaning, A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin]: نَصَابٌ is syn. with أَصْل. (S.) — Also A benefit, favour, boon, or blessing; syn. نَعْمَةٌ. (K:) or ampleness, or largeness, therein: (TA:) pl. أَرْغَاسٌ. (K.)

مُرْعَسٌ: see the next paragraph.

مُرْعَسٌ One who makes himself to have a plentiful and pleasant and easy life; (Ibn-'Abbād, Sgh, K;) as also with ش. (TA.) — A plentiful state of life; as also مُرْعَسٌ (K,) in the saying هَرَفِي مَرْعَسٍ مِنْ عَيْشِهِمْ [They are in a plentiful state of life]. (TA.)

مَرْفُوسٌ Blessed; prospered; fortunate: (K, TA:) applied to a man, blessed, or prospered; (TA:) abounding in wealth or property; (K, TA:) fortunate, or possessed of good fortune: (TA:) and, applied to a face, blessed and fortunate; (S;) or cheerful and fortunate. (TA.) You say also, هُوَ مَرْفُوسٌ النَّاصِيَةِ + He has a blessed, or fortunate, forelock. (TA.) — And with ة, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA,) Prolific; having numerous offspring. (Lth, K, TA.)

## رغف

1. رَغَفَ, (JK, O, Mgh,) aor. ر, (O, Mgh,) inf. n. رَغَفَ, (JK, O, Mgh, K,) He collected together (JK, O, Mgh, K,) clay, (JK, O, K,) or dough, (Mgh, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Mgh) [and flat, but not thin, or not very thin], with his hand. (Mgh, O, K.) رَغَفَ العَمْرُ, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) He put into the camel's mouth, by mouthfuls, seeds, (زُرُّ), and flour, (JK, O, K,) and the like. (O, K.)

4 رَاعَفَ He looked sharply, or intently, or attentively; (JK, O, K;) إِلَيْهِ [at him, or it]; (TK:) said of a man and of a lion. (O) — And He hastened, made haste, or sped, in going, journeying, or pace. (K.)

رَغِيفٌ A round cake (MA, KL) of bread, (S, MA, Mgh, KL,) such as is thick, or not thin, (MA,) the contr. of such as is termed رَقِيفٌ (Mgh); [generally about a span, or less, in width, and from half an inch to an inch in thickness.] of the measure فَيْقِيلٌ in the sense of the measure مَقْعُولٌ (Mgh) from رَغَفَ as expl. in the first sentence above: (JK, O, Mgh, K:) pl. [of pauc.] أَرْغِيفٌ (S, O, Mgh, K) and [of mult.] رَغَفَانٌ (JK, S, MA, Mgh, K) and رَغَفٌ (JK, S, O, Mgh) and رَغَفٌ and رَغِيفٌ (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbād. (O)

تَرَاغَيْفٌ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

## Qunsi رلد

رُغْدٌ: see Q. Q. 3 in art. رُغْدٌ.

## رغم

1. رَغِمَ الرَّئِفَ, [and, as will be seen from what follows, رَغِمَ, رَغِمَ, inf. n. رَغِمَ and رَغِمَ and رَغِمَ.] His nose clave to the رَغِمَ [i. e. earth, or dust]. (TA) — [Hence,] رَغِمَ أَنْفُهُ, aor. ر, inf. n. رَغِمَ [&c. as above]; and رَغِمَ, aor. ر; [and رَغِمَ, aor. ر;] + He was, or became, abased, or humble, or submissive; as though his nose clave to the رَغِمَ by reason of abasement &c. (Mgh.) And رَغِمَ أَنْفِي رَغِمَ, and رَغِمَ, (S, K,) and رَغِمَ, (El-Hejerees, K,) inf. n. رَغِمَ and رَغِمَ and رَغِمَ, (S,) [and app. مَرْغَمَةٌ also, as seems to be indicated in the S and TA,] + My nose [meaning my pride] was, or became, abased, or humbled, to God, against my will; (K, TA;) i. e. لِأَمْرِهُ [to his command]. (TA.) And رَغِمَ أَنْفَا فُلَانٌ رَغِمَ أَنْفَا [Such a one is, or has been, abased, or humbled]. (TA.) — And رَغِمَ فُلَانٌ (S, TA,) or رَغِمَ, aor. ر, inf. n. رَغِمَ [&c. as above], (JK,) + Such a one was unable to obtain his right, or due; (JK, S, TA;) as also رَغِمَ أَنْفُهُ the part. n. is رَغِمَ. (Har p. 389.) — رَغِمَ as a trans. v.: see 4, [with which it is app.

syn. properly as well as tropically,] in three places — [Hence,] رَغِمَهُ, (K,) inf. n. رَغِمَ; (JK, TA;) and رَغِمَهُ; (so in the JK; [perhaps a mistranscription for رَغِمَهُ;]) + I did a thing against his will: (JK, K, TA.) or, so as to anger him; and vexed him. (TA.) — [And + I made him to do a thing against his will; forced him to do a thing: for] رَغِمَ is also syn. with الْقَسَرَ; (Ilaq, K, TA.) in some copies of the K erroneously written الْقَسَرَ (TA.) — And رَغِمَهُ and رَغِمَهُ, aor. ر, (K,) inf. n. رَغِمَ (TA) [and app. رَغِمَ and رَغِمَ and مَرْغَمَةٌ, as seems to be indicated in the K], + He disliked it, disapproved it, or hated it. (K, TA.) You say, مَا أَرَغِمَ مِنْهُ شَيْءٌ + I dislike not, &c., of it, anything. (JK, TA.) And رَغِمَتِ النَّاسُ النَّاسَ رَغِمَتِ + The pasturing beasts disliked, &c., the pasture. (TA) — See also 2. — [And see رَغِمَ, below.]

2. see 4, in three places. — رَغِمَهُ, (JK, M, K,) inf. n. رَغِمَ, (K,) also signifies He said to him رَغِمًا رَغِمًا; (JK; [see رَغِمَ, below.]) رَغِمًا رَغِمًا; (JK; but in the M, رَغِمًا رَغِمًا; (TA.) — And رَغِمَهُ, inf. n. رَغِمَ, [in like manner,] he said to him رَغِمًا: or he did with him that which made his nose to cleave to the earth, or dust, (مَا يَرَغِمُ أَنْفَهُ), and that which abased him. (Ham p. 97)

3. رَغِمَ مَرْأَتَهُ signifies + The breaking off from, or quitting, another in anger: (S, K, TA.) and the cutting off another from friendly, or loving, communion; cutting one, or coming to speak to him, or forsaking, abandoning, deserting, or shunning or avoiding, one: and the becoming alienated, or estranged; or the going, removing, retiring, or withdrawing, to a distance, far away, or far off, one from another: (K, TA:) [or] رَغِمَ signifies + He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his [the latter's] wish: (Mgh:) or he broke off from him, or quitted him, in anger: (Mgh.) And رَغِمَ أَهْلَهُ + He cut off his family from loving communion, or forsook them, or deserted them, against their wish. (TA.) It is said in a trad., إِنَّ أَدْخَلَ أَبَوَيْهِ النَّارَ, i. e. + He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell]. (TA.) And you say, رَغِمَ فُلَانٌ رَغِمَ + Such a one retired apart from his people, or party; or disagreed with them; or opposed them; (S, K, TA;) and went forth from them; (S, TA;) and cut them off from friendly, or loving, communion; or forsook them; and treated them, or regarded them, with enmity, or hostility. (K, TA.) — And فُلَانٌ لَا يَرَاغِمُ شَيْئًا + Such a one does not want, need, or require, and is not unable to attain, anything. (JK, TA.)

4. رَغِمَهُ [He cast it upon the رَغِمَهُ, i. e. earth, or dust: and he made it to cleave to the earth, or dust]. You say, رَغِمَ النَّعْمَةَ مِنْ فِيهِ, He cast the morsel from his mouth upon the earth, or dust. (TA.) And it is said in a trad. of 'Aishah, respecting the material for dyeing the hair, and the hands of women, وَأَرْغِمِيهِ وَأَرْغِمِيهِ [Wipe thou it off



from thy hand, or hands, and cast it upon the earth, or dust. (S. [There said to be from the phrases here next following.]) You say also, رَعِمَ He, (i. e. God, JK, S,) or it, (i. e. abasement, or humility, or submissiveness, K, TA,\*) made his nose to cleave to the earth, or dust, (JK, S, TA:) [or may He (i. e. God) make his nose to cleave to the earth, or dust;] and رَعِمَ أَنفُهُ signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) — And [hence] the former of these two phrases means † He (i. e. God, Msh) abased him, humbled him, or rendered him submissive, (Msh, TA,) against his will, (TA;) [or may He abase him, &c.;] and so † the latter of the same two phrases: and the former, † He angered him; likewise said of God; (Ham p. 551, and so) رَاغِبُهُ alone; (K, TA,) like رَاغِبُهُ; (TA,) or both signify † he did evil to him, and angered him. (TA in art. رَعِمَ:) and رَاغِبُهُ † He was abased, or humbled, or rendered submissive. (Ham p. 617:) رَعِمَ اللَّهُ بِهِ الْأَنْفُوفُ, inf. n. رَعِمَ, † God abased, or may God abase, the noses by means of him, or it. (Har p. 369) († رَعِمَهُ, also, signifies † He abased him, humbled him, or rendered him submissive you say,] هَذَا تَرْغِيمٌ لَهُ † This is an abasing, or a humbling, to him (Mgh) and تَرْغِيمًا لِلشَّيْطَانِ (occurring in a trad., TA) means † For the abasing, or humbling, of the devil. (Mgh.) — And رَاغِبُهُ † He urged him, or made him, to do that from which he was not able to hold back, or that which he could not refuse to do, or that which he could not resist doing. (JK, TA, and Ham p. 97, from Kh.) — See also 3.

5. رَعِمَ He became angered, or angry, (S, K, TA,) with speech, and otherwise: (TA:) and sometimes it occurs with ز [i. e. تَرْغِيمًا]. (S, TA.) Hence the saying of El-Hotair-ah, [app. describing a she-camel,]

\* تَرَى بَيْنَ أَخْبِيئِهَا إِذَا مَا تَرَعِمَتْ  
\* لَفْطًا كَيْبَتْ الْعَنْكَبُوتُ الْبَدِيدُ

[Thou seest between her two jaws, when she is angered, foam like the web of the spider stretch out]. (TA.) — See also 1.

رَعِمَ and رَعِمَ and رَعِمَ are inf. ns. of رَعِمَ and رَعِمَ said of the nose; and رَعِمَ is syn. therewith, (S;) as is also رَعِمَ. (TA.) One says to another, [by way of imprecation,] رَعِمًا [for رَعِمًا May thy nose cleave fast to the earth, or dust; meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, K;) and [sometimes] رَعِمًا is added, (M,) which is an imitative sequent to رَعِمًا. (K in art. رَعِمَ.) And رَاغِبُهُ and رَاغِبُهُ [May cleaving to the earth, or dust, befall his nose; which may likewise be meant to be understood properly, or tropically]. (TA.) — [Hence,] the first also signifies, (IAar, K, TA,) and so † the second, (Mgh,) and رَعِمَ also, (TA,) † Abasement. (IAar, Mgh, K, TA.) The Prophet said, رَعِمَتْ مَرْغَمَةٌ (S,) i. e. † I was

sent for abasement to the believers in a plurality of gods, [or] by reason of dislike or disapproval [of their state; agreeably with the explanation next following]. (TA.) — رَعِمَ and رَعِمَ (K, TA) also signify † Dislike, disapproval, or hatred. (Msh, K, TA.) You say, رَعِمًا or رَعِمًا or رَعِمًا, (TA,) and رَعِمًا, (ISh, TA,) and رَعِمًا على رَعِمَانِهِ (TA,) and رَعِمًا على رَعِمَانِهِ (Mgh,) and رَعِمًا على رَعِمَانِهِ (S,) i. e. † [He did not against his wish, in spite of him; or] notwithstanding his dislike, or disapproval, or hatred. (Msh, TA.) — حَتَّى يَخْرُجَ مِنَ الرُّعْمِ, [or] in the TA without the vowel-sign,] occurring in a trad., means † In order that he may become humble and abased, and the pride of the Devil may go forth from him. (Mgh, TA.) — See also رَعِمَ.

رَعِمَ see the next paragraph above, in six places.

رَعِمَ see رَعِمَ, in three places.

رَعِمَ A sheep, or goat, having upon the extremity of its nose a whiteness, (JK, K,) or a colour different from that of the rest of its body. (K.)

رَعِمَ see the next following paragraph.

رَعِمَ Earth, or dust; (S, Mgh, K,) as also رَعِمَ: (IAar, K:) [or] soft earth or dust, (K, TA,) but not fine: (TA:) or fine earth or dust: (AA, TA:) or sand mixed with earth or dust: (K:) or sand such as does not flow from the hand: (As, TA:) or, as IB says on the authority of AA, sand that dazzles the sight; as also رَعِمًا; which latter, accord. to the K, is the name of a certain tract of sands. (TA.)

رَعِمَ A thing that one desires, or seeks; (JK, K;) as also رَعِمَ. (TA.) so in the saying, رَعِمَ لِي (JK, TA) and رَعِمَ (TA) [I have a thing that I desire, or seek, to obtain from such a one].

رَعِمَ The nose; as also رَعِمَ and رَعِمَ, (K,) of which the pl. is رَعِمَاتُ: (TA:) or رَعِمَاتُ signifies the nose with what is around it: (IKoot, TA.) and in this sense also the pl. above mentioned is used; as in the saying, رَعِمَاتُ مَرَاغِمِكَ [I will assuredly trample upon thy nose with the parts around it]. (TA.) — And Tho [appetence called the] رَاغِبَةُ [q. v.] of the liver; as also رَاغِبَةُ; (S, K;) but the former is the more approved. (TA.) — And, (K,) some say, (S, TA,) [The bronchi, or the windpipes; i. e.] the رَاغِبَاتُ, (S,) or the رَاغِبَاتُ, (K,) of the lungs. (S, K.) — Also A certain plant: a dial. var. of رَاغِمَاتُ [q. v.]. (K.)

رَاغِمَ see 1. You say, رَاغِمَ هُوَ and رَاغِمَ هُوَ [He has the nose cleaving to the dusts and hence,] † he is abased, or humble, or submissive: and † he is unable to obtain his right, or due: and [رَاغِمَ is

its pl.] you say, رَاغِمَ الْأَنْفُوفُ. (Har p. 369) And رَاغِمَ is used as an imitative sequent thereto (K) — Also † Angry. (TA.) — And † Disliking, disapproving, or hating. (TA.) — And † Fleeing. (TA.)

رَعِمَ see رَعِمَ, first sentence. — and see also رَعِمَ and رَعِمَ.

رَعِمَ see رَعِمَ, first sentence.

رَعِمَ see رَعِمَ, in five places — and see also رَعِمَ. — Also A certain game of the Arabs. (K)

رَعِمَ see the next paragraph but one.

رَعِمَ A woman who angers her husband. (K, TA.)

رَعِمَ (S, Mgh, K, TA) and رَعِمَ (JK, TA) and رَعِمَ (JK,) thus accord to one reading in the Kur iv 101, (Ksh,) or رَعِمَ, (TA, [perhaps a mistranscription,]) A road by the travelling of which one leaves, or separates himself from, his people, against their wish, or so as to displease them: (K-h and B-l in iv 101:) and a place to which one emigrates. (Zj and K-h and J-l ibid:) or a place to which one shifts, removes, or becomes transferred: (B-l ibid:) or a way by which one goes or goes away: (Fr, JK, S, K) and a place to which one flees; a place of refuge: (Fr, S, Mgh, K) and i. q. مَقْصَرٌ (meaning a place in which one goes to and fro seeking the means of subsistence: see art. صَرَبَ). (Fr, JK, S, K:) and a fortress, or fortified place; syn. حصن. (IAar, K.) It is said in the Kur, [iv. 101, of him who emigrates for the cause of God's religion], يَجِدْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا [He shall find in the earth many a road &c.]. (S, TA.) And a poet says,

\* إِلَى بَلَدٍ غَيْرِ دَانِي الْحَلِّ  
\* بَعِيدِ الْمَرَاغِمِ وَالْمَقْصَرِ

[To a country not near in respect of the place of alighting, remote in respect of the road &c. and of the region in which people go to and fro seeking the means of subsistence]. (Zj, TA.)

رَعِمَ see the next preceding paragraph.

## رغو

1. رَغَا (S, Mgh, K,) aor. رَغَا, (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K;) or رَغَا, aor. رَغَا, said of a she-camel; (JK, Mgh:) inf. n. رَغَا, (JK, S, Mgh, Mgh, K,) with which رَاغِمَةٌ is syn. [either as an inf. n. or as a simple subst.]; (JK;) He grumbled, or uttered a grumbling cry; syn. رَغَا; (S;) or uttered a cry, (Mgh, K,) and grumbled; syn. رَغَا; (K:) or she uttered a cry [&c.]: (Mgh:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) رَغَا signifies the cry or crying [or grumbling, which is a kind of gurgling growl,] (S, Mgh) of the camel [when he is being laden, and on some other occasions of discontent,] (Mgh,

۷ ارتف (K) Thus رَفَّتْ أَسْنَانُهُ *His teeth shone, or glistened.* (M.) El-Aqshà says, describing the front teeth of a woman,

وَمِمَّا تَرَىٰ عُرُونَهُ \* يَتَغَيَّرُ بِجَمِيدِ الْحَارَةِ  
[And clean, white, lustrous front teeth, the abundance of their saliva shining, or glistening; that would cure of his malady the enslaved by love who has burning in his heart]. (T, O, S) And one says also, رَفَّتِ الْفَرْشُ, nor ۲ and ۳, (M.) inf. n. رَفَفَ (M, K.) *The lightning gleamed, or shone; or flashed faintly, and then disappeared, and then flashed again.* (M, K.) — رَفَّتِ النَّبَاتُ, nor ۲, inf. n. رَفِفَ, *The plant, or herbage, quivered, or became tall, (هَافَتِ) being green and glistening; and رَوِفٌ is a dial. var. of the inf. n. رَفِفَ in this sense.* (Lh, T.) or *quivered, or became tall, (هَافَتِ) and was luxuriant, or flourishing, and fresh, or succulent: or, as AHn says, became glistening, or bright, in its sap: (M) and رَفَّتِ السَّحَرُ, nor and inf. n. as above, The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance; as also رَوِفٌ, nor رَفِفَ inf. n. رَفِفَ (T in art. ورف.)*

— رَفَّتْ عَيْنُهُ, nor ۲ and ۳, inf. n. رَفَفَ, *His eye quivered, or throbbed: (M, K.) and in like manner one says of any other member, or part of the person, (M,) or of other things, (IAqr, T, M.) as, for instance, of the eyebrow. (IAqr, T, M.)* — رَفَّتْ said of a bird: see R. Q. 1, in two places. — رَفَّتْ, nor ۲, [said of a man,] *He exulted; rejoiced overmuch, or above measure; or exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: and behaved proudly, or haughtily; was proud, haughty, or self-conceited; or walked with a proud, or haughty, and self-conceited, gait.* (M.) — رَفَّتْ إِلَى كَذَا *He was, or became, brisk, lively, or sprightly, at, or to do, such a thing; syn. ارْتَفَتْ (K): and so said of the heart.* (O.) — رَفَّتْ لَهُ, (O, K.) nor ۲ and ۳, inf. n. رَفَفَ, (O.) *He laboured for him with service, both honourable and mean.* (O, K.) — رَفَّتْ يَغْلَانُ *He treated such a one with honour.* (O, K.): [and so, accord. to the TA, in two places, as is shown in the first paragraph of art. ۱. ح-ف.]

— رَفَّتِ الْقَوْمُ بِهِ *The people, or party, surrounded, encompassed, or encircled, him; or went round him, or round about him.* (O, K.) — رَفَّتْ عَلَيْهِ *Wealth became abundantly bestowed upon him; syn. ضَعَّتْ. (M.)* — رَفَّتْ, nor ۲, (IAqr, T, K.) [probably trans., or so with this former aor. and intrans. with the latter,] inf. n. رَفَفَ (O.) *He ate (IAqr, T, K.) soundly, (IAqr, T, [see رَفَّتْ, the inf. n. of unity,]) or much, or largely.* (O, K.) — رَفَّتِ الْإِبِلُ, (AHn, M, K.) and الْقَمَرُ, (K,) رَفَّتِ الْبَقْلُ, (TK,) nor ۲ and ۳, inf. n. رَفَفَ *The camels, (M, K,) and the sheep or goats, (K,) ate, (AHn, M, K,) or ate herbs, or leguminous plants, (TK,) in a certain manner, (K,) without filling the mouth therewith. (TK.)* — رَفَّتِ الْبَيْنُ, (TK,) inf. n. رَفَفَ, (K.) *He drank milk every day.* (K, TK.) — [Hence, perhaps,]

رَفَّتْ أَخَذَتْهُ الْحَمَىٰ *The fever attacked him every day.* (O, K.) — رَفَّتْ, nor ۲, (A'Obeyd, T, S, M,) inf. n. رَفَفَ (A'Obeyd, T, S, M, K,) رَفِفَ, (M,) also signifies *He sucked (A'Obeyd, T, S, M, K) a thing: (M:) and he sucked in (saliva &c.) with his lips.* (A'Obeyd, T, S.) You say, رَفَّتْ إِيَّيْ (a young camel) *sucked his mother.* (K) — رَفَّتِ الْمَرْءَةُ, (M, O,) الجَارِيَةُ, (IAqr, L in art. مصدر) nor ۲, (M, O,) inf. n. رَفَفَ, (O.) *He sucked in the woman's, or the girl's, saliva from her mouth. (IAqr, M, and L ubi supra) or he sucked her with the extremities of his lips.* (M, O, K.) And hence, (M,) رَبَّيْتُ صَغِيرًا وَأَنَا صَائِرٌ in a trad. of Abou-Hureyrah, (T, M, O, Mgh,) means *Verily I suck in her saliva [from her lips while I am fasting]: (A'Obeyd, T, M, O) or I kiss [her lips], and suck [them], and suck in [her saliva from them]. (Mgh.)* — رَفَّتْ, (M, O, K,) nor ۲, (M,) inf. n. رَفَفَ, (M, O, K,) *He did good to him; conferred a benefit, or benefits, upon him.* (M, O, K.) [And IE gave to him.] You say, رَفَّتْ لَنَا فُلَانٌ يَخْطَا وَيَرْفَا, meaning *Such a one gives to us, and brings us corn or food.* (M. [See also other explanations in art ۱. ح-ف.] And فُلَانٌ *Such a one guards us, defends us, or takes care of us.* (S) [House.] it is said in a prov., وَمَا لَهُ حَقٌّ وَلَا زَائِفٌ [also explained in art. ۱. ح-ف.] (S) — رَفَّتِ الْبَيْتُ *He made to the بيت [which here seems from the context to mean tent] what is termed a رَفٌّ [q. v.]* (M.) [And hence, app.,] رَفَّتْ نَوْنُهُ, nor ۲, inf. n. رَفَفَ, *He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part.* (K.) — رَفَّتْ *He fed him [i. e. a beast] with رَفَّةً, i. e. straw, or straw that had been trodden, or thrashed, and cut, and what had been broken in pieces thereof.* (M.) — رَفَّتِ النَّوْثُ, (M,) inf. n. رَفَفَ, (M, O, K,) *The garment, or piece of cloth, became thin: (M, O, K:\*) but this is not of established authority.* (M.)

4. ارْتَفَتْ عَلَى بُحْضَتِهَا *She (a hen) spread, or expanded, the wing over her egg.* (O, K.)

8: see 1, first sentence.

R. Q. 1. رَفَّتْ, (T, S, M, K,) inf. n. رَفَفَ, (T, K,) *He (a bird) moved, or agitated, his wings, in the air, [or fluttered in the air,] without moving from his place, (T, M;) as also رَفَّتْ: (M:) or he (a bird, S, or an ostrich, K) did thus around a thing, desiring to alight, or fall, upon it: (S, O, K:) or he (a bird) expanded and flapped his wings without alighting: (TA in art ۱. ورف) and he (a bird) expanded his wings; as also رَفَّتْ; but this latter is not used.* (O, K.) One says also, of an ostrich, رَفَّتْ بِجَنَاحَيْهِ ثُمَّ يَجِدُ *[He flaps his wings, then runs]. (T, S, O.)* — [See also R. Q. 1 in art ۱. ورف, last sentence] — رَفَّتِ الْقَوْمُ *He was, or became, affectionate, favourable, or kind, to the people, or party; syn. حَسَدَبَ. (M.)* — رَفَّتْ *also signifies The making a sound: (K) its verb, رَفَّتْ, meaning It (a thing) made a sound. (TK.)*

رَفٌّ *A thing resembling a رَفٌّ, [i. e. a kind of arched construction; app like the رَفَّةُ described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fuàdab, S, Mgh, K,) upon which are placed the رَفَائِفُ [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفَّتْ: (IAqr, T, K:) the رَفٌّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room: IDrd says that the word is Arabic: (Mgh:) the pl is رَفَوْفٌ (T, S, O, Mgh, Mgh, K) and رَفَائِفُ. (O, Mgh, Mgh) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, رَفَائِفُ رَفَائِفُ أَمَا إِنَّ رَفَائِفَ تَقْصِفُ تَبَرًا *Verily my shelves are breaking with dunes, by reason of the large quantity thereof.* (Mgh.) رَفَوْفُ الْحَسْبِ, also, means *The planks of the نَعْدُ [or lateral hollow of a grave]. (Mgh.)* [And accord. to Golius, on the authority of a gloss in the KL, رَفٌّ also signifies *A small arched window in a wall.*] = [When the رَفٌّ of a بَيْتٍ is mentioned, by بيت may sometimes be meant a tent:] see رَفَّتْ. — Also *A flock of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.)* — *A herd of oxen or cows. (Lh, O, K.)* — *A vor of birds. (IAqr, T and TA in art ۱. ح-ف.)* — *A company of men. (Fr, T.)* — *Large camels;**

(O, K;) as also رَفٌّ: (K:) [or] *A large herd of camels. (M.)* — *An enclosure (حَظِيرَةٌ) for sheep or goats. (M, O, K.)* — *Any tract of land elevated above what is adjacent to it or around it. (K.)* — *Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرَةٌ. (M, K.)* — *A soft garment or piece of cloth. (K.)* — *And, as some say, (M,) Saliva (M, K) itself [as well as the "sucking in of saliva:" see 1. (M.)*

رَفَّةً: see رَفَّتْ.

رَفٌّ *A daily شَرِبْ [i. e. drinking, or share of water].* — See also رَفَّتْ

رَفَّةً [inf. n. of unity of رَفَّتْ,] i. q. رَفَّةً [app. as meaning *A flash of lightning:* (IAqr, T,) or a shining, or glistening. (O.) — And *A quivering, or throbbing. (IAqr, T.)* — Also *A sound act of eating, syn. أَكَلَتْ مَكْبَةً. (IAqr, T, O, K.)* [In the CK, in this sense, erroneously written رَفَّةً] — And *A suck. (IAqr, T.)*

رَفَّةً i. q. تَبَرٌ [i. e. *Straw; or straw that has been trodden or thrashed, and cut;* and *what has been broken in pieces thereof;* [also written رَفَّةً and رَفَّةً and رَفَّتْ and رَفَّتْ] (M, O, K;) as also رَفَّتْ: (K.) [See also رَفَّتْ.]

رَفَائِفُ *What has fallen about of straw, and of dried leaves or branches of the سَمَرُ [or gum-acacia-tree]. (IAqr, M.)*

رَفِيفٌ *Shining, or glistening. (KL)* [The meaning of "dispersed" assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word **درخشنده**.] One says also **نُفَرِ رَفَاتٍ** [app. **نُفَرِ** **رَفَاتٍ**] *Front teeth shining or glistening.* (Har p. 314) — Applied to a garment, or piece of cloth, (S, O,) and to trees (نُفَرِ), (S, O, K,) and other things, (K,) *Moss-tended* [app. by dew or the like, so as to be rendered glossy]. (S, O, K.) — Also, applied to a garment, or piece of cloth, *Thin.* (O.) — *Abundance of herbage, or of the goods, conveniences, or comforts, of life* (O, K.) — *The lily.* (O, K.) — *The roof* (Sh, M, O, K) of a tent such as is called **فُسطاط**. (Sh, O, M.) — See also **رَفَرَفَ**, — **ذَاتُ الرِّفِّ** *Bunts upon which a river was crossed, consisting of two or three joined together, for the use of the king.* (O, K.)

**رَفَافَةٌ** *The thing that is put in the lower part of the helmet.* (AA, O. [See also **رَفَرَفَ**].)

**رَفَاتٌ** see the next preceding paragraph. — Also A plant, or herbage, *intensely green.* (TA in art. **رَفَرَفَ**.)

**رَفَرَفَ** see **رَفَرَفَ**, first sentence. — Also A window; or an aperture for the admission of light, syn. **رَفَرَفَ**. (IAar, T, K;) and so **رَفَرَفَ**. (AA, T, O, K.) — Also *Cherubim* (**مَحَابِسُ**, **كُنُتُلُوه**, T) *for beds.* (T.) or *beds* [themselves]: (AO, T, O, K;) or *carpets*: (AO, T, K;) or *green pieces of cloth, or pieces of cloth of a dark, or an ashy, dust-colour, رَفَاتٌ خَضَرٌ*, [which may have either of these two meanings], S, M, O, K,) that are spread, (M,) or of which **مَحَابِسُ** [see above] are made, (S, O, K,) and which are sprang: (K;) n. un. with **رَفَرَفَ**; (S, O, M;) but some make the former a sing. (O) pl. **رَفَرَفَاتٍ** (M;) or it signifies, (T, O,) or signifies also, (K,) *the redundant parts of مَحَابِسُ* (T, O, K,) and of *beds*: (K;) and anything that is redundant and that is folded: (O, K;) or *pieces of thin silk* [or silk brocade]: (M, K;) it occurs in the Kur lv. 78: and some say that it there means the meadows, or gardens, (رباط), of Paradise: (Fr, T;) or, as some say, pillows: (T;) or it signifies also a pillow: and meadows, or gardens; syn. **رَبَاطٌ**: (K;) also a carpet: (T;) and sometimes it is applied to any wide garment or piece of cloth. (Bd in lv. 78) — Also *The skirt* [app. as meaning the lowest piece of cloth, or the part of that piece that is folded upon the ground,] of a [tent of the kind called] **فُسطاط**: (Lib, T, S, M, O, K;) and a piece of cloth (**خُرْقَةٌ**) that is sewed upon the lower part of a [tent of the kind called] **فُسطاط**: (Lib, T, M, K,) and of a **سَرَادِق** (M, K,) and the like; as also **رَفَرَفَ**, of which the pl. is **رَفَرَفَاتٍ**: (M: [in the CK, **فُسطاط**, the skirt of a coat of mail: (A'Obeyd, T, O;) or the sides of a coat of mail, (S, K,) and the pendant portions thereof: (S, O, K;) n. un. with **رَفَرَفَ**. (S.) And the **رَفَرَفَ** of a coat of mail is [The **رَفَرَفَ**, q. v. or] a piece of mail (**زُرْدٌ**) which is

*fastened to the helmet, and which the man makes to fall down upon his back.* (M, K.) — *The pendant branches of the [tree called] أَيْكَةُ.* (T, O, K.) — *Soft, or tender, and drooping trees* (M, K.) And *Certain trees, (K,) certain drooping trees, (Ag, T, O,) growing in El-Yemen.* (As, T, O, K.) — Also, [because pendent,] *The [caruncle, in the vulva of a girl or woman, called] بَطَرٌ [q v]* (Lh, M, K.) — And *A species of fish* (Lih, T, M, O, K) of the sea. (M, K.)

**رَفَرَفَ** *The bird called طَلَبٌ.* (Ibn-Selomah, S, O, K. [See art. **حَطَبٌ**]) And sometimes, (S,) *The male ostrich*: (T, S, M, O, K.) because (S) he flaps his wings (**يَرْفَرِفُ**) and then runs (T, S, O) — Also *The wing of an ostrich and of any bird* (M.)

**رَفَرَفَ** *Quick, or swift.* (O)

**رَفَرَفَ** see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

**رَفَرَفَ** *مَأْكَلٌ [A place, or time, of eating].* (O.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رَفَا

1. **رَفَا السَّيْفَةَ**, (M, Mgh, K,) aor. **رَفَا**, inf. n. **رَفَا**, (M,) *He brought the ship near to the bank of a river*; (M, K;) as also **رَفَاها**: (S, TA:) or both signify he brought the ship near to the bank of a river and made her still, or motionless: (Mgh:) or the latter, he brought her near to the land; or to the part of the land that was near; or so the former accord. to AZ; (T,) and so the latter: but in the K, **رَفَا** is expl. as signifying simply he made, or drew, or brought, near. (TA.) **رَفَاوا** **إِلَى جَزِيرَةٍ** occurs in a trad. [as meaning *They brought the ship near to an island*]: and some say **رَفَاوا** **أَرَقِبَتْ**; which latter is the original. (TA.) — [Hence, accord. to Isd in the M, but this I think doubtful,] **رَفَا الرُّبُوبِ** (AZ, T, S, M, Mgh, Mgh, K,) aor. **رَفَا** above, (AZ, T, S, Mgh, Mgh,) and so the inf. n., (AZ, T, S, Mgh,) *He repaired, or mended, [or darned,] the garment, (S, Mgh,) where it was rent*; (S;) or he closed up what was rent in the garment, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]: (Mgh:) and sometimes it is pronounced without **رَفَا**: (S;) [i. e.] one says also **رَفَاوا** **رَفَاوا**, aor. **رَفَاوا**, inf. n. **رَفَاوا**, (IAar, T, Mgh,) and **رَفَفَتْهُ**, aor. **رَفَفَتْهُ**, inf. n. **رَفَفَتْهُ**, which is of the dial. of Benoo-Kagab; (Mgh;) but this last is strange. (TA.) [See 1 in art. **رَفَوَ**.] One says, **رَفَا وَمَنْ اسْتَغْفَرَ** **رَفَا** [He who traduces another, balking his back or otherwise, though with truth, rends, and he who begs forgiveness repairs]: (S, M:) i. e., by the اغْتِيَابِ he rends his religion, and by الاستغفار he repairs it. (M.) — And [hence,] **رَفَا بَيْنَهُمَا** *He effected a reconciliation, or made peace, between them*; (M, K;) like **رَفَا**. (TA.) — And **رَفَا الرَّجُلَ** (M, K,) aor. and inf. n. as above, (M,) *He appeased, quieted, or calmed, the man*, (M, K, TA, [like

**رَفَا**, without **رَفَا**, see art. **رَفَوَ**], *stalling his fear, or terror, and treated him with gentleness.* (TA.) — See also 3. — **رَفَا** is also said to signify **تَزَوَّجَ** [He married; or took a wife], (TA,) or so **رَفَا** [without **رَفَا**]. (T.)

2. **رَفَا**, (T, S, M, K,) inf. n. **رَفَفَتْهُ** and **رَفَفَتْهُ** (T, S, K,) *He said to him, (namely, a man who had had a wife given to him, T, S, M,) بِالرَّفَاةِ* **وَالْبَيْنِ** (T, S, M, K, [see **رَفَاةٌ**, below;]) as also **رَفَا**, without **رَفَا**. (TA.)

3. **رَفَاةٌ**, (AZ, T, S, M,) inf. n. **رَفَاةٌ**, (AZ, T;) and **رَفَاةٌ**, (K,) but there without any objective complement, and **رَفَاةٌ**; (TA;) *He treated him in an easy and a gentle manner; or abated to him the price, or payment; syn. حَبَاةٌ* (AZ, T, S, M, K,) **رَفَاةٌ** **يُفِيعُ** [in selling]: (AZ, T, S;) or **رَفَاةٌ** signifies **دَارَأَ** [he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.]: (IAar, M.) or **رَفَا** is also syn. with **دَارَأَ**; and so is **رَفَاةٌ** (K.)

4. **رَفَا** *He, or it, drew near, or approached.* (K.) You say, **رَفَاَتِ السَّيْفَةَ** *The ship drew near, or approached, (T, TA,) to the land, (T,) or to the part of the land that was near, or to the bank of a river.* (TA.) **رَفَا إِلَيْهِ** *He inclined to, or towards, him, or it; (Fr, T, K;)* as also **رَفَا**. (Fr, T.) And (K) *He had recourse, or he betook himself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging*; (S, M, K;) as also **رَفَا**. (TA in art. **رَفَوَ**) — *He combed, or combed and dressed, his hair.* (K, TA.) — As a trans. v. see 1, in two places: — and see also 3, in two places.

8. **رَفَفُوا** *They agreed together; or were of one mind or opinion:* (S, K;) and they aided, or assisted, one another; or leagued together, and aided one another. (S.) **رَفَفُوا عَلَى الْأَمْرِ** *They agreed together to do the thing: (M:) They agreed together, or conspired, to do the thing, their stratagem and their affair being one.* (T, TA.)

**رَفَاةٌ** *Close union; coalescence;* (Isk, T, S, M, K;) *consociation*; these being the meanings if the root be with **رَفَا**: (Isk, T;) *good consociation: (T:) and composure of dissimulated circumstances or affairs:* (K;) or *reparation:* (Mgh) and *concord, or agreement:* (T, S, M;) hke **مُرَافَاتٌ** [if the root be without **رَفَا**: (T:) or, if the root be without **رَفَا**, the meaning is *tranquillity; or freedom from disturbance, or agitation.* (Isk, T, S.) Such are said to be the meanings in the saying, **بِالرَّفَاةِ وَالْبَيْنِ** (Isk, T, S, M, Mgh, K; [see 2]) i. e. [May it (the marriage) be] with close union, &c., (K, TA,) and increase (TA) [or rather the begetting of sons, not daughters]: or with reparation [of circumstances or condition, and the begetting of sons]. (Mgh.) It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T, TA:) and some relate that he used to say, in its stead, **بَارَكَ اللَّهُ عَلَيْكَ** and **بَارَكَ فِيكَ** [May God

bless thee], and **جَمَعَ بَيْنَنَا بِمِ خَيْرٍ** [may He unite you two in prosperity] (T, TA.) Some of them used to congratulate him who had taken a wife by saying, **بِالْإِوَاءِ وَالْإِثَاتِ وَأَبْنَيْنِ لَا السَاتِ** [May it be with close union, &c. and constancy, and the begetting of sons, not daughter]. (Har p. 364) And one says also, **بَيْنَ الْقَوْمِ رِبَاً**, meaning *Between the people is close union, and concord, or agreement* (Mgh.)

**رَبَّاهُ** [A darning.] one who closes up what is rent in garments, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]; in Pers. **رُؤُوْر**. (Mgh.)

**مَرْفَأُ**: see the next paragraph — Also *A place where garments are darned.* (KL)

**مَرْفَأُ** (S, Mgh, Sgh, K,) and **مَرْفَأُ** (M, K,) [A station of ships:] *a place where ships are brought near to the bank of a river [or to the land]; see 1, first sentence];* (S, M, K,) *q. v.* **مَرْفُوءٌ**. (Mgh.)

**بَرَبْنِي** *Heartless, or deprived of his heart, by reason of fright.* (M, K) — *A male ostrich:* (M:) *or a male ostrich taking fright, and fleeing, or running away at random.* (K.) — *A gazelle; because of its briskness, liveliness, or sprightliness, and its uninterrupted running.* (M.) *or a gazelle that leaps, jumps, springs, or bounds, much, or often, (مُفَوِّزٌ), and goes back, or retreats, (مَرْفَأُ, K, TA,) fleeing.* (TA.) — *And a pastor of sheep or goats:* (M, K:) *it is said to have this meaning:* (T:) *or by this is meant a certain black slave so called.* (TA.)

## رَبَتْ

1. **رَبَّتَهُ** (T, M, A, K,) *aor. - and* **رَبَّتْ** (M, K,) *inf. n.* **رَبَّتْ** (M, K,) *He broke it; (T, M, K;) or broke it in pieces:* (T:) *he crushed, bruised, brayed, or pounded, it:* (M, K:) *he crumbled it, or broke it into small pieces, with his hand, like as is done with lumps of dry clay, and old and decayed bones.* (A.) *And رَبَّتْ It was broken; or broken in pieces; [&c.]* (Akh, S.) *You say, رَبَّتْ عُنُقُهُ, aor. - , inf. n. as above, He broke, or crushed, his neck.* (Lb, M.) *And رَبَّتْ عظامُ الجَزْوَرِ He broke the bones of the slaughtered camel, in order to cook them and to extract their grease.* (T.) *And one says of him who does that from which he finds it difficult to liberate himself, رَبَّتْ عظامُ العَظَامِ وَلَا تَعْرِفُ قَدْرَ أَسْنِبِ تَأْكُلُهَا ثُمَّ يَغْشَرُ عَلَيْهِا حَرَجُهَا* [The hyena breaks in pieces the bones, but knows not the size of its anus: it eats them; then their eat becomes difficult to it]. (A.) — [Hence,] **رَبَّتْ الحَمَلُ** + *It (water) broke the vehemence of thirst.* (Z, TA in art. رَبَتْ.) — (See also 9.)

2. **رَبَّتَهُ**, *inf. n.* **رَبَّتَيْتُ**, *He broke it [app. much, or into many pieces]:* — and hence, + *He dishonoured, depised, or condemned him; رَبَّتَيْتُ* being *syn. with تَغَيَّرْتُ* and *contr. of تَزَيَّلْتُ* and *تَعَيَّرْتُ*. (Er-Raghib, TA.)

3. **رَبَّتَ**, as also **رَبَّتَ** (M, K,) the latter being intrans. as well as trans, (K, TA,) *It was, or became, broken, broken in pieces, crushed, bruised, brayed, or pounded.* (M, K.) *said of a bone:* *i. e., it became what is termed رِبَاً.* (M.) *And It became cut or broken, cut off or broken off; it broke, or broke off* (K, TA:) *the former is said, in this sense, of a rope.* (A, TA.)

**رَبَّتْ** *q. v.* **رَبَّتْ** [i. e. *Straw; or straw that has been trodden, or thrashed, and cut:* also written **رَبَّةٌ**, and **رَبَّةٌ**, and **رَبَّةٌ**.] (Akh, T, K.) *It is said in a prov., رِبَاً أَعْنَى عَنكَ مِنَ الْفِعْلِ عَنِ الرَّبَّتِ*

(TA,) *or إِلَى الرَّبَّتِ* (T,) [I am more free from the want of thee than the badger is from the want of straw, or cut straw] *the need is what is called رِبَاً, which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with a; but الرَّبَّتِ is with ت.* (T.) *or, accord to ISK, the two words are correctly without tesheed, and with the radical a.* (TA in art. رَبَّتَ.) [See also رَبَّتَ.] — *Also One who breaks, breaks in pieces, crushes, bruises, brays, pounds, or crumbles, anything, or everything.* (K, TA.)

**رَبَّتَ** *A mode, or manner, of breaking, breaking in pieces, crushing, &c.* (Lb, M)

**رَبَّتَ** *A thing, (M, K,) an old and decayed bone, (A, TA,) or anything, (L, TA,) broken, broken in pieces, crushed, bruised, brayed, or pounded; (M, L, TA,) or crumbled, or broken into small pieces with the hand; (A, TA:) or a thing that has become old and worn out, and crumbled, or broken into small pieces:* (Ináyah, TA: [see مَرْفُوءٌ]) *or broken, or crumbled, particles; fragments, or crumbs; of a thing that is dry, (T, S, A, K, TA,) of any kind, (T;) [as, for instance,] of mink.* (A, TA.) *Hence, in the Kur [xvii. 52 and 100], أُنْذِرْ كَثًّا عَظَامًا وَرِبَاً When men shall have become bones and broken particles:]* (S, M, TA.) [Hence also the phrase] **لَا يَرْفَاتُكَ** meaning *No, by thy ancestors who have become broken and crumbled bones in the dust.* (Har p. 634.) *And [hence one says,] رِبَاً أَعْنَى عَنكَ مِنَ الْفِعْلِ عَنِ الرَّبَّتِ* [He is the person who has restored generous qualities or actions, and revived such of them as had decayed, and brought to life again such of them as had become dead]. (A, TA.)

**مَرْفُوءٌ** *Broken, broken in pieces, &c.* (Akh, S.) [See رَبَّتَ:]

## رَبَتْ

1. **رَبَّتَ** (T, S, M, A, Mgh, Mgh, K) *بِى كَلَامِهِ* (M, A, Mgh) *بِى مَنَظَرِهِ* (Mgh), *aor. - , (K, and so in a copy of the S,) or - , (T, and so in another copy of the S,) or both, (Mgh, TA,) the latter mentioned by 'Iyâd in the "Mesbârik;"* (TA:) *and رَبَّتَ, (M, K,) aor. - ; (K;) and رَبَّتَ, aor. - ; (Lb, M, K;) inf. n. رَبَّتَ, which is of رَبَّتَ, (M, TA,) and رَبَّتَ, (T, S, M, A, Mgh, Mgh, K,) which is of رَبَّتَ, (M, TA,) or of رَبَّتَ, (Mgh, TA.)*

*or, accord. to some, this is a simple subst., (TA,) and رَبَّتَ; (K;) and رَبَّتَ; (T, S, M, A, Mgh, Mgh, K;) and رَبَّتَ; (A;) He uttered foul, unseemly, immodest, lewd, or obscene, speech, (T, S, M, A, Mgh, Mgh, K,) in relation to women: (T) and talked to a woman, in, or respecting, coition; (S, K, TA;) and (as in the A and Mgh, but in the Mgh "or") spoke plainly of what should be indicated allusively, relating to coition. (A, Mgh, Mgh.) And رَبَّتَ بِأَمْرَتِهِ, and رَبَّتَ بِأَمْرَتِهِ, He compressed his wife and he kissed her, and held amatory and enticing talk, or conversation, with her, and did any other similar act, of such acts as occur in the case of coition. (M.) And رَبَّتَ إِلَى أَمْرَتِهِ He went in to his wife; i. e. he compressed her, or was with her alone in private, whether he compressed her or not; *syn. أَفْنَى إِلَيْهَا.* (A.) [See also رَبَّتَ below.]*

3. **مَرْفَأَةٌ**, *inf. n.* **مَرْفَأَةٌ** [He joined with his companion, or vied with him, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women: and in talking plainly of what should be indicated allusively, relating to coition.] (A.)

4. } see 1, first sentence.  
5. }

6. **تَرَافَتْ** [They two joined mutually, or vied with each other, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women. and in talking plainly of what should be indicated allusively, relating to coition]; said of two men. (A.)

**رَبَّتَ**, said by some to be a simple subst., but by others to be an *inf. n.*, (TA.) *Foul, unseemly, immodest, lewd, or obscene, speech, (Lb, T, S, M, Mgh, Mgh, K,) in relation to women: (T;) this being the primary signification: (Lb, T;) and talk to women in, or respecting, coition: (S, K, TA.) and the speaking plainly of what should be indicated allusively, relating to coition.* (Mgh:) *or allusion to coition* (M:) *or foul, unseemly, immodest, lewd, or obscene, speech addressed to women; (T, S, Mgh, K;) so accord. to 'Akh: (T, S, Mgh:) and coition: (Lb, T, S, M, Mgh, Mgh, K,) and kissing; and amatory and enticing talk, or conversation; and any other similar act, of such acts as occur in the case of coition: (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Mgh,) it is coition: (A, Mgh, Mgh) and with the tongue, (A, Mgh,) or with respect to the tongue, (Mgh,) the making an appointment for coition: (A, Mgh, Mgh:) and with the eye, (A, Mgh,) or with respect to the eye, (Mgh,) the making a signal of a desire for coition: (A, Mgh, Mgh:) or it is a word comprehending everything that a man desires of his wife. (Zj, T.) In the Kur ii. 193, where it is forbidden during pilgrimage, it means Coition: (Zj, T, Mgh, Mgh:) and speech that may be a means of inducing coition: (Zj, T:) or foul, unseemly, immodest, lewd, or obscene, speech: (M, Mgh, Mgh:) or, accord. to Th, the removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like. (M. [In the L and TA, the explanation*

of Th is so given as to relate, not to رَفَتْ, but, to رَفَتْ. And in the same, n. 183, where it is allowed in the night of fasting, it means *Couton* (Mghb:) or the *going in* to one's wife; syn. *إِفْضَا*; wherefore it is made trans. by means of رَفَى, like as is *إِفْضَا*. (M, Mghb.)

## رَفَدَ

1. رَفَدَهُ, aor. -, inf. n. رَفْدٌ, *He gave him, or gave him a gift* (T, S, M, A, \* Mgh, K:) or it signifies, (Mghb,) or signifies also, (S, M, A,) *he aided, helped, or assisted, him*: (T, S, M, A, Mgh) and رَفَدَهُ (M, A, Mgh,) inf. n. رَفَادٌ (S, K,) signifies the same (S, M, A, Mgh, K) in the latter sense, (S, M, A, K,) and in the former sense also: (S, K:) or both signify *he aided, helped, or assisted, him, by a gift or by a saying or by some other thing*: (Mgh:) [it is said in the Ham p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also رَفَدَهُ (A:) [meaning *he aided him; or he aided with him; or he aided him, being aided by him; for*] *مَعَاوَنَةً* is syn. with رَفَادَةً (S, L.) One says, رَفَدَا لِي أَقْوَمُ لَمْ أَقْوَمْ I will not stand unless I be helped to do so. (TA.) — [Hence,] *He propped it up; namely, a wall*: (Zj, T, A.) and رَفَدْتُهُ I propped it up, or supported it, namely, a thing, with it, meaning any other thing used for such a purpose. (Zj, T.) — And [hence,] رَفَدَهُ (M, L,) رَفَدَ عَلَيْهِ, aor. -, inf. n. رَفْدٌ, (AZ, T, S, M,) *He made for him, (AZ, S, M,) or put upon him, (T, M,) namely, a camel, (AZ, S,) an appertenance of the saddle, called a رَفَادَة*: (AZ, T, S, M:) [and رَفَدَهُ, or رَفَدَهُ, signifies the same; for] *رَفَادٌ* is syn. with رَفْدٌ as meaning the putting to a beast, or furnishing him with, a رَفَادَة. (K.) [Hence,] *يُرَفَّدُ بِجِرْقَةٍ* [meaning *It is furnished with a piece of rag, as a compress*] is said of a wound (S, K) &c. (S.) — And رَفَدَهُ signifies also *It held it fast; namely, any one thing, another thing*. (M.)

2. رَفَدُوا فَلَانًا (M, A,) inf. n. رَفْدٌ, (S, K,) *They made such a one a lord, or chief*: (S, M, A, K:) *made him great, or magnified him, or honoured him*: (K,\*) and set him over their affairs; (M:) [lit. *made him to give gifts*]; as also رَفَدَهُ, because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (إذا سَادَ رَفَدَهُ) (A.) And رَفَدَهُ *Such a one was made a lord, or chief; and was made great, or magnified, or honoured*. (S, T, A.) — رَفَدَهُ (T, L,) inf. n. as above, (T, L, K,) also signifies *He went a pace like that called رَفْدَة* (in art. رَفْد) or like that called رَفْدَة. (K.) [See 2 in art. رَفْد.]

3: see 1.

4: see 1, in two places.

6. رَفَدُوا لَهَا They aided, helped, or assisted, one another [by gifts or otherwise]. (S, M, A, Mgh, K,\*)

8. رَفَدَتْ He gained, acquired, or earned, (T, S, M, A, K,) property. (T, M, A.) And رَفَدَتْ مَنَهُ I obtained a gift, or aid, from him. (A.)

Bk. I.

10. اسْتَرْفَدَهُ He sought, desired, demanded, or asked, aid, help, or assistance, from him [by a gift or otherwise]. (S, M, A, Mgh, K,\*)

رَفَدَ: see the next paragraph.

رَفْدٌ A gift; (S, A, Mgh, K;) [and so, app., رَفْدٌ or رَفْدٌ] a gratuity: (T, S, A, K:) pl. رَفَادٌ (Ham p. 128) [and مَرَادٌ is pl. of رَفْدٌ or رَفْدٌ]. You say, هُوَ كَثِيرُ الرَفَادِ and الْبَرَادِ [He is a person of many gifts]. (A.) It is said in a trad., رَفْدَا أَنْ يَكُونَ الْفَيْءُ رَفْدَا [One of the signs of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity bestowed according to men's natural desires, but not according to right, or desert. (T, L.)] — Aid, help, or assistance; (T, M, L, Mghb;) as also رَفْدٌ and رَفْدٌ [app. رَفْدٌ and رَفْدٌ]; (M;) by a gift, and by giving milk to drink, and by a saying, and by anything. (T.) — A lot, share, or portion. (M, L.) — Also, (IAqr, Ibn-El-Mubarak, T, S, M, A, L, K,) and رَفْدٌ (El-Muarrij, T, S, M, L, K,) and رَفْدٌ (S, M, L, K,) and رَفْدٌ (M, L,) A large [drinking-cup, or bowl, of the kind called] رَفْدٌ (T, S, A, L, K,) in which a guest is given to drink: (S, L:) this is the meaning most known; and this meaning is assigned by Zj to the third of the words above, i. e. رَفْدٌ (T:) or a large رَفْس (M, L,) larger than the common رَفْس, which latter is a large رَفْدٌ that holds enough to satisfy the thirst of three men, or four, or more; larger than the رَفْس: (L:) or رَفْدٌ (Ibn-El-Mubarak, T, M, L,) of whatever size it be; accord. to some: (M, L:) in a رَفْدٌ a she-camel is milked: (T:) or a vessel in which one milks (El-Muarrij, T) One says, رَفِدَتْ رَفْدَهُ [His drinking-cup, or bowl, was emptied], meaning *he was slain*; a phrase similar to صَغُرَتْ وَطْبُهُ and كُنِفَتْ جَفْنُهُ (A:) or he died. (K.) And مَدَّ فَلَانٌ بِأَرْفَادِي [app. Such a one drew water with my bowls], meaning *he aided me, or assisted me*. (A, T, A.) [In my copy of the former, بِأَرْفَادِي; which I think a mistranscription: in the latter, بِأَرْفَادِي.]

رَفْدَةٌ A company such as is termed غَضَبَةٌ, of men, (M, L,) [aiding one another: pl. رَفْدٌ: see De Sacy's Chrest. Ar., sec. ed., ii. 461.]

رَفْدٌ A she-camel that fills the [vessel called] رَفْدٌ at one milking: (S, A, K:) or that is constantly over her milking-vessel: or that yields an uninterrupted supply of milk: (IAqr, L:) or that aids her owners by the abundance of her milk: (TA in art. رَفْد:) pl. رَفْدٌ. (L.)

رَفَادَةٌ [A kind of pad, or stuffed thing, beneath a saddle;] a thing like the جَدْبَةِ of a horse's saddle, (S, Mgh, K,) for a beast: (K:) a support for the saddle of a horse or camel &c.: (M, L:) it is put beneath a horse's saddle in order that it may become raised thereby. (Lih, T.) — A piece of rag with which a wound, (S, K,) جَوْد, (S,) is furnished as a compress (يُرَفَّدُ بِهِ) (S, K.) —

A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins (S, M, K) for [the beverage called] نَبِيد: (S, M:) each gave according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days: (M:) the رَفَادَة and رَفَادَة [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Hashim; and the رَفَادَة [or service of the Kaqbeh], and the رَفَادَة [or banner], to the Benoo-'Abd-ed-Dár: (S:) the term رَفَادَة used in relation to the feeding of the pilgrims is from رَفَدَ signifying "he aided him by a gift" &c.: (Mgh.) the first who performed this custom was Hashim Ibn-'Abd-Menâf. (T.) — One says also, هُوَ رَفِيدَةٌ صَدَّقِي and رَفِيدَةٌ صَدَّقِي, meaning [He is an excellent] aider, or helper, or assistant, to me. (A.)

رَفِيدَةٌ: see what next precedes.

رَفِيدٌ [act. part n. of رَفَدَ; Giving, or giving a gift. and aiding, &c:] pl. رَفِيدُونَ [TA.] You say, رَفِيدٌ إِذَا حَلَّ بِهِ الْوَالِدُ [Such a one is an excellent, or a most excellent, giver, or aider, when the comer alights at his abode]. (A, TA.) And أَغْنَى زَكَاةَ مَالِهِ طَبِيعَةً بِهَا أَغْنَى رَفِيدَةً عَلَيْهِ He gave the portion of his property that was due as the poor-rate, his soul being well pleased, or content, therewith, aiding him to do so (L.) — One who is next in station to a king, [who aids him,] and who, when the latter is absent, occupies his place. (IB.) — A river that flows into, and augments, another river: you say رَفِيدَانِ نَهْرُهُ A river that has two rivers flowing into it, and augmenting it. (A.) Hence, (A,) الرَفِيدَانِ is an appellation applied to the Tigris and Euphrates. (S, M, A, K.) — [Hence,] one says also, رَفِيدَةُ الْبَرِيَّةِ فَلَانٌ بِرَفِيدَةٍ Such a one's two hands or arms [afford aid, or succour, to mankind]. (A.)

رَفَادَةٌ a word of the measure فَاعِلَةٌ [app. as meaning A thing that aids, helps, or assists,] from رَفَدَ signifying "the act of aiding, helping, or assisting." (TA.) رَفَادَةٌ [is its pl., and] signifies The rafters, or beams, or timbers, (خَشَب, S, Mgh, K, and خَشَب, M,) of a roof, (IAqr, S, M, Mgh, K,) over which are laid [plans, or only] the bundles of reeds, or canes, called رَفَادَاتُ (S, M) as also رَفَادَاتُ (S, M) A poet says, (describing a house, S in art. رَفَاد.)

رَفَادَةٌ أَكْثَرُ الرَفَادَاتِ [Its rafters are the most excellent of rafters]. (S, M.)

رَفَادَةٌ, رَفَادَةٌ, (S, K,) which latter is the more common and more approved, (TA,) mentioned in a trad., (S,) A class of the Abyssinians, (S, K,) who danced: (S:) or a surname of them: or they were so called from the name of their chief ancestor, (TA.)

رَقْدٌ, a subst., like رَقْدَتَيْنِ and رَقْدَتَيْنِ, The posteriors of a woman. (Iḡar, M.)

مَرَقْدٌ, and its pl. مَرَقَدٌ: see رَقْدٌ, in four places

مَرَقْدٌ, and its pl. مَرَقَدٌ: see رَقْدٌ, in four places. — Also A piece of stuff, or a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large. (S, K.)

مَرَقَدٌ [a pl. of which the sing. (probably مَرَقْدٌ, like مَرَقْرٌ and مَرَقْرٌ, &c.) is not mentioned.] Ewes, or she-goats, whose milk does not cease (S, K) in summer nor in winter (S.)

## رفض

1. رَفَضَ (S, M, Mgh, K, \*) or رَفَضَهُ (M), aor. ʔ (S, M, Mgh, K) and ʔ (M, K), inf. n. رَفَضٌ (S, M, &c.) and رَفَا (Jm, K), or this is a simple subst., (M), and رَفَا (Jm, K) [or this also is a simple subst.] He kicked him, or struck him with his foot or leg, (S, M, Mgh, K,) in an absolute sense, (M, Mgh,) or in, or upon, the breast (Kh, M, Mgh). — رَفَضَ, inf. n. رَفَضٌ, He pounded it, or brayed it; namely, flesh-meat, or other food; or anything; but originally, food (M, TA). رَفَضَ العَجِيرَ (K), aor. ʔ, inf. n. رَفَضٌ, (TA.) He bound the camel with the رَفَا [q. v.]. (K)

رَفَضَ A kick, or blow with the foot or leg, [in an absolute sense, or] in, or upon, the breast. (Lth, K.)

رَفَضَ The act, or habit, of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast; as also رَفَضٌ and رَفُوسٌ (M, TA). — Also The [cord, or rope, called] رَفَا [q. v.]: (K.) or the bond with which the hind legs of the camel, when lying down, are bound to his thighs. (Ibn-ʿAbbād, TA.)

رَفُوسٌ A beast that has a habit of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast. (M, TA.)

رَفُوسٌ }  
رَفُوسٌ } see رَفَا.

مَرَقْدٌ An instrument with which flesh-meat is pounded. (M, TA.)

## رفض

1. رَفَضَ, aor. ʔ and ʔ, inf. n. رَفَضٌ (S, Mgh, Mgh, K) and رَفَضَ (S, K), He left, forsook, relinquished, abandoned, or deserted, him, or it. (S, A, Mgh, Mgh, K). — He separated, dispersed, or scattered, it. (L). — رَفَضَ also signifies The act of breaking [a thing]. (TA.) — And The act of driving away. (TA.) — And رَفَضَ He threw, cast, or shot: (K.) whence رَفِضٌ as explained below. (TA.) — رَفَضَ إِيْلَهُ (S, A, Mgh, K), aor. ʔ (S) and ʔ also, (O), inf. n. رَفَضٌ, (S, K.) [and in one copy of the S, but the former only in another copy,] He left his camels

to separate, or disperses themselves, in their place of pasture, (S, A, Mgh, K,) wherever they pleased, not turning them away from what they desired; (S;) as also رَفِضًا (Mgh, K), inf. n. رَفِضٌ. (TA.) or, as the latter is explained by Fr, he sent them away without a pastor. (TA.) — رَفِضَتِ الْإِبِلَ (Fr, S, A, Mgh, K), aor. ʔ, (Fr, S), inf. n. رَفِضٌ, (S), or رَفِضٌ, (Fr.) The camels separated, or dispersed themselves, (Fr, A, Mgh, in the place of pasture: (Mgh:) or pastured by themselves, (Fr, S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off, (S,) not fattening them, nor collecting them together. (L) Thus this verb is intrans as well as trans. (TA.) [See also 9] — رَفِضَ الشَّحْلَ — رَفِضَ يَقَا The palm-tree expanded its racemes, and the envelope thereof fell off. (S, Sgh, K) — رَفِضَ الْوَادِي The valley widened; became wide, as also رَفِضَ (O, K), and رَفِضَ (Ibn-ʿAbbād and K). رَفِضَ قَوْهَ He shed his rage [or front teeth]. (AA, TA)

2. رَفِضَ فِي الْقِرَّةِ, inf. n. رَفِضٌ, He left a small quantity of water remaining in the skin. (AZ, S, K.) [See رَفِضٌ] said of a horse, He put forth his veretrum without being vigorously lustful. (K.)

4. اِرْفَضَ الْوَادِي: see 1. — اِرْفَضَ اِيْلَهُ. see 1, last sentence but one.

5. اِرْتَفَضَ It (a thing, TA) broke, or became broken, in pieces. (O, K). — See also 9, in three places

9. اِرْفَضَ It (a thing) became dispersed, (S, A, K,) and departed, or went away; (S, K, TA); as also اِرْتَفَضَ. (A, K, TA.) It (a company of men) separated, or became dispersed, or dispersed themselves; as also ʔ the latter verb. (Lth.) — اِرْفَضَ الدَّمْعُ (S, TA), or الدَّمْعُ (K), The tears became scattered in drops: (S, K; [in one copy of the S, اِرْفَضَ الدَّمْعُ is explained by تَرَشُّشُهُ, but the right reading is تَرَشُّشُهُ, which I find in two copies; as in the K]) or flowed and became scattered, and flowed and dropped continuously: or flowed in a scattered manner: (L:) and ʔ signifies the same. (TA.) You say also, اِرْفَضَ السَّيْلُ [The torrent dispersed itself]. (S, K.) And اِرْفَضَ جَرَحَهُ The thick purulent matter of his wound flowed, and became dispersed. (TA.) And اِرْفَضَ عَرَقًا His sweat ran; and flowed. (TA.) — اِرْفَضَ الْوَجَعَ The pain ceased, or went away. (TA.) And اِرْفَضَ مِنْهُ صَبْرِي [My patience departed in consequence of it] (A, TA.)

10: see 1, last sentence but one.

رفض Camels in a state of separation, or dispersion, and in like manner, men, and goods, and plants or herbage: (A:) or camels pasturing by themselves, (S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off: (S:) you say, اِبِلٌ رَفِضٌ (S, K,) and ʔ also, and ʔ رَفِضًا: (S, A, K:) and the pl. of رَفِضٌ is رَفِضٌ: (S, K:) [and ʔ رَفِضٌ seems to be a pl. of رَفِضٌ.] Also A herd of gazelles in a state of separation,

or dispersion: pl. رَفِضٌ. (TA.) You say also ʔ رَفِضٌ Ostriches in separate flocks. (S.) And رَفِضَ النَّاسُ اِرْفَضَ The men are in a state of separation, or dispersion, in journeying (TA.) And رَفِضَ النَّاسِ رَفُوسٌ The different parties of men. (S, K) And مِنْ كَلٍّ رَفُوسٌ Scattered pieces of herbage or pasturage, (Jm, S, K,) distant one from another. (Jm, S, O.) And اِلْرَفِضَ Land which is deserted after having been prohibited to the public. (S:) or which has no possessor. (O, L, K) so says Iḡar; but he adds, or, accord. to some, deserted land (L, TA) between two cultivated pieces of land, (L,) or between two pieces of land belonging to two tribes. (TA.) ʔ رَفِضٌ also signifies What is large, and in a state of separation or dispersion, of a thing: pl. اِرْفَاضٌ. (TA.) — And رَفِضٌ, A side, or a part, or portion, (syn. جَانِبٌ) of a thing. (TA.) — Also رَفِضٌ, (Iḡar, Isk, Az, Z,) or رَفِضٌ, (AZ, Fr, A'Obayd, S,) the latter said, in a marginal note in the S, to be the correct form heard from the Arabs, (TA,) or both, (Sgh, K,) A small quantity of water; (S, A, K;) and of milk; (A, TA;) remaining in the bottom of a skin or of a مَرَادَةٌ; like a حُرْمَةٌ (TA) or a little less than is sufficient to fill a skin: (Iḡar:) pl. اِرْفَاضٌ. (Lth.) — And hence, the former, † Food that is sufficient to sustain life; syn. قُوْتُ. (TA.)

رَفِضٌ The persuasion, or creed, or a tenet, of رَفِضَةٌ; as in the saying attributed to the Imām Esh-Shāfi'ee,

\* إِنَّ كَانَ رَفِضًا حُبُّ آلِ مُحَمَّدٍ \*  
\* فَلَيْسَ بِدَلِيلٍ عَلَى أَنِّي رَافِضِي \*

[If the love of the family of Muhammad be a tenet of the Rafīdees, let men and geni bear witness that I am a Rafīdee]. (TA.)

رَفِضٌ: and its pl. اِرْفَاضٌ: see رَفِضٌ, in six places.

رَجُلٌ رَفِضٌ رَفِضَةً (S, K), رَجُلٌ رَفِضٌ رَفِضَةً (A, L), A man who lays hold upon a thing, and then leaves it (S, A, L, K) without delay. (S, A, L) And رَاى قِبْضَةً رَفِضَةً A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will. (Isk, S, A.) [See also art. قَبِض.]

رَفَضَتْ, in the following saying, is from رَفَضَتْ لِمَوْتِي إِيْتِكَ لِي قَلْبِي explained above: رَفَضَتْ وَحْبَةً لِي فِي مَفَاصِلِ رَفَضَاتٍ [app. meaning By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses]. (A, TA.)

الرَّفُوضُ رَفِضٌ فِي بُيُوتِهِمْ The people, or company of men, are in a state of separation, or dispersion, in their tents, or houses heard by Az from an Arab of the desert. (TA.) [رَفِضٌ seems to be a pl. of رَفِضٌ; رَفِضٌ; like هَالِكٌ is هَالِكٌ. See also رَفِضٌ.]









which it has been reaped, (TA.) or of carriage thereof after reaping, (S, Mgh, K.) to the place in which the grain is trodden out. (S, Mgh, K, TA.) [See 1, near the beginning.] — رَفَاعٌ, or رَفَاعٌ, (accord. to different copies of the K.) or each, (TA.) also signifies The storing-up of seed-produce. (K.)

رَفَاعٌ: see the next preceding paragraph, in two places.

رَفِيعٌ † High, elevated, exalted, lofty, or eminent, in rank, condition, or state, noble, honourable, or glorious; (S, Mgh, K, TA;) applied to a man — (S, Mgh, TA;) fem. with ة. (TA.) You say, رَفِيعٌ هُوَ رَفِيعُ الْحَسَبِ وَالْقَدْرِ † [He is high, &c., in respect of grounds of pretension, to honour, and of rank]. (TA.) And hence this phrase used by letter-writers, الْحَصَابُ الرَّفِيعُ † [The exalted object of recourse]. (TA.) Hence also the phrase in the Kur [xl. 15], رَفِيعُ الدَّرَجَاتِ † The Exalted in respect of degrees of dignity: (Er-Rāghib:) or this means † Great in respect of attributes: or the Exalter of the degrees of dignity of the believers in Paradise. (Isl.) — Applied to a garment, or piece of cloth, † Fine, fine in texture, delicate, or thin. (Mgh.) — رَفِيعُ الصَّوْتِ † [High, or loud, in voice]; (K, TA;) applied to a man. (TA.) — سَبَرٌ رَفِيعٌ † [A pace in which a beast is made to exert itself to the full, or to the utmost, or beyond measure, or in which the utmost possible celerity is elicited. see الجبرج, in the latter half of the first paragraph.] and see also مَرْفُوعٌ. (K. in art. نص.)

رَفَاعَةٌ [an inf. n., (see 1, last sentence,)] and رَفَاعَةٌ, (Isk, S, K,) and رَفَاعَةٌ, (Sgh, K,) † [Highness, or loudness, or] vehemence, (K, TA,) in the voice, (Isk, S,) or of the voice. (K.)

رَفَاعَةٌ A string (خَبَطٌ) whereby he who is shackled (مَقْبُودٌ) raises his shackles (يَقْدِرُ), (Yoo, S, K,) to which that string is fastened; (TA;) as also رَفَاعَةٌ. (K.) — Also, (S, K,) and رَفَاعَةٌ, (Az, K,) A thing by means of which a woman having little flesh in the posterior makes herself to appear large [in that part]; (S;) ة. g. عَفَافَةٌ. (K:) pl. رَفَائِعُ. (TA.) = See also رَفَاعَةٌ.

رَفَاعَةٌ: see رَفَعَةٌ — and رَفَاعَةٌ — and see also رَفَاعَةٌ, in two places.

رَفِيعَةٌ † A case which one communicates, or makes known, to the administrator of the law. (S, TA.) pl. رَفَائِعُ. (TA.) You say, رَفِيعَةٌ لِي عَلَيْهِ, against him, a case to communicate, or make known, &c., or which I have communicated, or made known, &c.]. (TA.)

رَفَاعٌ † One who traces up traditions to the Prophet, or to his Companions; or who communicates them, or makes them known. (TA.) [See رَفَعُ الْحَدِيثِ &c.]

رَفَاعٌ act. part. n. of رَفَعَهُ † Raising, &c. (Mgh, TA.) — الرَّافِعُ, one of the names of God, meaning

† The Exalter of the believer by prospering [him], and of his saints by teaching [them]. (TA.) not yielding her milk: (A, TA.) or when she draws up, &c., or refuses to yield, (إِذَا رَفَعَتْ), the breasts in her udder. (Az, S, K.) [See also رَفَاعٌ, to which it is opposed.] — † A man going up, or upwards, through the countries, or lands. pl. with نون. (TA.) — † Lightning rising. (Lth, K, TA.) — رَفَائِعُ [pl. of رَفَاعَةٌ for جَمَاعَةُ رَفَاعَةٍ] † People going the pace termed مَرْفُوعٌ [on their camels or beasts]. (Isk.) — رَفَاعُ رَفَاعَةِ السَّيَا — † Land difficult of irrigation, contr. of رَفَاعَةُ السَّيَا. (TA in art. خَفَضَ.)

رَفَاعَةٌ [as a subst., or an epithet in which the quality of a subst. predominates,] A hard and elevated tract of land. (Isk, TA voce خَفَضَتْ [which signifies the contr.]) [See also رَفَاعٌ.] — أَرْفَعُ [Higher, or more elevated &c.: and highest, or most elevated &c.]. — أَرْفَعُ لِلْحَدِيثِ † Move skilled in tracing up, or ascribing, or attributing, a tradition to its author; ة. g. أَنْصُ, q. v. (TA in art. نص.) — عَدَا عَدَاؤَهُ أَرْفَعُ مِنْ بَعْضِ — [He ran with a running of which one part was quicker than another]; said of an ass. (Lth, K.)

مَرْفُوعٌ [A place of elevation: and hence, —] A chair, or thron, syn. كُرْسِيٌّ: of the dial. of El-Yemen. (TA.) — مَرْفُوعٌ A thing with which one raises, elevates, or takes up. (TA.) — مَرْفُوعٌ pass. part. n. of رَفَعَهُ — رَفَعَتْ مَرْفُوعَةً, (S, K,\*) in the Kur [lvi. 32], (S,) means [And beds raised] one upon another: (Fr, S, Bd, K.) or † of high estimation: (Bd:) or † brought near to them: (S, K:) or moves elevated upon couches: (Bd:) or † honoured wives. (S, K.) — حَدِيثٌ مَرْفُوعٌ † A tradition related by a Companion of the Prophet, and ascribed, or attributed, to the Prophet himself; by the mention of him as its author, or of the person, or persons, up to the Prophet, by whom it has been handed down. (Kull p. 152.) — It is also an inf. n.: [see رَفَعُ الجبرج, in the latter half of the first paragraph:] and signifies † A certain pace of a beast, (S, TA,) of a horse and of a camel; (L;) contr. of مَرْفُوعٌ; (S, TA;) and of مَخْفُوفٌ; (A in art. خَفَضَ.) It is a run below that termed خَضَرٌ; (S, TA:) or above that which is termed مَوْضُوعٌ, and below that which is termed عَدُوٌّ. (TA.) [but probably here is a mistake for مَخْرُورٌ:] or a pace of a camel rising above the [easy and quick rate of]

going termed مَحْبُوحَةٌ. (Isk.) You say, لَيْسَ لَهُ مَرْفُوعٌ † He (a beast) has not the pace termed مَرْفُوعٌ. (S.)

جَبَلٌ مَرْفُوعٌ A high mountain. (TA.)

## رفع

1. رَفَاعٌ, [aor. 2.] inf. n. رَفَاعٌ, It means of subsistence became ample, or abundant. (S.) [See also رَفَعُ, below.] — رَفَعُ, aor. 2., He made the means of subsistence ample, or abundant. You say, أَرْفَعُ لَكُمْ الْخَبَاشَ † I will make ample, or abundant, to you the means of subsistence. (TA.) — رَفَعُ الْمَرْءَ, q. v. (TA.)

5. رَفَعُ He (a man) became, or made himself, ample, or abundant, in his means of subsistence, syn. تَوَسَّعَ. (S.) or he exhibited amplexness, or abundance, in his means of subsistence. (P.S.) — رَفَعُ He (a man), feared that the camel [upon which he was riding] would throw him, and therefore wound his legs near the sheath of his [the camel's] penis: [i. e., pressed his heels against the camel's أَرْفَافٍ (or groins):] in the K, as also in the O and Tekmilsh, رَفَعَهُ, the reading in the L. (TA.) — رَفَعَهَا He sat between her thighs, for the purpose of compressing her; (K:) from the Nawādir el-Aqrāb; as also رَفَعَهَا, i. e. رَفَعُ الْمَرْءَ. (TA.)

رَفَعٌ Softness, tenderness, or smoothness: (O, L, K:\*) this is the primary signification, accord. to the O and L: accord. to MF, softness, tenderness, or smoothness, and uncleanness, or dirtiness; but this addition is wrong; and he has wrongly ascribed this explanation to Er-Rāghib, who mentions in his book only the words of the Kur-ān. (TA.) — Amplexness, or abundance, of the means of subsistence; and abundance of herbage, or of the goods, conveniences, or comforts, of life: (S, K, TA:) and so رَفَاعَةٌ, (JK, S, TA,) an inf. n., (S,) and رَفَاعِيَّةٌ, [also, app., an inf. n., like رَفَاعِيَّةٌ;] (JK, S, TA;) and رَفْعِيَّةٌ, like رَفَائِعَةٌ (K, TA) and رَفْعِيَّةٌ, (TA,) [in which the last three letters, following the ف, are all augmentative,] signifies [the same, or] amplexness, or abundance, of the means of subsistence. (K, TA.) — Also, (S, Mgh, K, &c.,) and رَفَعٌ, (S, Mgh, TA,) the former of the dial. of Temsem, and the latter of the dial. of the people of El-'Ahyah and of El-Hyāz, (Aboo-Kheyr, Mgh, TA,) [The groin;] the root of the thigh; (Isk, Jm, Mgh, K; and Mgh in art. وَهْم;) and any of the other مَقَانٍ [or places of flexure or creasing]; (Isk, Mgh;) and any place of the body in which dirt collects, (Isk, Jm, L, Mgh, K,) such as the armpit and the crease of the belly and the like: (L:) or the inner side of the thigh, at the root: (JK:) or the inner side of the root of each thigh, near the upper parts of the sides of the pubes, where the upper parts of the inner sides of the thighs and the upper part of the belly [app. a

mistake for the lower part of the belly] meet: (TA.) [or each of the two inguinal creases; for] the رَفَقَان are between the pubes and the thighs, [one on each side,] and are also called the مَغَابِن (Zj in his "Khalk el-Insân.") the latter (رَفَق) also particularly signifies the armpit: (Fr, Mgh, K:) or, as some say, the root [or innermost part] of the armpit: (TA.) and the same, (ISH, K,) or each, (Mgh,) the parts around the فَج [or vulva, or external portion of the organs of generation,] (ISH, Mgh, K,) of a woman: (ISH, K:) and sometimes the فَج itself: (Mgh:) the pl. is أَرْفَاق (S, Mgh, Mgh, K) and رَفُوق (Mgh, K) and رَفَاق [of pauc.] أَرْفَاق, the first of which four is pl. of رَفَق, [and is properly a pl. of pauc.,] the rest being pls. of رَفَق: (Mgh:) [accord. to J,] أَرْفَاق signifies the مَغَابِن [or places of flexure, or creasing,] of the armpits, and of the roots of the thighs: (S) accord. to Aq, the armpits, and the [other] مَغَابِن of the body: (Mgh in art. وَهْم.) IAqr says that رَفَق signifies the roots of the arms and of the thighs, and has no proper sing.: and واحد الرَفَق the sing. of الرَفَق [but this is app. a mistranscription for واحد الرَفَق meaning that أَرْفَاق has for its sing. رَفَق:] and رَفَق signifies the مَغَابِن and مَحَابِب [by which latter are app. meant the places that are at] of the body: accord. to Aq, what is thus termed is in camels and in human beings. (TA. [But the sing verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: "and رَفَق (not رَفَق) signifies any of the مَغَابِن and of the مَحَابِب of the body:"]]) Also, both words, The dirt of the nail: (K:) or the dirt that is between the end of the finger and the nail, when the nail is not pared, after scratching the رَفَق [or groins and armpits and the like]: (TA:) or the former [or each] signifies the dirt of the مَغَابِن [or places of flexure, or creasing, of the body]; (K:) or the dirt and sweat that collect in the مَغَابِن of the armpits, and of the roots of the thighs, and other places of folding of the limbs. (TA.) — Also the former word, (رَفَق) + A soft, or plain, tract, or piece, of land: (JK, K:\*) pl. رَفَاق. (K.) — + Land having much soil or dust. (L, K.) [Hence,] one says, جَاءَ كَلَانٌ بِهَا كَرَفَقَ, + Such a one came with, or brought, wealth, or cattle, abundant as the soil, or dust, thus termed. (L.) — + A place affected with drought, or barrenness, (L, K,) thin, or shallow, [in its soil,] of middling quality. (L.) — + The vilest place in a valley, and the worst in respect of soil. (Abou-Málik, K:\*) TA.: the lowest part of a valley and of a desert: (TA:) or الرَفَاق أَرْفَاق signifies the sides of the valley. (AHn, JK, TA.) — + A side, or lateral part or region: (Akh, IAqr, K:) pl. أَرْفَاق. (K.) You say, رَفَقَ مِنْ قَوْمِهِ, and الرَفَقَةُ, + He is in a side, or lateral part, not in the middle, of his people, or party, and of the town, or village.

(IAqr, TA.) — Also sing. of أَرْفَاق meaning †The lower, or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind: (JK, K, TA;) likened to the أَرْفَاق of a valley: or the sing. of أَرْفَاق in this sense is رَفَق. (TA.)

— + A skin for water, or for milk, that is thin, or rendered thin, [accord. to different copies of the K,] and of little worth. (K, TA.) — + The straw of [the species of millet called] ذُرَّة: so accord. to the author of the L; but accord. to others, it is دَفَق, with دال, if this be not a mis-transcription. (TA.) — As an epithet, رَفَق signifies Soft; applied to dust, or earth, and to food, or wheat, (وَطْعَان) and to جُلَسَى [or quicklime, &c.] (K, TA.)

رَفَق: see the next preceding paragraph, in two places.

رَفَق: see رَفَق, in the middle of the paragraph.

رَفَقَةٌ A she-camel having purulent pustules, ulcers, or sores, in the رَفَقَان [meaning groins or armpits]. (A, TA.)

رَفَقَةٌ [form of أَرْفَاق], applied to a woman, (JK, Ibn-'Abbád, L, K,) small in the مَتَاع [or vulva]: (L:) or thin in the thighs, small in the هَن [or vulva], deep in the رَفَقَان [or groins]: (JK, Ibn-'Abbád, K:) or a woman narrow in the أَرْفَاق [or groins, or inguinal creases, or the like]: (TA in art. رِبَل, from the 'Eyn.) or, applied to a woman, (A,) or to a she-camel, (JK, L,) wide in the رَفَق [app. meaning the vulva or the parts around the vulva]. (JK, A, L.)

رَفِيعٌ (JK, S, TA) and رَافِعٌ (S, TA) and رَافِعٌ (TA) Ample, or abundant, (JK, S, TA,) and pleasant, or good, (S, TA,) means of subsistence. (JK, S, TA.)

رَفَاقَةٌ }  
رَفَاقِيَّةٌ } see رَفَق, second sentence.  
رَفَعِيَّةٌ }

رَفِيعٌ: see رَافِعٌ.

رَفَعَةٌ i. q. نِعْمَةٌ [app. as meaning A benefit, benefaction, favour, boon, or blessing]: pl. رَفَافٌ. (TA.)

رَفَقٌ: see رَفِيعٌ. — Its fem., رَفَقَةٌ, is mentioned above, by itself.

رَفُوعَةٌ [syn. with مَرْفُوعَةٌ] A woman small in the هَن [or vulva], (JK, Ibn-'Abbád, K,) or whose place of circumcision has cohered [after the operation] when she was young, and, consequently, (L,) impervia virgo. (JK, Ibn-'Abbád, L, K.)

رَفَافٌ: see رَفِيعٌ, in the middle of the paragraph.

## رفق

1. رَفَقَ (S, O, Mgh, Mgh, K,) aor. ʔ, (S, Mgh, K,) and مَرَفَقَ (S, O, Mgh, Mgh, K,) aor. ʔ, (S, Mgh, K,) and مَرَفَقَ (S, O, K) and مَرَفَقَ (O, K); and رَفَقَ (JK, O, K,) [aor. ʔ, inf. n. رَفَقَ]; (JK;) and رَفَقَ (JK, O, K); He was, or became, gentle, soft, tender, gracious, courteous, or civil, or he behaved, or acted, gently, softly, &c. (JK, S, O, Mgh, Mgh, K.) You say, رَفَقَ بِهِ (AZ, S, O, Mgh, Mgh, K,) and رَفَقَ بِهِ (AZ, O, K,) inf. n. as above; (O, K;) and رَفَقَ, and رَفَقَ; (K;) He was, or became, gentle, &c., or he behaved, or acted, gently, &c., with him, (AZ, S, O, Mgh, Mgh, K,) and to him, (AZ, O, K;) and in like manner, رَفَقَ بِهِ (S, O, Mgh, K,) and رَفَقَ بِهِ (AZ, O, K.) Hence the saying of the Prophet, [He who is gentle, &c., with my people, God will be gentle, &c., with him]. (O.) [Hence, also,] one says, رَفَقَ بِهِ [and رَفَقَ بِهِ as is indicated in the O] He used gentleness, or acted gently, in his affair, syn. تَأَنَّى. (Mgh in art. اتى.) And رَفَقَ بِهِ لِحَاجَتِهِ He applied himself with gentleness to his needful affair or business, syn. تَأَنَّى. (T in art. اتى.) And رَفَقَ بِهِ لِحَاجَتِهِ He applied himself with gentleness to the affair; syn. تَلَفَّفَ. (S in art. تلف.) — Hence, رَفَقَ, in form like رَفَقَ, He was, or became, gentle, delicate, nice, neat, or skilful, in work or operation; the constr. of such as is termed أَخْرَجَ. (Mgh.) — And رَفَقَ الْعَمَلُ, with fat-h to the ذ, aor. ʔ, I did, or made, the deed, or work, soundly, thoroughly, skilfully, pulcritiously, or well. (Mgh.) — And رَفَقْتُ فِي السَّيْرِ I proceeded in a right, or a moderate, manner in journeying, or in pace. (Mgh) — See also 4. — رَفِيقٌ is an inf. n. signifying Tho being a رَفِيق. (O, K.) Fr says, I heard a man at 'Amīlāt saying [to the pilgrims there assembled], جَعَلَنِي اللَّهُ بِى رَفَاقَةً مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [May God make you to be in the companionship of Mohamamad: may God bless and save him]. (O.) [And accord. to the TK, one says, رَفَقَ بِهِ, inf. n. رَفَاقَةٌ, meaning He became a رَفِيق with him: but what is commonly said in this sense is رَافَقَهُ, q. v.] — رَفَقَ لَدُنَّا He struck the مَرِيقَ [or elbow] of such a one. (K.) — And رَفَاقَةُ (K, S, O, K,) aor. ʔ, inf. n. رَفَقَ, (S, O,) He bound the she-camel's arm [app. together with the shank (for such is the common practice)], (S, O, K,) to prevent her going quickly, (S, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (S, O, K:) [or] رَفَقَ الْبَعِيرَ, aor. ʔ, inf. n. رَفَقَ, he bound the camel's neck (نُكْبَى [probably, I think, a mistranscription for نُكْبَى i. e. arm,]) to his pastern, because of a slight lameness therein. (JK.) — رَفَقَ said of a camel, aor. ʔ, inf. n. رَفَقَ, He had his elbow distorted from his side. (TA and TK. [See رَفَقَ below, and رَفَقَ: and see also رَفَقَ: and رَفَقَ: inf. n. رَفَقَ, is probably said of a she-camel, as meaning She had, in her teat, or teats, what is termed رَفَقَ: see, again, this word below.]

inf. n. رَفَقَ (S, O, Mgh, Mgh, K) and مَرَفَقَ and مَرَفَقَ (AZ, O, K) and مَرَفَقَ (O, K); and رَفَقَ (JK, O, K,) [aor. ʔ, inf. n. رَفَقَ]; (JK;) and رَفَقَ (JK, O, K); He was, or became, gentle, soft, tender, gracious, courteous, or civil, or he behaved, or acted, gently, softly, &c. (JK, S, O, Mgh, Mgh, K.) You say, رَفَقَ بِهِ (AZ, S, O, Mgh, Mgh, K,) and رَفَقَ بِهِ (AZ, O, K,) inf. n. as above; (O, K;) and رَفَقَ, and رَفَقَ; (K;) He was, or became, gentle, &c., or he behaved, or acted, gently, &c., with him, (AZ, S, O, Mgh, Mgh, K,) and to him, (AZ, O, K;) and in like manner, رَفَقَ بِهِ (S, O, Mgh, K,) and رَفَقَ بِهِ (AZ, O, K.) Hence the saying of the Prophet, [He who is gentle, &c., with my people, God will be gentle, &c., with him]. (O.) [Hence, also,] one says, رَفَقَ بِهِ [and رَفَقَ بِهِ as is indicated in the O] He used gentleness, or acted gently, in his affair, syn. تَأَنَّى. (Mgh in art. اتى.) And رَفَقَ بِهِ لِحَاجَتِهِ He applied himself with gentleness to his needful affair or business, syn. تَأَنَّى. (T in art. اتى.) And رَفَقَ بِهِ لِحَاجَتِهِ He applied himself with gentleness to the affair; syn. تَلَفَّفَ. (S in art. تلف.) — Hence, رَفَقَ, in form like رَفَقَ, He was, or became, gentle, delicate, nice, neat, or skilful, in work or operation; the constr. of such as is termed أَخْرَجَ. (Mgh.) — And رَفَقَ الْعَمَلُ, with fat-h to the ذ, aor. ʔ, I did, or made, the deed, or work, soundly, thoroughly, skilfully, pulcritiously, or well. (Mgh.) — And رَفَقْتُ فِي السَّيْرِ I proceeded in a right, or a moderate, manner in journeying, or in pace. (Mgh) — See also 4. — رَفِيقٌ is an inf. n. signifying Tho being a رَفِيق. (O, K.) Fr says, I heard a man at 'Amīlāt saying [to the pilgrims there assembled], جَعَلَنِي اللَّهُ بِى رَفَاقَةً مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [May God make you to be in the companionship of Mohamamad: may God bless and save him]. (O.) [And accord. to the TK, one says, رَفَقَ بِهِ, inf. n. رَفَاقَةٌ, meaning He became a رَفِيق with him: but what is commonly said in this sense is رَافَقَهُ, q. v.] — رَفَقَ لَدُنَّا He struck the مَرِيقَ [or elbow] of such a one. (K.) — And رَفَاقَةُ (K, S, O, K,) aor. ʔ, inf. n. رَفَقَ, (S, O,) He bound the she-camel's arm [app. together with the shank (for such is the common practice)], (S, O, K,) to prevent her going quickly, (S, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (S, O, K:) [or] رَفَقَ الْبَعِيرَ, aor. ʔ, inf. n. رَفَقَ, he bound the camel's neck (نُكْبَى [probably, I think, a mistranscription for نُكْبَى i. e. arm,]) to his pastern, because of a slight lameness therein. (JK.) — رَفَقَ said of a camel, aor. ʔ, inf. n. رَفَقَ, He had his elbow distorted from his side. (TA and TK. [See رَفَقَ below, and رَفَقَ: and see also رَفَقَ: and رَفَقَ: inf. n. رَفَقَ, is probably said of a she-camel, as meaning She had, in her teat, or teats, what is termed رَفَقَ: see, again, this word below.]

2. تَرَفَّقَ [as the inf. n. of the verb in the phrase



the Arabs applied to a camel is **رَفْلًا**, with **دال**. (O.) — Accord. to **As**, (O.) **رَفْلًا** applied to a she-camel signifies *Having the orifice of her teat stopped up*; (O, K.) and so **رَفْلًا** (K.) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, *having the orifices of her teats stopped up*. (O.)

**رَفْلًا**: see **رَفْلًا**, in two places.

**رَفْلًا**: see what next follows, in three places.

**رَفْلًا** and **رَفْلًا** inf. ns. of **رَفْلًا**, (AZ, O, K.) of which **رَفْلًا** also is an inf. n. (O, K.) — Also **رَفْلًا** thing by which one profits, or gains advantage or benefit. (S, O, Mgh, K.) It is said in the Kur [xviii 15] **وَيُؤَيِّنُ كَلِمًا مِّنْ أَمْرِكُمْ مِرْفًا** or **مِرْفًا**, accord. to different readers, [i. e. *And He will prepare for you a condition of your case by which ye shall profit*], but no one reads **مِرْفًا**, (S, O.) which, however, is allowable, meaning **مِرْفًا**. (S. [See **رَفْلًا** last sentence]) The pl. is **مِرْفًا**.

**مِرْفًا**. (Mgh.) — [Hence, **مِرْفًا الدار** Such apartments [or conveniences] of the house as the privy and the kitchen and the like (Mgh, Mgh.) or the sinks, and the like, of the house: (S, O, K.) and particularly **مِرْفًا**: (O.) when used in these senses, the sing. is **مِرْفًا** only, with **kasr** to the **م** and **fat-ha** to the **ف**, (Mgh, Mgh.) likened to the noun signifying an instrument. (Mgh.) [See also **مِرْفًا**, in art. **حُجْرًا**.] — And from the same words in the sense expl. in the second sentence above, (Mgh.) **مِرْفًا** and **مِرْفًا** signify also **ذراع** the elbow, or elbow-joint; the place where the **ذراع** joins upon the **عَضِد**; (S, O, K.) [in other words,] the place where the **عَضِد** is connected with the **سَاعِد**; (Mgh.) the **مِرْفًا** of a man: (Mgh.) [and in like manner in a beast, the elbow, or elbow-joint, as in the JK, S, O, and K, voce **أَرْفًا**; and in countless other instances: but in the K voce **رَفْلًا** (q. v.), it seems to be applied to the knees of a beast:] pl. as above. (Mgh.)

**مِرْفًا** A pillow (S, O, Mgh, K) upon which one leans [with the elbow]: from **مِرْفًا** in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)

**مِرْفًا** شاة A sheep, or goat, having the fore legs white to the elbows. (O, K.)

**مِرْفًا** A camel whose elbow hurts (**يُصِيبُ**) his side. (O, K.) — And A she-camel that is hurt by the **صَلار** [q. v.] when her udder is bound therewith, and from whom blood issues (JK, O, K) when she is loosed [therefrom], (JK,) or when she is milked (**أَدَا حَلَبًا**). (O, K.)

**مِرْفًا** A camel having a complaint of his **مِرْفًا** [or elbow]. (IDrd, O, K.)

**مِرْفًا** A place, or thing, upon which one leans [properly with the **مِرْفًا**, or elbow]. (Bd in xviii. 28 and 30.)

**مِرْفًا** Leaning upon his elbow. (S, O.) — Also **Full**, standing, and continuing, or remaining. Bk. I.

**مِرْفًا** (O, K.) or nearly full: so explained by **As** as occurring in the following verse of 'Obeyd Ibn-El-Abraha, (O.) describing rain that had filled the low tracts of ground: (TA in art. **صَوَح**.)

فَأَصَحَّ الرِّوْضُ وَالْبِقَاعُ مِرْفًا  
مِنْ بَيْنِ مِرْفَتَيْهَا وَمَنْصَاجِ

[And the meadows, and the plain, or soft, low tracts, became abundant with herbage, partly by what was full, &c., in consequence thereof, and partly by what was flowing, running upon the surface of the ground.] (O.) or, as some relate it, **مِرْفًا** [i. e. "filled"]; and **مِرْفَتَيْ**, which means herbage "of which the blossoms have not yet come forth from their calyxes," and **مَنْصَاجِ** [accord. to this reading] meaning herbage "of which the blossoms have appeared:" (TA in art. **صَوَح**.) [or, accord. to the reading **مِرْفَتَيْ**, the meaning may be, "partly such as were compact thereof," i. e. of the meadows &c., "and partly such as were cracked" by the heat and drought] as another reading is

مِنْ بَيْنِ مِرْفَتَيْهَا وَمِنْ طَاحِي  
طَاحِي meaning "of what was flowing and going away." (TA ubi supra.)

[Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]

## رفل

1. **رَفْلًا** (S, M, K.) aor **رَفَلَ**, (K.) inf. n. **رَفْلًا**; (S, M.) and **رَفَلَ**, aor **رَفَلَ**, (M, K.) inf. n. **رَفْلًا**; (M;) *He was awkward* (S, M, K.) in his manner of wearing his clothes, (S,) or with his clothes [when walking &c. (see **رَفْلًا**)] and in every work. (M, K.) — And **رَفَلَ**, (M, K.) or **رَفَلَ** **فِي ثِيَابِهِ**, (S, TA.) aor **رَفَلَ**, (S, M.) inf. n. **رَفْلًا** (Lth, T, M, K) and **رَفَلَ** (T, TA.) and **رَفَلَ** (M, K.) and **رَفَلَ** (S, M, K.) *He dragged his shirt, and hitched it with his foot*: (Lth, T.) or he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side: (S:) or he dragged his shirt, and walked in the manner described above: or he moved his arm up and down [in walking]: (M, K.) and **رَفَلَ** **فِي ثِيَابِهِ** signifies the same as **رَفَلَ** and **رَفَلَ** (TA:) or **رَفَلَ** [inf. n. of **رَفَلَ**] signifies a man's having a long garment, such as a shirt and a **جُبَّة**: (Khâlid Ibn-Jembeh, T in art. **ذَيْل**.) and one says, **رَفَلَ** **فِي مِثْبَتَيْ خُرْقَا** [She drags her skirt, &c., in her gait, by reason of awkwardness]. (S.) **رَفَلَ السَّرَافِلَا**, a phrase used by Ru-beh, [i. e. **مِرْفًا** being app. pl. of **مِرْفًا**, a regular inf. n. of **رَفَلَ**] means *She walks with every sort of **رَفَلَ** or **رَفَلَ** [i. e. dragging of the skirt, &c.]* (Lth, T accord. to different copies.) And **رَفَلَ**, inf. n. **رَفَلَ**, *He walked with an inclining of his body from side to side* (**تَبَخُّفًا**) by reason of pride (**كِبَرًا**), or by reason of old age (**كِبَرًا**): (K.) accord. to different copies: the **ت** is augmentative. (TA.) — See also the next paragraph, last sentence, in two places.

2. **رَفْلًا** The making a garment ample, or long towards the ground. the letting it down, or making it to hang down: (TA:) [and so **رَفْلًا**] you say, **رَفَلَ ثِيَابَهُ**, (Sh, T,) or **رَفَلَ**, (M,) or **رَفَلَ**, (K, TA, in the CK **رَفَلَ**) *He let down, or made to hang down, his garments, or his garment, or his shirt*. (Sh, T, M, K.) — Hence, (TA,) **رَفَلَ**, (A' Obeyd, T, S, M,) inf. n. as above, (Sh, T, S, M, K,) *He magnified him, or honoured him*: (A' Obeyd, T, S, M, K:) *he made him a king*, (A' Obeyd, T, M, K,) and a lord, or chief, (Sh, T, M, K,) and a commander, and a judge: (TA:) [like **رَفَلَ**] and he rendered him submissive; made him to submit; or brought him under, or into, subjection: (M, K.) thus it has two contr. meanings: (K:) [like **رَفَلَ**] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhur-Rumeh says,

إِذَا نَحْنُ رَفَلْنَا أَمْرًا سَادَ قَوْمُهُ  
وَأِنْ لَّرَبَّنَا مِنْ قَبْلِ ذَلِكَ يُذَكِّرُ

† [When we magnify a man, or make a man a king, &c., he becomes lord, or chief, of his people, though he have been before that not mentioned]. (T, S, M.) And you say, **رَفَلَ فُلَانٌ** *Such a one was made a lord, or chief, over his people*. (Sh, T.) — Also *He increased, or exceeded, to him that over which he had authority to judge, or to decide*. (TA.) — And **رَفْلًا** also signifies *† The leaving a well for its water to collect in it*; (S, O, K;) and so **رَفَلَ**: (O, K:) you say, **رَفَلَ الرِّكْبَةُ** *† He left the well for its water to collect in it*; (Ks, T, M;) as also **رَفَلَ**, aor **رَفَلَ**, inf. n. **رَفَلَ**. (O.)

4. **رَفَلَ**, and its inf. n. **رَفْلًا**: see 1, in two places: — and see also 2, in two places.

5: see 1, in two places. — **رَفَلَ** also signifies *† He was, or became, or was made, a lord, or chief*. (Sh, T, TA.) Hence, in a trad. of Wâil Ibn-Hojr, **يَرْفَلُ عَلَى الرِّقَالِ حَيْثُ كَانُوا مِنْ أَهْلِ خَضْرَمَوْتِ** *† [He is, or will be, &c., a lord, or chief, over the subordinate kings, wherever they are, of the people of Hadramout]*. (T, \* TA.)

Q. Q. 1. **رَفَلَ**, inf. n. **رَفْلًا**: see 1.

**رَفْلًا** (IDrd, O, K, TA,) or, as in some copies of the Jm, **رَفْلًا**, (O, TA,) or **رَفْلًا**, (accord. to a copy of the M,) or **رَفْلًا**, (accord. to the CK,) [in the K said to be with **kasr**, which, accord. to a rule observed in that work, indicates that it is **رَفْلًا**] *The skirt, or lower extremity, of a garment*. (M, O, K.) You say, **رَفَلَ رِجْلُهُ** [explained above: see 2]. (K.) And **رَفَلَ سَايَغُ الرِّجْلِ** i. e. [A skirt ample, or long, in the skirt. (TA.)

**رَفْلًا** *† The water that collects after drawing, (حَمَّة), thus accord. to the T and O and some copies of the K, [and this is said in the TA to be the right explanation,] or the black mud, or black fetid mud, (حَمَّة), thus accord. to other copies of the K, or مُلَّة [which has the same or*

a similar meaning], thus accord to the M and A and L,) of a well. (T, M, O, A, L, K.) = See also the next preceding paragraph. = رَوَّى *A call to the ewe, to be milked* (Ibn-'Abbād, K.)

رَجُلٌ *Arakward* (S, M, K) in his manner, of wearing his clothes, (S,) or with his clothes [when walking &c.], and in every work; as also رَجُلٌ; fem. [of the latter] رَجُلَةٌ. (M, K) — *أَنْفَةٌ* (Lih, T, M, K, TA) and *زَنْفَةٌ* (Lih, T, TA) A woman who drags her skirt (Lih, T, M, K, TA) well, or beautifully, (M, K, TA) when she walks, and who walks with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side: (Lih, T, TA:) or the former signifies a woman who drags her skirt (سَوْرَةٌ), in her gait, by reason of aukward dress: (S, TA:) and رَجُلَةٌ, a woman who does not walk well (ADk, T, S, M, K) in her clothes, (ADk, T, S, M,) dragging her garment, (M,) or dragging her skirt: (K:) and رَجُلٌ, a man making his clothes long, and dragging them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S,) in which sense رَجُلٌ may be well used as an epithet applied to a woman. (Lih, T:) or رَجُلٌ (TA) and رَجُلٌ (Seer, M, K, TA,) in which latter the ت is augmentative, (TA,) signify a man who drag, his skirt, and walks in the manner last described above, or who moves his arm up and down in walking. (Seer, M, K, TA.) — Also, i. e. رَجُلٌ. Foolish; stupid; or unsound or deficient, in intellect, or understanding. (S.) — *أَنْفَةٌ* and *زَنْفَةٌ*, A foul, or an unseemly, or ugly woman; (M, K;) as also رَجُلَةٌ, (M,) or رَجُلَةٌ with two keerehs. (K:) and the same epithet are applied likewise in this sense to a man. (M) — See also رَجُلٌ.

وَقَالَ: see the next preceding paragraph, near the end.

٧٢ *Long in the tail;* (Lth, T, S, M, K); applied to a garment: (S;) or, thus applied, *viele*, or ample: (M, K, T) in the former sense, applied to a horse, (Lth, Aq, T, M,) and to a bull, (Lth, T,) and to a camel, (Lth, T, S, M,) and to a mountain-goat; (M;) and ٧٣ signifies the same: (Lth, Aq, M;) and applied to a horse as meaning also (M) *having much flesh*; (M, K;) and so ٧٤ (M.) and to a camel as meaning also *viele in the skin*: (Lth, T, S, M, K;) and, applied to hair, *long*: (M;) [or] so ٧٥ *سَابَ*, like ٧٦ (K;) or ٧٧, or ٧٨; (so accord. to different copies of the T;) and so ٧٩ *٧٩* applied to a garment. (TA.) Also A man having a *long shirt*. (Ham p. 386.) — [Hence, ٨٠ *عَشَ ٧٩*, (TA,) or ٨١ *مَشِيَّة ٧٩*, (S, M,) in one copy of the S *برفلة*,] † *Ample means of subsistence*. (S, M, TA.) = See also ٨٢, = And ٨٣.

قَالَ: see the next preceding paragraph, in two places.

رَحُلٌ : see رُفَالٌ.

رَقَالٌ اتَّيَسَّى = رَقْلٌ. *A thing that is put before the penis of the goat, in order that he may not copulate. (IDrd, M, K.)*

رَأْفٌ; and its fem., with ة see رِفْلٌ, in three places.

أَرْقُلٌ; and its fem., رَقْلَاءُ: see رَقْلٌ, in three places.

رَفُلٌ : see تَرْفِيلٌ

إِزَارٌ مُرَقَّلٌ [A waist-n rapper] made to hang down  
(Sh. T.) [Hence, perhaps, what next follows.]

مِرْثَلَة [written without any syll. signs, app. either مِرْثَلَة or مِرْثَلَة, an epithet used as a subst. or converted into a subst. by the addition of ة] *A long [dress or garment such as is called] مِرْثَلَة, in which one drags his shirt, and walks with an elegant and a proud and self-conceited gait* (يَرْثَلُ). (TA.)

مرقة. A she-camel having her udder bound with a piece of rag, which is made to hang down over her teats so as to cover them. (M, O, L, K) — [See also the next preceding paragraph.]

كَبِيرَةُ الرَّوْلِ, applied to a woman, means كَبِيرَةُ الرَّوْلِ [1. e. *Who drags her skirt, &c, much*]: (Lih, T.): [and in like manner,] applied to a man, (T.A.) كَبِيرُ الرَّوْلِ [which means the same: see 1]. (M, K, T.A.)

مَرَايِلُ [app. pl. of مَرَقْل, un inf. n. of رَقَلَ]:  
see 1.

وفه

1. **رَفَعَهُ عَيْنَهُ** (JK, K̲, ) and **الرَّعِيشُ** (Mgh, Mgh, )  
 inf. n. **رَفَعَهُ** and **رَاعِيَهُ** (JK, Mgh, Mgh, K̲ \*) and  
**رَفَعَهُ** (JK, ) *His life, or the life, was, or became, ample in its means or circumstances, unstraitened, or plentiful*, (JK, Mgh, Msh, K̲, ) and *easy, pleasant, soft, or delicate*. (JK, \*Mgh, K̲, ) [See also **رَفَعَهُ**, below.] **أَرَفَهُ** = **رَفَعَهُ** aor. ʿ, inf. n. **رَفَوْهُ** (JK, Mgh, K̲, ) and **رَفَعَهُ** (Msh, K̲, ) and **رَفَعَهُ** (K̲, ) [or this last is perhaps a simple subat.] said of a man, *He led [a plentiful, and] an easy, a pleasant, a soft, or a delicate, life*; (K̲, ) *he found, or experienced, [or enjoyed, (see the part. n. رَفَعَهُ, below.)] an easy, a pleasant, a soft, or a delicate, life, with amplexness of the means of subsistence*; and **رَفَعَهُ** [syn. therewith, its part. n. **مَرَفَعَهُ**] quasi-pass. of **رَفَعَهُ** (Mgh, ) *or he found, or experienced, rest, or ease, after fatigue*. (JK, ) [See also 4.]  
 — **رَفَعَتْ الْإِبِلَ** (S, Mgh, K̲, ) aor. ʿ, (S, Mgh, )  
 inf. n. **رَفَعَهُ** and **رَفَوْهُ** (S, [and it is implied in the K̲ that **رَفَعَهُ** also is an inf. n. of the verb thus used, but it is a simple subat. accord. to the S,]) *The camels came to the water to drink* (S, Mgh, K̲, )  
**Every day**, (S, ) *when they moulder*. (S, Mgh, K̲, )  
**[See رَفَعَهُ, below.]** **أَمْ تَرَفَهُ فُلَانٌ** *Hasst thou not, or wherfore wilt thou not have, mercy, or pity, or compassion, on such a one?* (TA, [The meaning is there only indicated by the context.])

2. رَقَّة, inf. n. تَرْقِيَةٌ: see 4, in five places. —

رَفَعَتْ نَفْسَهُ, inf. n. as above, *He rested himself; made himself to be at rest or at ease; or gave himself rest.* (Mgh, Mgh, K.) — رَفَعَهُ عَنْهُ, (JK, S, Mgh, K.), or عَلَنَهُ, (so accord. to one copy of the S, [both correct, but the former the more common,]) inf. n. as above, (S, K.) *He made his circumstances ample and easy; eased him, or relieved him; and granted him a delay;* (JK, S, Mgh, K.); namely, his debtor; (S, Mgh.); or one who was in straits, or distress: (TA:) *and he behaved, or acted, gently, softly, tenderly, graciously, or courteously, with him:* (JK, TA:\*) رَفَعْتُكَ عَلَيَّ Grant thou to me a delay: it is from رَفَعَهُ as used in relation to camels. (Mgh.) And رَفَعْتُ عَنْهُ فَاتِيَةً Fatigue was removed from him, or made to quit him. (TA.)

4. **اَرَفَهُ** *He found, or experienced, rest, or ease,* (K,) *or he remained, stayed, dwelt, or abode,* and *found, or experienced, rest, or ease,* (IAqr, TA.) **عَدَنَّا** *at our abode;* as also **رَفَهُ**, inf. n. **تَرَفِيهِ**; (IAqr, TA.) and **اسْتَرَفِهَ**. (IAqr, K) — *He kept continually, or constantly, to the eating of dainty food, (K, TA,) and indulged himself largely in eating and drinking:* and this is said to be meant in a trad. in which **اَلْاِرْفَاءُ** is forbidden; because it is one of the practices of the foreigners and of worldly people. (TA.) — *He anointed himself, (JK, S, K,) and combed, or mounted and combed, his hair, (S,) every day:* (JK, S, K:) and this also is said to be meant in the trad. above mentioned: (JK, S, TA:) or by **اَلْاِرْفَاءُ** in that trad. is meant *the indulging in ease and plenty.* (JK.) **اَرَفَهُ الْبَإِلَ** *The cattle remained near to the water (K, TA) in the watering-trough or tank, pasturing there upon the plants, or trees, called مَجْشَر.* (TA.) — *And اَرَوْا* *Their camels, (JK,) or their cattle, (K,) came to the water to drink (JK, K) every day, (JK,) or when they would. (K.)* **اَرَفَهُمُ** *He (Gaul) made them to have an easy, a pleasant, a soft, or a delicate, and a plentiful, life; as also* **اَرَفَتْهُمُ** inf. n. **تَرَفِيهِ**. (K, TA.) and **اَرَفَتْهُ** and **رَفَتْهُ** *I made him to find, or experience, [or enjoy, (see I,)] an easy, a pleasant, a soft, or a delicate, life, with amplexness of the means of subsistence.* (Msb.) — **اَرَفَهُ الْاِبِلَ** (S, K; and **رَفَهُ**, (K,) **اَرَفَهُ** **عَبَا** **رَفَهُ** inf. n. as above; (TA; **رَفَهُ**, (K,) **اَرَفَهُ** **عَبَا** **رَفَهُ** inf. n. as above; (TA;) *He made the camels to come to the water to drink (S, K, TA) every day, (S, TA,) when they would.* (S, K, TA.)

**5: see 1.**

10 : see 4.

سَائِدَةٌ [said in the K to be an inf. n. of سَأَى said of a man, and app. of رَفَت said of camels: or it is] a subst. from رَفَت said of camels; (§; and [thus] signifies *The coming of camels to the water to drink* (JK, S.\* Mgh) *every day*, (JK, S.\*) *when they will*. (S.\* Mgh: or the *shortest and quickest of the times of coming to water*. (TA.) [See also رَأَتْ and رَفَتْ.] Loebel uses it metaphorically in relation to palm-trees growing over water, saying,

يَشْرَبْنَ مِنْهَا عِرَاقًا عَيْرَ صَادِيَةٍ  
فَكَثَلَهَا كَارِعٌ فِي الْمَاءِ مُغْتَمِرٌ

[They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein]. (TA.) — Also *Small*, or *young*, palm-trees. (JK, K, TA.) [By Golius and Freytag written, in this sense, رقه]

رَقَّةٌ *q. r. q.* [i. e. *Straw*; or *straw* that has been trodden, or thrashed, and cut: by some written رَقَّة; and by some, رَقَّتْ]. (K, S, K.) whence the prov., أَقْسَى مِنَ السَّعَةِ عَنْ الرَّقَّةِ [More free from want than the badger is from the want of straw]; and رَقَّةٌ meaning the beast of prey called *القَرْصُ*; because it does not feed upon straw (S:.) [by some written رَقَّة; and by some, رَقَّة; and by some, رَقَّة:] accord to some, the former word is with ر; and رَقَّة occurs as its pl. in a verse cited by IF. accord to ISK, the two words are correctly *teshdeed*, and with the radical ه. (TA in art. رَقَّة.) [See also رَقَّتْ, in art. رَقَّتْ.]

رَقِيَّةٌ *Pity, compassion, or mercy.* (AHayth, K.) Thus expl. as used in the saying, إِذَا سَقَطَتْ الطَّرِيقَةُ قَلَّتْ فِي الْأَرْضِ الرَّقِيَّةُ. (TA.) [But الطَّرِيقَةُ is here an evident mistranscription for الصَّرِيَّة, the name of the Twelfth Mansion of the Moon: the meaning is, When the الصَّرِيَّة sets aurorally, pity becomes little in the earth; because then the cold ends: see art. صرف.]

رَقِيَّانِ: see رَقِيَّة, in two places.

رَقِيَّةٌ: see رَقَاة.

رَقِيَّةٌ: see رَقِيَّة, in two places.

رَقَاةٌ *q. r. q.* (S, Mgh, K, [both expressly shown in the JK and Mgh and Mgh to be inf. ns.]) like رَقَاةٌ (TA.) and رَقِيَّةٌ (S, K.) like رَقِيَّةٌ (TA.), the last rendered quasi-coordinates to the quinqueliteral-radical class [partly] by means of l in its latter part, changed into ي because of the kesrah before it, (S, [but mentioned also in a separate art., as well as here, in the S and K.]) A state of life ample in its means or circumstances, untrammelled, or plentiful, (S, Mgh, K.) and easy, pleasant, soft, or delicate: (Mgh, K.) so in the saying, هُوَ فِي رَقَاةٍ مِنْ رَقَاةٍ (S) and رَقَاةٍ (S, Mgh) and رَقِيَّةٍ (S) He is in a state of life ample in its means &c. (S, Mgh.)

رَقَاةٌ: see the next preceding paragraph.

رَقَاةٌ, applied to life, as meaning *Ample* in its means or circumstances, untrammelled, or plentiful, (Mgh,) [and easy, pleasant, soft, or delicate; like رَقِيَّة — and] applied to a man, (JK, S, Mgh,) In a state of ease, and amplex of the means or circumstances of life; (JK, S;) in a state of rest, or ease; (Mgh, Mgh, K;) enjoying an easy, a pleasant, a soft, or a delicate, life; (Mgh, K;) as also رَقِيَّة (K [though this seems to be applied more properly to life itself, being from رَقَّة,]) and رَقِيَّانِ (K) and رَقِيَّةٌ: (Mgh, Mgh, K;) or

رَقِيَّةٌ signifies in a state of rest, or ease, after fatigue; and its pl. is رَقَاةٌ. (JK.) [Rَقَاةٌ, [the latter word being pl. of رَقَاة] Camels coming to the water to drink (JK, K) every day, (JK,) when they will. (K.) — ثَلَاثَ لَيَالٍ رَقَاةً (S, Mgh, K.) and وَثْنَتَ لَيْلَةٍ رَقَاةً (JK, S, K, \*) [Between me and thee is a night, and are three nights,] of gentle, or easy, journeying. (JK, S, Mgh, K.) — هُوَ رَقَاةٌ He is affected with mercy, pity, or compassion, for him. (Abou-Layla, K.)

أَكْثَرَ رَقَاةً means هُوَ أَكْثَرَ مِنْهُ [i. e. He is one who loads, or enjoys, a more easy, pleasant, soft, or delicate, and plentiful, life than he]. (TA.)

رَقَاةٌ: see رَقَاة.

## رقو

رَقَاةٌ (S, M, Mgh,) third pers. رَقَاةٌ (K,) aor. رَقَاةٌ (S, Mgh,) inf. n. رَقَاةٌ (S, M, Mgh;) and, in the dial. of Benoo-Kaḥb, رَقَاةٌ, aor. رَقَاةٌ, inf. n. رَقَاةٌ (Mgh,) but this latter is strange; (TA in art. رَقَاة) I repaired, or mended, the garment, (Mgh, K, TA.) [where it was rent], drawing parts thereof together, (TA.) [or rather, as is well known, I darned it; for] رَقَاة is the finest, or most delicate, kind of sewing; the meaning [over] a rent, or hole, in a garment, so that it appears as though there were in it no rent, or hole: (Hur p. 91:) and رَقَاة signifies the same: (S, M, Mgh:) IApr and AZ say that it is with ر; but the latter says that the ر is [sometimes] changed into و, so that one says رَقَاة: accord to ISK, [but this is at variance with what follows,] the verbs with and without ر have different meanings; for one says, رَقَاةُ الثَّوبِ, and رَقَاةُ الرَّجُلِ. (TA.) — رَقَاةُ الرَّجُلِ (ISK, S, M,) third pers. رَقَاةٌ (K,) [nor. and inf. n. as above,] I appeased, or quieted, or calmed, the man; (ISK, M, TA;) as also رَقَاةٌ; (M and K in art. رَقَاة) [i. e.] I quieted the man's fear; (S, K, TA;) did away with his fear, like as one does away with a rent, or hole, by رَقَاة [i. e. darning]. (TA.) — And رَقَاة, aor. رَقَاة, I married, or took a wife; (TA;) and رَقَاة is said to signify the same. (TA in art. رَقَاة.)

2. رَقَاةٌ, inf. n. رَقَاةٌ, I said to him (i. e. to a man taking to himself a wife, S) بِالرَّقَاةِ وَالْبَيْتِ [expl. below, see 3:] (S, K;) and so رَقَاة (T, S, M, K; all in art. رَقَاة.)

3. رَقَاةٌ means He agrees, or is of one mind or opinion, with me; [like inf. n.] رَقَاةٌ being syn. with اتَّفَقَ (S, TA.) or مَوَافَقَةٌ (AZ, M, TA.) as also رَقَاة (AZ, TA.) this latter being thus made by AZ an inf. n. [like the former]: (TA:) [or] رَقَاة [is a simple subst., or is generally used as such, and] signifies close union, or coalescence; and concord, or agreement; (S, K, TA;) and good consociation: (TA:) and hence the saying, to one taking to himself a wife, (S, in the TA) بِالرَّقَاةِ وَالْبَيْتِ [to the king,] May it (the

marriage) be with close union, &c., further expl. in art. رَقَاة: (S, TA:) ISK says that it is originally with ر; (TA,) but if you will, he says, the meaning may be, with tranquillity, or freedom from disturbance or agitation; from رَقَاةُ الرَّجُلِ "I appeased, or quieted, or calmed, the man." (S, TA.) — مُدَارَاةٌ is also syn. with مُدَارَاة: and رَقَاةٌ, as a dial. var. of مُدَارَاة [i. e., رَقَاة signifies, like مُدَارَاة, He treated him with gentleness, or blandishment, soothed, coaxed, wheedled, or cajoled him; &c.: and He treated him in an easy and a gentle manner in selling; or abated to him the price, or payment.] and accord to IApr, رَقَاة [also, like مُدَارَاة] is syn. with مُدَارَاة. (TA.)

4. رَقَاةٌ I had recourse to, or I betook myself, or repaired, to him, or to, for refuge, protection, preservation, concealment, covert, or lodging: (TA:) and I inclined to, or leaned to, him, or to. a dial. var. of رَقَاة. (Fr, TA.) — رَقَاةُ الْبَرْقِ I brought the ship near to the land, a dial. var. of رَقَاة. (ISH, TA.) — See also 3, last sentence.

6. رَقَاةٌ تَرَاوَعُوا عَلَى الْأَمْرِ They agreed together to do the thing; a dial. var. of تَرَاوَعُوا. (TA.)

رَقَاة: pl. رَقَاة: see رَقَاة, in art. رَقَاة.

رَقَاة: see 3; and see also art. رَقَاة.

رَقَاةٌ Having large and flabby ears: fem. رَقَاة; (K, TA;) meaning, whose ears approach each other so that their extremities almost touch one another. (TA.)

رَقَاة: see art. رَقَاة.

## رقى

1. رَقَاةُ الثَّوبِ: see 1 in art. رَقَاة.

رَقَاةٌ Pure milk: (IApr, TA:) or milk of a gazelle: or pure and good milk: (M, K;) ISd says, it may be of the measure رَقَاة, or قَعْلَى; or it may belong to art. رَقَاة, because one says رَقَاة, but not [to his knowledge] رَقَاة. (TA.)

## رق

رَقَاةٌ, aor. رَقَاة, (S, Mgh, \* Mgh, K,) inf. n. رَقَاة, (JK, S, Mgh, K, \* TA.) It (a thing, JK, S, Mgh, Mgh, TA) had the quality termed رَقَاة; (K, TA; [in the CK, رَقَاة is erroneously put for رَقَاة;]) [i. e.] it was, or became, the contr. of غَلِيظَةٌ (S, Mgh, TA.) and of قَسِيْنٌ (S, TA:) [or rather, properly, it is the contr. of قَسِيْنٌ; i. e. it was, or became, thin as meaning of little thickness in comparison with its breadth and length together; little in extent, or depth, between its two opposite surfaces: thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.; said of a garment and the like: shallow, or of little depth; said of water, and of sand, &c.: thin as meaning wanting in spissitude; said of mud &c.: attenuated: see رَقَاة, below,] and رَقَاةٌ [in like manner] signifies the contr. of اسْتَغْلَطَ [and therefore contr. of غَلَطَ; for these last two

verbs are syn.). (S, K, K.) — [Hence:] رَقَّتْ عَيْنَاهُ (inf. n. رَقَّةٌ, or رَقِي, or both, (and if so, the second pers. may be رَقَّتْ and رَقَّتْ, and the aor. يَرَقُّ (يرق) + His bones became weak, or became thin, and consequently + weak; meaning] + he became aged: (JK) or it is said of one who has become aged. (TA.) [See رَقِي and رَقِي below; and see also رَقِي.] — And رَقِي, [inf. n. رَقَّةٌ, + He was, or became, weak: and abject, mean, paltry, or contemptible] see رَقِي. — and see also 4: his patience, or endurance, became weak, or weakened: (TA.) He was, or became, weak-hearted, and fearful; as also رَقِي قَلْبُهُ (Mgh.) and affected with shame, shyness, or bashfulness. (K, TA.) — And رَقِي (Mgh, K, K.) first pers. رَقَّيْتُ, aor. ر, inf. n. رَقَّةٌ, (K.) + He was, or became, [tender-hearted, (see رَقِي and رَقِي),] merciful, compassionate, or pitiful, to him; (Mgh, K.) as also رَقِي لَهْ قَلْبُهُ (TA.): (TA.): رَقِي لَهْ قَلْبُهُ signifies the same as رَقِي لَهْ قَلْبُهُ. (S, K, K.) — [And] رَقِي رَأْيُهُ + His speech was, or became, soft or tender, or easy and sweet, or elegant, graceful, or ornate see رَقِي, and see also 2. — And رَقِي صَوْتُهُ + His voice was, or became, tender, or soft, or gentle. — And رَقِي حَالُهُ + His state, or condition, was, or became, narrow in its circumstances, or evil: see رَقِي, below, and 4; and see also 4 in art. رَقِي. — And رَقِي عَيْشَتُهُ + His living, or sustenance, was, or became, scanty. — And رَقِي عَدَدُهُ + His years that he numbered were for the most part passed, so that the remainder was little (رَقِي) in his estimation. (IAgr, TA.) — رَقِي, (Mgh, Mgh, K.) aor. ر, (Mgh, K.) inf. n. رَقِي, (S, Mgh, Mgh, K.) He was, or became, a slave; (S, Mgh, Mgh, K.) or he remained a slave. (Mgh.) — رَقِي and رَقِي He made him a slave: (Mgh.) or the latter signifies he kept him as a slave; (Mgh.) contr. of رَقِي; (S, Mgh.) as also رَقِي اسْتَرْقَاهُ (S, K.) or the second and third, he possessed him as a slave; (K.) and see رَقِي; accord. to ISk and Az and others: (TA.) or رَقِي اسْتَرْقَاهُ signifies he made him, or took him as, a slave; (Mgh.) or he brought him into a state of slavery. (TA.)

2. رَقَّةٌ, (S, K, K.) inf. n. رَقِي; (TA.) and رَقِي, (S, K, K.) inf. n. رَقِي; (TA.) contr. of رَقِي; (K.) or He made it, or rendered it, رَقِي [i. e. thin, as meaning of little thickness in comparison with its breadth and length together; &c.: see 1, first sentence; and رَقِي, below]. (S, TA.) — [Hence:] رَقِي الْكَلَامِ + The making speech to be [soft or tender, or easy and sweet, or] elegant, graceful, or ornate; the beautifying, or embellishing, and adorning, of speech. (S, TA.) And hence, (TA.) it is said in a prov., (S,) عَنْ صَبُوحٍ رَقِي (S, K, TA) † Don't thou alude (K, TA) gracefully, courteously, politely, or delicately, (TA.) to a morning-draught? (K, TA.) [the origin of which prov. was this:] a certain man named Jābān enlightened by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when he had finished it,

he said, "When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want?" whereupon the saying above was addressed to him: (K, TA.) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shagbe to one who spoke of kissing a woman when meaning thereby جِمَاع. (TA.) — [Hence also:] رَقِي صَوْتُهُ (K in art. حزن) or رَقِي (S in that art) + [He made his voice slender, or soft, or gentle]. — رَقِي also signifies + [The pronouncing a word with the slender sound of the lengthened fat-h (like the sound of "a" in our word "father"), and with the ordinary sound of the letter ل; both as in رَقِي and رَقِي:] the contr. of نَفْخِيمٍ. (Kull p. 127.) — رَقِي الْهَيْئَةِ said of a camel, (K, TA.) † He went an easy pace: and رَقِي, alone, signifies the same. (TA.) [See also R. Q. 2.] — رَقِي بَيْنَ الْقَوْمِ + He created, or excited, disorder, disturbance, disagreement, or dissension, or he made, or did, mischief, between, or among, the people. (TA.)

4 رَقِي, said of the white grupe, (AHn, O, K.) It was, or became, thin in its skin and abundant in its juice: (AHn, TA.) or completely ripe. (O, K.) — Said of a man, † He was, or became, in a state, or condition, narrow in its circumstances, or evil; i. q. رَقِي الْقَالِ. (JK, K.) or أَرَقَتْ بِهِمْ أَحْلَاقُهُمْ. (K, TA.) — سَأَلَتْ حَالَهُ † Their natural dispositions were, or became, negatively, tenacious, or avaricious. (TA.) — رَقِي: see 2, in two places. — See also 1, last sentence, in three places.

5: see 1: — and see also 2. — رَقِيَتْهُ She (a girl) captivated his heart so that his patience, or endurance, became weak, or weakened. (TA.)

6. لَا تَذَرِي عَلَيَّ مَا يَتَرَاكَ هَرْمُكَ. + Thou knowest not what thing thou wilt choose: (JK.) or to what state, or condition, thy mind wilt come at the last. (TA.) The origin of the word (يتَرَكَ) is unknown. (JK.) [See also art. هَرَم.]

10: see 1, first sentence. — [Hence:] اسْتَرَقَ الْهَاءُ The water [became shallow: and hence:] † sank into, or disappeared in, the earth, except a little. (K, TA.) — And اسْتَرَقَ اللَّيْلُ + The night for the most part passed. (TA.) — اسْتَرَقَهُ: see 1, last sentence, in three places.

R. Q. 1. رَقَّةٌ, (S, K, K.) inf. n. رَقِي. (TK, K.) He poured it forth in small quantity; namely, water &c.: (K.) or he made it to come and go; namely, water. (S.) — رَقِي الرِّيشَ بِالْمِزِجِ He poured a little clarified butter upon the broken bread; (K, TA.) i. e. made it savoury therewith: or, as some say, poured much thereof upon it. (TA.) — رَقِي النَّوْبَ بِالْكَلْبِ He made the perfumes to run [to and fro (as is implied in the S)] upon the garment: (TA.) [or he poured and rubbed the perfume upon the garment.] El-Aghshā says,

\* وَيَبْدُو بَرْدٌ رَقِي الْعَرُوسِ فِي الصَّبَاحِ رَقِيَتْ فِيهِ الْعَبِيرُ \*  
[And she is cool, with the coolness of the صباح and

(see رَدَاء) of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron &c.]. (S, TA.) in the latter, (بالصَّبَاحِ). — رَقِي الخَبِيرِ He mixed the rum. (TA.) — رَقِي عَيْنُهُ He made his eye to shed tears. (TA.) — It is said in a trad., رَقِيَتْ بَعْضُ بَعْضٍ, meaning [Sedition, or the like, null come, and] one act thereof will cause desire for another by its embellishment thereof, or investing it with charms. (TA.) — [See also رَقِي, below.]

R. Q. 2. تَرَقَّرَ It (water, &c.) poured forth in small quantity. (TA.) — He, or it, ran in an easy manner. (TA.) [See also 2, last sentence but one:] — It (water, S, TA) was, or became, in a state of motion, or commotion; (K, TA.) in which sense, [meaning it flickered,] it is [also] said of the سَرَاب (or mirage); (O, K.) [see also another explanation below;] [it went to and fro;] it came and went. (S, K, TA.) And in like manner, (S,) تَرَقَّرَ الدَّمْعُ The tears went round about at the inner edge of the eyelid. (S, K.) And تَرَقَّرَتِ الشَّمْسُ The sun appeared as though it were turning round (A'Obeyd, K, TA) and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eyes; which it does not when it is high. (A'Obeyd, TA.) — It (a thing) shone, or glistered, (JK, S, K.) as does the سَرَاب (or mirage). (JK.) — تَرَقَّرَتْ عَيْنُهُ He shed tears. (TA.)

رَقِي: see رَقِي and رَقِي; Also, (JK, S, Mgh, Mgh, K,) and رَقِي (Mgh, K,) but the latter is a rare dial. var. though some read thus in the Kur li. 3, (Mgh,) [Parchment; and vellum; so in the present day; or] skin, (Mgh, Mgh,) or thin skin, (S, K,) upon which one writes: (S, Mgh, Mgh, K.) or (so accord. to the Mgh, but in the K "and") a white [i. e. blank] صَحِيفَةٌ [which means a paper and a piece of skin, but generally such as is written upon] (JK, Mgh, K.) or metaphorically applied to † a skin written upon: properly one upon which one writes: (Bd in li. 3.) accord. to Fr, † صَائِفٌ [i. e. papers, or pieces of skin, meaning records,] that will be produced to the sons of Adam on the day of resurrection; which indicates that such as is written is also thus termed: (Az, TA.) in the Kur lii. 3, [accord. to some,] applied to † the Book of the Law revealed to Moses: or the Kur-ān. (Jel.) — Also, (K,) or the former word [only], (JK, S, Mgh,) The tortoise: (JK.) or a great tortoise (S, K.) or the male tortoise: (Mgh.) and the crocodile: (JK.) or, (K,) accord. to Ibrāhīm El-Harbee, (TA,) a certain aquatic reptile, (K, TA,) [app. the turtle, or sea-tortoise,] having four legs, and claws, or nails, and teeth in a head which it exposes and conceals, and which is killed for food: (TA.) pl. رَقَوَات. (A'Obeyd, JK, S, Mgh, K.)

رَقِي Shallow, applied to water; or shallow water; (S, K, TA.) not copious, or not abundant; (IDrd, TA.) in a sea, or great river, or in a valley; (IDrd, K, TA.) as also رَقِي



(K:) and so رَقَاقٌ. (IDrd, K.) — See also رَقَاقٌ.

رَقٌّ: see رَقٌّ. [It is indicated in the K that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon] — A thin thing. (S.) [There expl. as signifying رَقِيقٌ رَقِيقٌ: but perhaps by this may be meant that it is an epithet syn. with رَقِيقٌ, as it is said to be in the K.] See رَقِيقٌ. — The leaves of trees: or the branches that are easy for the cattle [to eat] (K) — And A certain thorny plant (K) — See also رَقَاقٌ. — Also The state, or condition, of a slave; slavery; servitude, (JK, S, Mgh, K:) and so رَقِيقَةٌ. (KL.)

رَقَّةٌ Any land by the side of a valley, over which the water spreads in the days of the increase, and into which it then sinks, or disappears, (S, K,) and which therefore produces good herbage: (S) pl. رَقَاقٌ. (K.) — See also رَقَاقٌ.

رَقَّةٌ [an inf. n. of رَقٌّ in several senses, as shown above, in the first paragraph of this art.]: it is explained in the K as syn. with رَقَّةٌ: [see 1, first sentence:] but El-Munáwwee says, in the "Towkeef," that the former is like the latter [as meaning Thinness], but that the latter is said with regard to the lateral parts of a dung, and the former with regard to the depth of a thing [or the extent between the two opposite surfaces thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.] it is [thinness as meaning little thickness in comparison with the breadth and length together; littleness in extent, or depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness, or uncompactness, in texture &c.]: the contr. of رَقَّةٌ [and] رَقِيقَةٌ: (TA:) [in water, and sand, &c., shallowness, or littleness of depth: (see رَقِيقٌ) in mud, and anything imperfectly liquid, thinness as meaning want of spissitude: an attenuated state or condition of anything.] — Also † Weakness; (Mgh:) as in the phrase رَقَّةٌ لَيْنٌ [weakness of resistance; similar to لَيْنٌ: contr. of غَلظٌ جَانِبٌ]; (Ham p. 331:) [and in the phrase رَقَّةٌ دِينٌ weakness of religion: (see رَقِيقٌ) also abjectness, meanness, paltriness, or contemptibleness: and weak-heartedness, and fearfulness: (see 1:)] and shyness, shyness, or bashfulness. (K.) — Also † Tender-heartedness, (see رَقِيقٌ and رَقِيقٌ,) mercy, compassion, or pity; (K:) and so رَقَّةٌ قَلْبٌ: (TA in art. رَحْمَةٌ) in the soul, it is the contr. of جَوْدَةٌ and جَوْدَةٌ. (El-Munáwwee, TA.) — [And † Softness or tenderness, or easiness and sweetness, or elegance, gracefulness, or ornateness, of speech: see رَقِيقٌ, and see also 2. — And † Slenderness, softness, or gentleness, of voice.] — And † Evilness [or narrowness of the circumstances] of state or condition: so in the saying, عَجِبْتُ مِنْ قِلَّةِ مَالِهِ وَرَقَّةِ حَالِهِ, [I wondered at the paucity of his property, and the evilness, or the narrowness of the circumstances, of his state or condition]. (TA.) — [And † Scantiness of living or sustenance &c.] —

And رَقَّةٌ بَطْنٌ † [A looseness, or diarrhoea]. (TA in art. خَلْف.)

رَقَقٌ, an inf. n., (KL, [see 1,]) [Thinness, and consequently] † weakness (JK, S, K, KL, TA) of the bones, (JK,) or in the bones, (TA,) or of the bone, (KL,) or as in the bone, (S,) and in a camel's foot. (TA:) [and] lightness in a horse's hoof. (AO, TA) — † Paucity: thus in the saying, فِي مَالِهِ رَقَقٌ [In his property is paucity]: (JK, S, K, TA:) mentioned by Fr, (S,) or by A'Obeyd thus, but the saying mentioned by Fr is مَا فِي مَالِهِ رَقَقٌ † There is not in his property paucity. (TA.) — And † Scantiness (رَقَّةٌ) of food. (TA.) — See also the next paragraph.

رَقَاقٌ A [desert tract such as is called] سَحْرَاءُ: (K:) or a wide, or spacious, سَحْرَاءُ, of soft soil, beneath which is hardness: (TA:) or a level, (S, K, TA,) expanded, (TA,) tract of land, of soft soil, beneath which is hardness: (S, K, TA:) or a tract from which the water has sunk into the ground; as also رَقَاقٌ and رَقَقٌ [q. v.] or a soft and wide tract of land; (K, TA,) accord. to Ag, without sand; (TA;) as also رَقِيقٌ and رَقِيقٌ and رَقِيقٌ; (K:) the last of which is a contraction of رَقَاقٌ, used by Ru-hib, (S, TA,) by poetic license. (TA.) — † يومٌ رَقَاقٌ A hot day. (Fr, K.) [See also رَقَاقٌ.]

رَقَاقٌ see رَقِيقٌ. — Also, (JK, S, K,) as a subst., (Th, S,) حَبْرٌ رَقَاقٌ (Mgh, Msh, TA) Thin bread, (حَبْرٌ رَقِيقٌ JK, S, Mgh, TA,) such as is [flat, or flattened, or] expanded: (TA.) n. nn. رَقَاقَةٌ (Mgh, Msh, K,) meaning a single thin, round cake of bread: (Mgh) — one should not say رَقَاقَةٌ, with kear: (K:) the pl. of رَقَاقٌ accord. to the K is رَقَاقٌ; but this is pl. of رَقِيقٌ, like as كَرَامٌ is pl. of كَرِيمٌ. (TA.) [See also مَرَقَقٌ. — مَرَقَقٌ مَشَى مَشْيًا رَقَاقًا, said of a camel, means thin, round cake of bread: (Mgh) i. e. † He went an easy pace. (TA.) — See also رَقَاقٌ.]

رَقِيقٌ (S, Mgh, Msh, K,) fem. with ة, (TA,) Having the quality termed رَقَّةٌ (K, TA; [see 1, first sentence, respecting a mistranscription in the CK:];) as also رَقَاقٌ (K,) of which the fem. is likewise with ة; (TA;) and رَقِيقٌ (K,) like رَمَانٌ; (TA;) [i. e.] contr. of عَلِيقٌ (S, Mgh, K, TA;) as also رَقِيقٌ (K, TA) and رَقِيقٌ (K) and contr. of رَقِيقٌ (S, TA:) [or rather this last is the proper explanation of رَقِيقٌ, as well as of all the other epithets above mentioned: (see رَقَّةٌ) i. e. thin as meaning having little thickness in comparison with its breadth and length together; having little extent, or depth, between its two opposite surfaces:] applied to bread that is [flat, flattened, or] expanded; such as is termed رَقَاقٌ, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwwee, TA,) and the like, as meaning thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c. contr. of ضَاقٌ (El-Munáwwee, TA;) as also رَقِيقٌ (TA:) and to water [as meaning shallow, or of little depth;]

and in like manner to sand] — see رَقِيقٌ. (IDrd, K, TA) [thin as meaning wanting in spissitude; applied to mud &c.: attenuated:] pl. رَقَاقٌ (TA)

and رَقِيقَةٌ. (JK.) [Hence,] الرِّقَاقَانِ The part between the خَاصِرَةُ [or flank] and the رُفْعُ [or groin, on either side]: (AA, K:) and the pl. الرَّقَاقَةُ the thin parts at the flanks of she-camels (JK.) Also, the dual, الرِّقَاقَانِ, The حَضْبَانِ [or part between the armpit and the flank, on either side]. (K, TA. [In the CK الحَضْبَانِ, q. v.] And [The two veins called] اَلْأُخْدَعَانِ [q. v.] (K.) And, of the nose, The two sides: (K:) so says Ag, or the رَقِيقُ of the nose is the thin and soft part of the side (TA.) — [Also Thin, or attenuated, and consequently † weak, in the bones: see رَقِيقٌ.] You say نَافَقَةٌ رَقِيقَةٌ meaning † A she-camel whose marrow-bones have become weak and thin (ضَعْفَتْ وَرَقَّتْ) and whose medullary canal is wide: pl. رَقَاقٌ and رَقَاقٌ (IAqr, TA.) — Also † Weak: and abject, mean, paltry, or contemptible: applied to a man [&c.] (TA.) And goats are called مَالٌ رَقِيقٌ [Weak cattle] because they have not the endurance of sheep. (TA.) — † Weak-hearted. (Mgh.) And رَقِيقُ الْقَلْبِ

قَاسِي [Soft, or tender, of heart; contr. of الْقَلْبُ قَاسِي (El-Munáwwee, TA.) — † Soft or tender, or easy and sweet, or elegant, graceful, or ornate, speech or language] رَقِيقُ اللَّفْظِ means [A Soft or tender, &c., of expression; applied to a man: and also soft or tender or] easy and sweet expression. (Har p. 8.) — [A Slender, or soft, or gentle, applied to the voice.] — رَجُلٌ رَقِيقُ الْحَوَاشِي † A man gentle, gracious, or courteous, to his associates. (TA in art. حَشَى) And رَقِيقُ الْحَوَاشِي † A soft or delicate, pleasant, or plentiful and easy, life. (TA.) — [عَيْشٌ رَقِيقٌ may sometimes mean the same: but it commonly means † Scanty living or sustenance.] — And رَقِيقُ الدِّينِ ثَلَاثٌ رَقِيقٌ الدِّينِ † [Such a one is weak in respect of religion, and narrow in the circumstances of, or evil in, his state or condition: see رَقَّةٌ]. (TA.) — Also A slave, (S, Mgh, Msh, K,) male and female; (Mgh:) [but] the latter is [also] called رَقِيقَةٌ (Lh, JK, TA:) and slaves; for it is used as sing. and pl.; (S, Mgh, Msh, K:) like رَقِيقٌ and رَقِيقَةٌ: (TA:) accord. to Abu-l-'Albās, so called because they are abject and submissive to their owner: (TA:) the pl. of رَقِيقٌ أَرْقَاءُ (Msh, TA,) erroneously said in the K to be رَقَاقٌ; (TA;) and that of رَقِيقَةٌ رَقَاقٌ (Lh, TA.) Using it as pl., you say, هَؤُلَاءِ رَقِيقِي [These are my slaves]. (Mgh.) And رَقِيقٌ صَدَقَةٌ i. e. [There is no poor-rate] in the case of slaves used for service [as distinguished from those that are for sale]. (Msh.) [See also مَرَقَقٌ.]

رَقِيقٌ [fem. 6f. رَقِيقٌ q. v.]

رَقِيقٌ see رَقِيقٌ, first sentence.

رَقِيقَةٌ see رَقِيقٌ, last sentence.

رَقَبَةٌ inf. n. of R. Q. 1 (TK.) — *Quickness in going and coming.* (JK) [If an inf. n. in this sense, its verb is perhaps رَقَبَ.]

رَقَبَ: see رَقَبَ. — Also, applied to a collection of clouds (سَحَابٌ), *Going and coming.* (TA.) See also the next paragraph. — Applied to tears (دُمْعٌ), *Going round about at the inner edge of the eyelid.* (TA.) — Anything shining, or glistening. (S, TA.) [Hence,] رَقَبَةٌ A woman (As, TA) as though water were running upon her face. (As, K, TA.) or رَقَبَةُ البَسْوَةِ a girl whose external shen shines, or glistens, (Ham p. 622, and TA,) with relateness. (TA:) pl. رَقَبَاتٌ, applied to soft, or tender, young women. (Ham uli suprà) [Hence also,] الرَقَبَاتِي *The name of a sword of Saad Ibn-'Ubbadeh El-Ansarie.* (K.) — Applied to a day, i. q. صَارَ [app. a mistranscription for حَارَ, i. e. *Hot*; like رَقَبَ: as though shining, or glistening, with the sunlight]. (Fr, TA.) — The تَرَقُّقُ [or commotion, or moving to and fro, or coming and going, whether real or apparent,] of the سَرَاب [or mirage], and of anything that shines, or glistens. (JK.)

الرَّقَابُ *What is in a state of commotion, of the سَرَاب [or mirage].* (IDrd, O, K.) and الرَّرَابُ رَقَبَاتٌ means [the sums, or] what [moves to and fro, or undulates, or] comes and goes, of the سَرَاب. (S.) And رَقَبَاتٌ سَرَابٌ [Mirage] that shines, or glistens. (TA.)

رَقَبَ: see رَقَبَ, first sentence: and رَقَبَ. Also, applied to the سَرَاب [or mirage], (so in the CK,) or شَرَاب [i. e. wine or beverage], (so in copies of the K and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termel, but Freytag prefers the latter reading,] i. q. رَقَبَ [app. as meaning *Shallow*, or perhaps *thin*]; (IDrd, O, K.) and so رَقَبَاتٌ. (IDrd, O.) — And A sword having much مَدَّ [q. v.; i. e. much diversified with wavy marks, streaks, or grain; or having much lustre]: (IDrd, K, TA:) or shining, or glistening, much. (TA.)

رَقَبَ [compar. and superl. of رَقَبَ; i. e. *More, and most, thin, &c.*]. رَقَبَ, [its fem.] applied to a piece of fat (شَحْنَةٌ), means الرَّقَبُ الشَّحْنُ; [i. e. *Of the finest, or most delicate, sort of fat*; (in the CK, erroneously, الرَّقَبُ الشَّحْنُ, [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termel, but Freytag prefers the latter reading,] i. q. رَقَبَ [app. as meaning *Shallow*, or perhaps *thin*]; (IDrd, O, K.) and so رَقَبَاتٌ. (IDrd, O.) — And A sword having much مَدَّ [q. v.; i. e. much diversified with wavy marks, streaks, or grain; or having much lustre]: (IDrd, K, TA:) or shining, or glistening, much. (TA.)

رَقَبَ: see رَقَبَ, first sentence: and رَقَبَ. Also, applied to the سَرَاب [or mirage], (so in the CK,) or شَرَاب [i. e. wine or beverage], (so in copies of the K and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termel, but Freytag prefers the latter reading,] i. q. رَقَبَ [app. as meaning *Shallow*, or perhaps *thin*]; (IDrd, O, K.) and so رَقَبَاتٌ. (IDrd, O.) — And A sword having much مَدَّ [q. v.; i. e. much diversified with wavy marks, streaks, or grain; or having much lustre]: (IDrd, K, TA:) or shining, or glistening, much. (TA.)

of the belly: (S, K.) or the lower part thereof with what surrounds it, that is thin or delicate [in the shin]: (TA as from the S [but not in my copies of the latter]:) or the lower part of the belly, in the region of the سَفَاق [q. v.], beneath the navel: (T, TA:) and metonymically applied in a trad. respecting ablution to the lower part of the belly of a man, together with the رَقَبَان [or groins] and the genitals and the [other] places of which the shen is thin or delicate: and, of a camel, الرَقَابُ [or groins, and similar places of fleure or creasing] (TA:) or (K) رَقَابٌ [thus applied] has no sing. (S, K.) Also The soft part of the nose, (JK, TA,) in the side thereof; [i. e. each of the two thereof;] as also مُسْتَرْقٌ. (TA.) pl. as above. (JK.)

رَقَبَ and رَقَبَ, mentioned by ISk, (Mgh, TA,) and by Az, and in the 'Ináyeh, therefore the disallowing of the latter by some is not to be regarded, (TA,) or the latter is for رَقَبَ meaning "compassionated," (Mgh,) Made a slave. (Mgh) or possessed as a slave: (TA:) [or kept as a slave: (see 1, last sentence:)] fem. of the former with ة, (Mgh, TA,) and so of the latter. (Mgh.) [See also رَقَبَ, last signification.]

رَقَبَ A horse thin in the hoof. (K:) or light therein. (AO, TA.)

رَقَبَ A cake of bread [made thin and] wide, or broad. (TA.) [See also رَقَبَ.]

رَقَبَ A baker's rolling-pin; (MA;) the thing with which bread is made thin [and flat]; (K:) i. q. مَصْرُوحٌ [q. v.] and صَوْبُوحٌ. (TA, in art. لُط.)

رَقَبَ: see رَقَبَ.

رَقَبَ, or مَالٌ مَرْقُوقٌ لِلْبَيْتِ, (K, TA,) and رَقَبَ, (TA,) Cattle disposed, (K, TA,) and seen to be near, (TA,) to fatness, or to leanness, (K, TA,) and to perishing. (TA.)

رَقَبَ: see رَقَبَ.

## رَقَا

1. رَقَا, aor. ٤, inf. n. رَقَا, (S, Mgh, K, &c.) The tears stopped, or ceased to flow; (Fg, JK, S, Mgh, Mgh;) or dried up, (IDrd, Aboo-'Alee El-Kálee, K,) and stopped, or ceased: (K:) and in like manner, رَقَا the blood: (JK, S, Mgh, Mgh:) whence the phrase رَقَا العُرَى جُرْحَانِ لَا يَزَالُ Two wounds not ceasing to bleed. (Mgh.) And in like manner also, (JK,) رَقَا العُرَى, (Fg, JK, K, TA, [not the عُرَى, as supposed by Golius and Freytag,] inf. ns. as above, (K,) The vein stopped or ceased [bleeding]; syn. انْقَطَعَ, (Fg, JK, TA,) and سَكَنَ, (TA,) or انْقَطَعَ, (K:) [in all of which explanations, رَقَا is understood.]

رَقَا, (K, TA,) aor. ٤, inf. n. رَقَا, (TA,) He effected a reconciliation, or made peace, between them; (K, TA,) like رَقَا: (TA:) and [in like manner,] رَقَا مَا بَيْنَهُمَا He arranged, or rightly disposed, or rectified, the matter, or affair, between

them. (TA.) And the former phrase (رَقَا بَيْنَهُمَا) also signifies He created disorder or discord, or made mischief, between them: thus having two contr. meanings. (K.) رَقَا فِي الدَّرَجَةِ, (K,) and رَقَبَ, also, mentioned by Ibn-Málik in the "Káfíyah," as a dial. var. of رَقَا, and both mentioned by IKit, aor. of each ٤, (TA,) He ascended the series of stairs, or the ladder: (K:) on the authority of Kr; but extr. [with respect to usage]. (TA.) — [Hence,] ارْقَا عَلَى ظِلْعِكَ (a dial. var. of ارْقَا, TA) + Be gentle with thyself, and impose not upon thyself more than thou art able to perform: (JK, S, TA:) or abstain thou, for I know thine evil qualities or actions. (JK) or, as some say, rectify thou, or rightly dispose, first thy case, or thus affect. (TA.)

4. ارْقَا دُمْعَةً, (S,) or الدُمْعَ, (K,) said of God, (S, K,) He caused his, or the, tears to stop, or cease, flowing; (S, TA:) or caused them to dry up, and to stop, or cease. (K.) The saying اللَّهُ دُمْعَتُهُ لَا ارْقَا اللَّهَ is expl. by El-Mundhires as meaning May God not remove, or do away with, (لَا رَفْعَ) his tear. (TA.) You say also, ارْقَا الْعُرَى [meaning I caused the vein to stop or cease bleeding: see 1]. (K, TA.)

رَقَوُ A styptic; or a thing that is put upon blood for the purpose of stanching it, or stopping its flowing: (S, K:) a subst. from رَقَا. (Mgh) Hence the saying, (Mgh,) accord. to J, in a trad, but this is a mistake, for it is a saying of Aktham, (K,) or, accord. to the Expositions of the Fg, it was said by Kays Ibn-'Áqim El-Munkare, (TA,) لَا تَسْبُوا الْإِبِلَ فَإِنَّ فِيهَا رَقَوُ الدَّيْرِ [Revile not ye camels, or it may perhaps mean *hock not ye camels*, but the former, I am told, is here meant, for in them is a preextense of the flowing of blood]; alluding to their being given in compensation for homicide, and thus preventing the shedding of blood. (S, Mgh, K, TA.) — [Hence,] رَقَوُ رَجُلٌ بَيْنَ الْقَوْمِ A man who is a reconciler of the people; or a peacemaker between them: and [so] رَقَوُ لِبَا بَيْنَهُمَا, a phrase used by a poet. (TA.)

رَقَا, (K,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of رَقَا and رَقَا, (TA.) A series of stairs; or a ladder. (K, TA.)

## رَقَب

1. رَقَبَ, (JK, S, Mgh, K,) aor. ٤, (S, A, Mgh, Mgh,) inf. n. رَقَبَ, (JK, S, Mgh, K,) or this is a simple subst., (Mgh,) and [the inf. n. is] رَقَبَانِ (JK, S, K) and رَقَبُ (S, K) and رَقَبُ and رَقَبَ, (K,) He looked, watched, or waited, for him, or it; he awaited, or expected, him, or it; (JK, S, A, Mgh, Mgh, K;) namely, a man, (JK, A,) or a thing; (S;) as also رَقَبَ; (JK, S, A, Mgh, K;) and ارْتَقَبَ; (S, A, Mgh, K;) or رَقَبَ, (Mgh,) inf. n. رَقَبَ, (JK, S, A, Mgh, Mgh.) You say, رَقَبَ صَاحِبَهُ He sat looking, watching, or waiting, for his com-



*Paradise, by its dying in infancy.* (So in the explanations of two trades, each commencing with الرُّقُوب, in the "Jāmi' es-Sagheer" of Es-Suyootsee.)

\* وَرِثْتُ عَنْ عَمِّي رُقُوبٌ \*  
is a prov., expl by Meyd as meaning [*I inherited it from a paternal aunt*] of whom no offspring was living: such, he says, is most compassionate to the son of her brother. (TA.) — Also A woman who looks for the death of her husband, (S, K.) in order that she may inherit his property. (S.) — And † An old and a poor man who is unable to earn for himself, and has none to earn for him: so called because he looks for a benefaction or gratuity. (Mgh.) — And † A she-camel that does not draw near to the watering-trough, or tank, on account of the pressing, or crowding [of the other camels to it], (S, K.) by reason of her generous disposition: (S:) so called because she waits for the others to drink, and drinks when they have done. (TA.) — أَمْرُ الرُّقُوبِ — Calamity, or misfortune. (K.)

رُقَيْبٌ, of the measure فَعِيل in the sense of the measure مَاعِل, (TA.) A looker, watcher, or waiter, in expectation [of a person or thing]. (S, Mgh, K.) pl. رُقَيْبَةٌ. (Mgh.) — A guarder, guardian, keeper, or preserver: (JK, S, A, Mgh, K:) a guard of a people; one stationed on an elevated place to keep watch. (TA.) a spy, or scout, of an army: (A, TA.) a watcher, or an observer. (TA.) — [Hence,] الرُقَيْبُ is an appellation applied to God; (A, K, TA:) meaning The Guardian, Keeper, Watcher, or Observer, from whom nothing is hidden. (TA.) — Also The أمين of the players at the game called التَّبَسُّرُ; (JK, K:) or (K) he who is intrusted with the supervision of the ضَرِبُ [or shuffler of the arrows]: (JK, S, K:) or the man who stands behind the حُرْفَةُ [q. v.] in the game above mentioned: the meanings of all these explanations are [said to be] the same: pl. as above. (TA.) — And † The third of the arrows used in the game above mentioned (T, S, K:) it is one of the seven arrows to which lots, or portions, appertain: (TA:) by some it is called الْقَرِيبُ: (Lh, L in art. ضَرِبُ) the arrows are ten in number: the first is الدُّبُّ, which has one notch and one portion; the second, التَّوْنَمُ, which has two notches and two portions; the third, الرُّقَيْبُ, which has three notches and three portions; the fourth, الحَلَسُ or الحَلَسُ, which has four notches [and four portions]; the fifth, النَّافِثُ, which has five notches [and five portions]; the sixth, التَّسْوِيلُ, which has six notches [and six portions]; and the seventh, البَعْلَى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّيْخُ and النِّبْحُ and الوَعْدُ. (TA.) A poet says,

\* إِذَا قَسَرَ الْهَوَىٰ أَعْشَارَ قَلْبِي \*  
\* قَسَمًا كَالْبَعْلَى وَالرُّقَيْبِ \*

[When love divides the tenths of my heart, thy

two arrows will be the mo'alla and the rakesab]: by the سَبَابُ, [which properly signifies two arrows, and hence † two portions gained by two gaming-arrows, and then † any two portions,] he means her eyes: and as the مَعْلَى has seven portions and the رَقَب has three, the سَبَابُ would gain the whole of his heart (TA.) [See also a verse cited voce السَّجَرُ:] عُنُرُ الرُّقَيْبِ signifies † The star, or asterism, that sets with the rising of that [other] star, or asterism: for example, the رَقَبُ of the الثَّرَيَا is الإِخْلِيلُ: [and the former is the رَقَبُ of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقَبٌ signifies the star, or asterism, which [as it were] watches, (نَرَقَابُ, in the east, the star, or asterism, setting in the west or any one of the Mansions of the Moon as the رَقَبُ of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA: [see مَنَازِلُ الْقَمَرِ in art. نَزَلَ; and see also نُتُو:] and الرُّقَيْبُ is † a [certain] star, or asterism, of the stars, or asterisms, [that were believed to be the givers] of rain, that [as it were] watches another star, or asterism: (K:) [it was app. applied to الإِخْلِيلُ, as being the رَقَبُ of the most noted and most welcome of all the Mansions of the Moon, namely, الثَّرَيَا: see نُتُو:] The رَقَبُ of الثَّرَيَا is [also] an appellation applied to الدُّنَرَانُ [i. e. The Hyades; or the five chief stars of the Hyades, or the brightest star among them, a ♀ of Taurus]; because a follower thereof: (A:) [and] العُنُوقُ [i. e. Cupella] is so called as being likened to the رَقَبُ of the game called التَّبَسُّرُ. (TA.) [Hence,] one says, لَا آتِيكَ أَوْ يُلْقَى الثَّرَيَا رُقَيْبَهَا [F will not come to thee unless their eyes meet the Pleiades]. (A.) — رَقَبٌ also signifies † A man's successor, (A, K,) of his offspring, and of his عَشِيرَةٌ [i. e. his folk, or nearer or nearest relations by descent from the same ancestor, &c.]. (K.) So in the saying, نِعْمَ الرُّقَيْبُ أَنْتَ لِأَبِيكَ وَسَلَفِكَ [Excellent, or most excellent, is the successor; such art thou to thy father and thine ancestors], because the successor is like الثَّرَيَا to الدُّنَرَانُ. (A.) — And † The son of a paternal uncle. (K.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] — Also † A species of serpent: as though it watched by reason of hatred: (TA:) or a certain malignant serpent: pl. رُقَيْبَاتٌ. (T, K.)

رُقَابَةٌ A low, or an ignoble, man, a servant, or a slave, syn. رَجُلٌ وَغَدُ (S, K.) who keeps, guards, or watches, the [utensils and furniture called] رَجُلُ of a people when they are absent. (S.)

رُقَيْبٌ and رُقَيْبَانٌ (JK, S, A, K,) the latter irregular (Sb, S, K) as a rel. n., (Sb,) and رُقَيْبَانٌ (IDrd, K,) applied to a moon, (S, IDrd, A,) Thuk, (JK, S, K,) or large, (A, Mgh, in which latter only the second epithet is mentioned,) in the رَقَبَةُ [or neck, &c.]: (JK, S, A, K:) the fem. of the first] is رُقَيْبَةٌ, (JK, IDrd,) applied to a

female slave, (JK,) not applied to a free woman, nor does one say رُقَيْبَانَةٌ. (IDrd.) — الرَّقَبُ — is also [an epithet] applied to The lion; (K:) because of the thickness of his رَقَبَةٌ. (TA.)

مَرْقَبٌ and مَرْقَبَةٌ An elevated place upon which a spy, or watchman, ascends, or stations himself: (S, A, \* Mgh, K:\*) [a structure such as is termed] an عِلْمَر, or a hill, upon which one ascends to look from afar. or, accord to Sh, the latter signifies a place of observation on the top of a mountain or of a fortress: accord to AA, the pl., مَرْقَابٌ, signifies elevated pieces of ground. (TA.)

مَرْقَبَةٌ: see what next precedes.

مَرْقُتٌ A skin, or hide, that is drawn off from the part next to the head (S, K) and the رَقَبَةُ [or neck, &c.]. (S.)

## رَقَب

2. رَقَبُ (S, A,) inf. n. تَرَقَّبُ (S, K,) He ordered, or put into a good or right or proper state, managed well, tended, or took care of, property, or cattle: (S, A, K:) and in like manner, he ordered, put into a good or right or proper state, or managed well, the means of subsistence; (S, A, TA:) as also تَرَقَّبُ [app. with the objective complement (العَيْشُ or العَيْشَةُ) understood]. (TA.) — And He gained, acquired, or earned, property. (TA in art. رَقَب.) — It occurs in a trad., in the phrase رَقَبَ إِنْسَانًا, as meaning رَقَبًا [q. v.] (TA.)

6: see above. — تَرَقَّبَ لِعِيَالِهِ He gained, acquired, or earned, or he sought, or laboured, to gain or acquire or earn, subsistence for his family, or household; syn. رَاحَتَبَ (S, [see also L,]) or تَكَسَّبَ; (A, K:) on the authority of Lh. (TA.)

رُقَاةٌ A woman who gains her subsistence by prostitution. (MF.)

رُقَاةٌ Good management of property. (TA.) — Gain, acquisition, or earning: und merchandise, commerce, or traffic. (S, K.) Hence, (TA,) the Pagan Arabs, (S, A,) or some of them, (TA,) used to say in the تَلْبِيَةِ, [i. e. in uttering the ejaculation تَلْبِيكُ, during the performance of the rites of the pilgrimage,] جَنَّاتُكَ لِلتَّلْبَةِ لَمْ تَأْتِ [meaning We have come to Thee for the purpose of sincere worship: we have not come for gain, or traffic]. (S, A, TA.)

رُقَاةٌ A merchant, trafficker, or trader, (A, TA,) who manages well his property. (TA.) You say, هُوَ رُقَاةٌ مَالٍ He is one who orders, or puts into a good or right or proper state, manages well, tends, or takes care of, property, or cattle: (S, K:\*) or who gains, acquires, or earns, property, and orders it, puts it into a good or right or proper state, or manages it well. (A, TA.)

هُوَ رَاقِعَةٌ He is the gainer, or earner, of sustenance for his family. (A, L.)





saw me, or heard me, to come forth, **رَقَعَ** being used for **رَقَعَ** and close up the apertures in the walls with the eyes and the parts immediately around them]. (L.) — †[He repaired it in a figurative sense; as also **رَقَعَ**.] You say, **رَقَعَ دِيْنَهُ بِتَوْبَتِهِ** †[He repairs his religion by his repentance]. (TA.) And **رَقَعَ دِيْنَهُ بِأَخْبَرَتِهِ** †[He repaired his state, or condition, in the present word by sacrificing his blessings in the world to come]. whence the saying of 'Abd-Allah Ibn-El-Mubārak,

\* **نَرَقَعَ دِيْنًا بِتَزْيِيقِ دِيْسَا** \*  
\* **لَا دِيْسَا يَنْقَى وَلَا مَا نَرَقَعَ** \*

†[We repair our state, or condition, in the present world by the rendering, or marring, of our religion, so that neither our religion remains nor what we repair]. (TA.) And **رَقَعَ حَالَهُ وَمَعِيْنَتَهُ** †He repaired, amended, or put to rights, his state, or condition, and his means of subsistence, syn. **أَصْلَحَ** (TA.) and **رَقَعَ** (K, TA:) with which latter **رَقَعَ** is also syn. as signifying †he gained, acquired, or earned, property; accord. to an explanation of its inf. n., **تَرَقَعَ**. (TA.) And **يَصِلُ الْكَلَامَ يَرَقِّعُ بَعْضَهُ بَعْضًا** †[He connects the language, and repairs one part thereof by inserting another]: said of a poet. (TA.) And **تَرَقِّعُ** also signifies †[The act of interpolating: or] the adding to a tradition, or story, or narrative. (TA.) — **مَا رَقَعَ مَرَقَعًا** [lit. He did not patch a place of patching, or place to be patched.] means †he did not, or made not, or wrought not, anything. (TA.) — **كَانَ مَعَايِنَةً يَلْمَعُ بَدَبَ وَيَرَقِّعُ** †[Mo'avyeh used to put morsels into his mouth with one hand,] and spread another hand in order that the portions of his morsels that fell might become scattered upon it. (Iath, Sgh, K.) — **رَقَعَ بِالرَّقَاعِ** (Ibn-'Abbād, K.) in its upper part. (TA.) — **رَقَعَ خَلَّةَ الْفَارِسِ** [lit. He closed up the interval between him and the horseman;] means †he reached, or overtook, the horseman, and pierced him, or thrust him; the **خَلَّةُ** signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) — **رَقَعَ الْغَرَضَ سَهْمًا** [and **الرَّقْعَةُ**] †He hit, or struck, the butt, or target, with an arrow. (K, TA.) **رَقَعَ رَقْعَةً** also signifies †Any hitting, or striking. (TA.) And **رَقَعَ** †He struck, or beat, in any manner; with a whip; and otherwise; as in the phrases **رَقَعَهُ كَفًّا** †[He struck him a slap with the hand]; and **رَقَعَ الْأَرْضَ** †[He beats the ground with his foot]. (TA.) **رَقَعَ الشَّيْخُ** †The old man supported himself, or bore, upon his two palms, [as though meaning he struck the ground with the palms of his hands,] in order to rise. (TA.) — [And hence,] **رَقَعَهُ** (S, K.) or **رَقَعَهُ بِقَوْلِهِ** (TA.) †He censured him, reviled him, or satirized him. (S, K, TA.) — **رَقَعَ** (S, TA.) inf. n. **رَقَاعَةٌ** (S, K.) †He was, or became, stupid, foolish, deficient in sense; (S, K, TA.); shattered, or marred, in his intellect, (TA.) such as is termed **رَقِيعٌ**. (S.)

2: see 1, in seven places. — **رَقَعَ النَّاقَةَ بِالْيَأْسِ** †He smeared the traces of manje, or scab, upon the she-camel, one after another, with tar, or liquid pitch. (TA.)

4. **رَقَعَ**: see 10. — Also †He (a man, S) acted, or spoke, stupidly, or foolishly. (S, K, TA.)

5. **رَقَعَ** †He sought, sought after, or sought to gain, sustenance, or the like; or he applied himself, as to a task, to do so. (K, TA.)

10. **اسْتَرَقَعَ الثَّوْبُ** The garment, or piece of cloth, required to be patched; (A, TA.) it was time for it to be patched; (S, K.) as also **أَرَقَعَ**. (K.)

**رَقَعَ** (TA) and **الرَّقْعُ** (K, TA) The seventh heaven. (K, TA.) So, accord. to some, in a verse of Umeyyeh Ibn-Abi-**q**-Salt, [where others read **رَقَعَ** instead of **رَقَعَ**,] cited voce **سِدْر**. (TA.) [See also **الرَّقِيعُ**.]

**رَقَعَةُ** †The sound of the arrow in, or upon, the butt, or target. (IAar, K, TA.)

**رَقَعَةُ** A patch; i. e. a piece of cloth, or rag, with which a garment, or the like, is patched, or pieced, or repaired: (S, Mgh, K:) pl. **رَقَاعٌ** (S, Mgh, Mgh, K) and **رَقَعٌ**. (TA.) Hence the saying, **الصَّاحِبُ كَالرَّقْعَةِ فِي الثَّوْبِ قَاتِلُهُ مَسَاكِلًا** [The companion is like the patch in the garment; therefore seek thou the one that is suitable]. (A, TA.) — †A [patch, or] trace, or mark, of mange, or scab: (TA:) the commencement of the mange, or scab: (K, TA: [in some copies of the K, the **حَرْبُ** is erroneously put for **الْحَرْبُ**]) pl. **رَقَاعٌ**. (TA.) — †A piece of land, or ground, adjoining another piece [which is in some manner distinguished therefrom; i. e. a patch of land, or ground: and in like manner, of herbage]: pl. **رَقَاعٌ**. (TA.) You say, **رَقَاعُ الْأَرْضِ مُخْتَلِفَةٌ** †[The patches of the land, or ground, are various, or diverse]. (TA.) And **هَذِهِ رَقْعَةٌ مِنَ الْكَلَامِ** †[This is a patch of herbage]: and **وَجَدْنَا غَيْرَ رَقَاعٍ مِنْ عَنَبٍ** †[We found not aught save patches of green herbage]. (TA.) — [A note, billet, or short letter: and particularly a short written petition or memorial, addressed to a prince or governor: a ticket: a label.] a certain thing that is written: pl. **رَقَاعٌ** (S, K) [and accord. to modern usage **رَقَعَ** also]. Hence the saying in a trad., **يَجِيءُ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقْعَتِهِ وَرَقَاعِ تَفْعُفٍ** [One of you will come, on the day of resurrection, having, suspended upon his neck, billets fluttering;] meaning, by the **رَقَاعِ**, the claims to be made upon him, or the dues incumbent on him, written on the **رَقَاعِ**. (TA.) — A butt, or target, at which to shoot; also termed **رَقْعَةُ غُرُوبٍ**. (TA.)

— A chess-table; also termed **الرَّقْعَةُ الشَّطْرُجُ**: so called because it is patched [with squares]. (T A.) — †The original matter; the substance; (S, TA:) of a garment, or piece of cloth; (S, TA:) or of a thing: (TA:) or †the thickness of a garment, or piece of cloth. (Mgh.) You say, **رَقْعَةُ هَذَا الثَّوْبِ جَيِّدَةٌ** †The [substance or] thickness of this garment, or piece of cloth, is good. (Mgh.) — [The pl. **رَقَاعٌ** also signifies †The lining, or casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished. (TA.)] [See **رَقَعَ الرُّكْبَةَ**.]

**رَقِيعٌ** Patched; a garment, or the like, having a piece of cloth put in a place thereof that is cut or rent; (Mgh;) as also **مَرَقَعٌ**. (TA.) — And hence, (O, Mgh,) †Stupid, foolish, deficient in sense; (S, O, K;) in whose intellect is something needing repair; [so I render **مَرَقَعٌ مَرَقَعٌ**] (S, TA.) shattered, or marred, in his intellect; (TA;) as also **أَرَقَعَ** (TA,) and **مَرَقَعَانٌ** (S, K;) or unsound in intellect, likened to a ragged, or old and worn-out, garment; as though patched: (Mgh;) or a man whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred, or impaired: (A, TA.) fem. [of **رَقِيعٌ**] **رَقِيعَةٌ** (K,) but this is post-classical; (L, TA;) and [of **مَرَقَعَانٌ**] **مَرَقَعَانَةٌ** †Hence also, (TA,) **الرَّقِيعُ** †The first heaven; (K;) i. e. (TA) the heaven of the lower world; (S, TA;) [agreeing with the Hebrew term; an epithet in which the quality of a subset predominates; for **السَّمَاءُ الرَّقِيعُ**; and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below;] so called because it is [as though it were] patched with the stars, or with the lights which are therein; as also **الرَّقِيعُ**: (TA:) or the heaven, or sky: (Mgh, K:) and also each one of the seven heavens; (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the next]; like as the garment is patched with the **رَقْعَةُ**: (TA:) pl. **رَقَائِعُ**. (S, Mgh, Mgh.) It is said in a trad., **لَقَدْ حَكَمْتُ بِحُكْمِ اللَّهِ مِنْ فَوْقِ سَبْعَةِ أَرْقَعَةٍ** (S, Mgh) †Verily I have decreed by the decree of God written upon the preserved tablet above seven heavens: (Mgh:) the speaker thus making **رَقِيعٌ** masc., as though he regarded it as meaning **سَفَفٌ**. (S, TA.) [See also **رَقَعَ**.]

**رَقَاعِي** i. q. **رَقَاعِي** †[He is a good, or right, orderer, or manager, of property, or of camels, &c.]: because he amends the condition thereof. (TA.)

[**رَقَعَ** act. part. n. of **رَقَعَ**: see an ex. voce **خَرَقَ**.] — It is said in a trad., **وَأَمَّا رَقِيعٌ فَالْأَسَدُ** †The believer is one who becomes unsound in his religion by his disobe-

dience, and who repairs it by his repentance: [therefore the happy is he who dies while he is repairing:] (TA. in the present art.): i. e., one who offends [and] who repents. (TA. in art. وهى.)

رَفَعٌ: fem. رَفَعَةٌ: see رَفِيعٌ, in three places. — Also, the fem., applied to a ewe, or she-goat, † Having a whiteness in her side. (K, TA.) — And, applied to a woman, † Having no buttocks: (ISK, K.) or slender in the shanks. (TA.) — [Also + More, and most, stupid, foolish, or deficient in sense] You say, مَا تَحْتَ الرَّفِيعِ أَرْفَعُ مِنْهُ, [There is not beneath the sky a person more stupid, &c., than he]. (TA.)

مَرْفَعٌ [A place of patching; or a place to be patched; as also مَرْفَعٌ]. — [Hence,] مَرَّعَ مَرْفَعًا: see 1. — لَا أَجِدُ فِيكَ مَرْفَعًا لِلْكَأَمْرِ [I do not, or shall not, find in thee anything requiring amendment, to speak of]. (TA.) — And فِيهِ مَرْفَعٌ † In it, or him, is a place, or subject, for patching, or amendment, for him who will rectify it, or him: like us one says, رَفِيعٌ مَرْفَعٌ, meaning a place for sewing (TA.) — And رَفَعْتُ فِيهِ مَرْفَعًا † I see in him, or it, a subject, or place, for censure, reviling, or satire. (S, TA.)

شَاعِرٌ مَرْفَعٌ † A poet who connects language [skilfully], and repairs (يَرْفَعُ) one part thereof by [inserting] another. (TA.)

مَرْفَعٌ: fem. with ز: see رَفِيعٌ, in two places.

مَرْفَعٌ A garment, or piece of cloth, much patched, or having many patches. (Mgh.) — [And hence, as being likened to a garment much used.] † A man tried, or proved, by use, practice, or experience; expert, or experienced. (TA.)

مَرْفَعَةٌ A certain garment worn by the devout Soffees; so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and therefore, the more it is patched, the more is it esteemed: it is also called خِرْقَةٌ; and دَقْلٌ, or دَقْلٌ, or (now generally by the vulgar) دَقْلٌ, from the Persian دَقْلٌ. — Also thought by A'Obeyd to mean A quiver, or a pouch, much patched: whence the prov., زَنْدَانٌ فِي مَرْفَعَةٍ [Two pieces of stick for producing fire, in a quiver, or pouch, much patched.] an allusion to a poor and unprofitable man. (Meyd.)

مَرْفُوعٌ: see رَفِيعٌ. — † A camel having [patches,] traces, marks, or commencements, of mange, or scab. (TA.) — † A man censured, reviled, or satirized. (TA.)

مَرْفَعٌ: [so in three copies of the S, and in the TA: in Freytag's Lex., مَرْفَعٌ: see مَرْفَعٌ, in three places: مَرْفُوعٌ. (T in art. روم.)]

## رَفَع

1: see the next paragraph.

4. ارْقَلْتُ, said of a palm-tree (نَخْلَةٌ), inf. n. ارْقَلٌ. It became such as is termed رَقْلَةٌ [q. v.]. (Mgh.) — ارْقَلُ, (S, K,) said of a he-camel, (S,) or arْقَلْتُ, said of a she-camel, (JK, Mgh, TA,) inf. n. as above, (JK, S, Mgh,) He, or she, went quickly; (JK, K,) went a sort of quick pace, (Mgh,) went a sort of pace of the kind termed رَقْلٌ [q. v.]: (S, TA:) or went a sort of run exceeding that termed خَبَبٌ: (TA:) and رَقْلْتُ signifies the same as ارْقَلْتُ. (JK) ارْقَلُ is also said of a man, (S, K,) meaning † He went quickly. (TA.) And you say, رَأَى الرَّحْبَ, (TA,) or رَأَى الرَّحْبَ, (JK,) † They went quickly in, or to, war, or battle. (JK, TA) And فَلَانٌ رَقْلٌ [Such a one is quick in affairs] (TA.) And ارْقَلْتُ إِلَيْهِ is metaphorically said, by Abou-Hayeh En-Numyree, of spears [as meaning † They had been quickly directed towards him]. (TA.) — Accord. to Lth and the K, ارْقَلُ also signifies He traversed, or crossed, a desert: and Lth cites the following verse of El-'Ajjaj [as his authority for this explanation]:

\* لَاهِرَ رَبِّ الْبَيْتِ وَالْبَيْتِ  
وَالْبَيْتِ كَلَّ سُنْبٍ سَهْلٍ

but Az says that this is a mistake of Lth; that كَلَّ is here an adv. n.; and that the meaning is, [O God, by the Lord of the House (of Mekkah) and of the Musharraḥ (the mosque of El-Kheyyf) and] by the Lord of the swift she-camels in every even plain: and ISd also has notified the same. (TA.)

رَقْلٌ: see the next paragraph, in two places.

رَقْلَةٌ A tall palm-tree: (S, Mgh:) or a palm-tree exceeding the reach of the hand; (K, TA:) above such as is termed جَبَّارَةٌ: or this latter word, accord. to Ag, has this meaning; and the former word, a palm-tree higher than such as [just] exceeds the reach of the hand: (TA:) or a palm-tree of which the trunk has become such as that one may reach [the fruit] from [the top of] it: (JK:) pl. رَقَالٌ (JK, S, Mgh, K) and رَقَلَاتٌ (Mgh) and رَقْلٌ, (K,) or [rather] of this last it is a n. un. (Mgh.) Hence the prov.,

\* تَرَى الْفَتَيَانَ كَارِقِلَ \* وَمَا يَذْرِيكَ بِالرَّحْلِ  
[Thou seest the youths, or young men, like tall palm-trees, &c.; but what wilt acquaint thee with the vice, &c., that is, or may be, in them?]. (TA.) [See also another reading of this verse voce دَخَلَ.] [And رَوَّاقِلٌ, pl. of رَوَّاقِلٌ, as used by a Hudhalee poet, applied to the trunks of palm-trees, signifies Tall. ("Abulfedee Annales," vol. i. page 494.)]

رَوَّاقِلٌ pl. رَوَّاقِلٌ: see what next precedes.

رَاقُولٌ A rope by means of which palm-trees are ascended; (S, TA;) so in one of the dialects; (TA;) كَرٌّ. (S, K) and كَرٌّ [q. v.]

مَرْقُلٌ (S, K) and مَرْقُلَةٌ (ISd, K) and مَرْقُلٌ (S, K) applied to a she-camel, (S, ISd, K,) That goes quickly: (K:) or that goes in the manner termed ارْقَالٌ much, or often: (S, TA:) and مَرَانِلٌ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فِي الْأَمْرِ مَرْقُلٌ [Such a one is quick in affairs]. (TA.)

مَرْقُلٌ pl. مَرَانِلٌ: see the next preceding paragraph, in two places.

## رَفَع

1. رَفَعْتُ, (Mgh, K,) aor. 2, (Mgh, TA,) inf. n. رَفَعٌ, (S, Mgh, TA,) He wrote (S, Mgh, K) a writing, book, or letter. (Mgh.) And He sealed, stamped, imprinted, or impressed. (S, TA.) And رَفَعْتُ الْكُتُبَ, (K,) inf. n. as above, (JK,) He marked the writing with the dots, or points, (JK, K, TA,) and made its letters distinct, or plain. (K, TA.) One says, هُوَ يَرْفَعُ الْبَاءَ, (S,) or هُوَ يَرْفَعُ فِي الْبَاءِ, (JK, TA,) [He writes, &c., upon the water,] a prov., applied to the skilful and intelligent, (JK, TA,) meaning he is so skilful that he writes, &c., (يَرْفَعُ) where the writing, &c., (الرَّفْعُ) will not remain fixed. (JK, S, TA.) And one says of a skilful workman, clever in sewing skins and the like, تَزَيَّرَ فِي الْبَاءِ وَهِيَ تَزَيَّرُ الْبَاءَ. (TA.) — And رَفَعْتُ الْكُتُبَ, (S, Mgh, Mgh, K,) aor. as above, (JK, Mgh,) and so the inf. n.; (Mgh, TA;) and رَفَعْتُ, (S, K,) inf. n. تَزَيَّرْتُ; (S, TA;) He figured, variegated, or decorated, the garment, or piece of cloth; (Mgh, Mgh, TA;) and (TA) made it striped, or marked it with stripes: (K, TA:) or, accord. to IF, he figured it, variegated it, or decorated it, with a certain, or known, figuring or variegation or decoration, such as became a mark [thereof]. (Mgh.) Also the former phrase, (JK, Mgh, TA,) and the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) He marked, or put a mark on, the garment, or piece of cloth, (JK, Mgh, TA,) specifying its price; he put a price-mark upon it: (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّيْءِ بِرَفْعِهِ [The sale of the thing by the putting a price-mark upon it shall not be allowable, because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale:] (Mgh:) [or] رَفَعْتُ الشَّيْءَ signifies I marked the thing so as to distinguish it from other things, as, for instance, by writing and the like: and hence, الْكُتُبُ لَا يَبَاعُ بِرَفْعِهِ وَلَا بِبَيْسِهِ [The garment, or piece of cloth, shall not be sold by the putting a price-mark upon it, for the reason explained above, nor by the feeling it, or touching it: see 3 in art. ايس]. — [Hence,] هُوَ يَزِيدُ فِي الرَّفْعِ is a phrase used by the relaters of traditions as meaning † He adds to his tradition, and he: from الرَّفْعُ signifying the writing upon a garment, or piece of cloth. (TA.) — You say also, رَفَعْتُ الْبَعِيرَ † He cauterized the camel. (TA.) [And رَفَعْتُ الْفَرَسَ † He (a farrier) marked the horse, making lines upon him, with a hot iron: see مَرْفُوعٌ, and see also جَاعَرٌ.]



2: see above, in two places. **رَقِيمٌ** signifies [also] *The drawing, and the writing, of a line* [or lines]. (KL)

**رَقِيمٌ** is originally an inf. n. [of 1, q. v.]: and hence **رَقِيمُ الثَّوبِ** *The writing* [or price-mark, &c.] upon the garment, or piece of cloth. (S.) [Hence also **الرَّقِيمُ الْهِنْدِيُّ** *The Indian notation of numerals*; adopted by the Arabs; whence is formed the notation which we term "the Arabic." — Also *A sort of [the kind of garments called] بُرود*: (S.) or a striped sort of [the kind of garments, or cloth, termed] **وَسْطَى**; or of [the kind of cloth termed] **خَزَر**; or of [the kind of garments called] **بُرود**: (K.) or a garment, or piece of cloth, figured with round forms: (Har p. 418) or **الرَّقِيمُ** signifies a sort of figured, or variegated, or decorated, [garments of the kind called] **بُرود**: (Mgh.) or **رَقِيمٌ** signifies [cloth of the kind termed] **خَزَر** figured, variegated, or decorated; (JK, Mgh.) so accord. to El-Fārābī: (Mgh.) but accord. to IF, **رَقِيمٌ** signifies any garment, or piece of cloth, figured, variegated, or decorated, with a certain, or known, figuring or variegation or decoration, such as is a mark [thereof]; and you say **رَقِيمٌ بُرودٌ** and **رَقِيمٌ الْهِنْدِيُّ** [a garment of the kind called **برود** and garments of the kind called **برود**, thus figured, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Mgh.) and **مَرْقُومٌ** (Mgh, TA) and **مَرْقُومٌ** (TA) signify a garment, or piece of cloth, figured, variegated, or decorated: (Mgh, TA.) and striped, or marked with stripes: and marked, or having a mark [specifying its price] put upon it. (TA.) — See also **رَقِيمٌ**, in two places.

**رَقِيمٌ**: see **رَقِيمٌ**: — and see also the paragraph here next following. **يَوْمُ الرَّقِيمِ** *The day of Er-Rakam was one of the days [of conflict] of the Arabs*, (S.) well known. (K.)

**رَقِيمٌ** *A calamity, or misfortune*; (JK, S, K;) as also **رَقِيمٌ** and **رَقِيمٌ**; (K;) all mean thus, and a thing that one cannot accomplish, or manage; (TA;) and **رَقِيمٌ** signifies the same as **رَقِيمٌ**. (JK.) One says, **وَقَعَ فِي الرَّقِيمِ**, (TA.) **وَقَعَ فِي الرَّقِيمِ**, (S.) meaning *He fell into calamity or misfortune, and he fell into great calamity or misfortune, or into that which he could not accomplish, or manage*. (S, TA.) And **جَاءَ فَلَانٌ جَاءَهُ الرَّقِيمُ** *Such a one brought to pass that which was a great calamity or misfortune*. (Aḡ, TA.) And **بَنَتْ الرَّقِيمَ** signifies the same as **رَقِيمٌ**, *That which is a calamity or misfortune*. (S, TA.) — One says also, **جَاءَهُ بِالرَّقِيمِ**, (K.) meaning [He brought, or did,] much. (K.)

**رَقِيمَةٌ** + *Any one of several small marks of cauterization upon the shanks of a beast*. (JK, T, TA.) — + *One of what are termed الرَّقِيمَانِ*: (TA:) this signifies *two [horny] things resembling two nails* (JK, S, K, TA) *in the legs of a beast* (JK, K, TA) or *in the legs of a sheep or goat* (S,) *opposite each other*. (JK, S, TA.) and of the ass and horse, two marks in the inner sides of

the two arms: (S:) or *جَاعِرَتَانِ*; (K, TA;) which are two black spots [or marks made by cauterization] upon the rump of the ass: (TA:) or what borders upon the **جَاعِرَتَانِ** of the ass, of the mark made by cauterization: or two portions of [callos] flesh next to the inner side of each of the arms of the horse, having no hair upon them. (K, TA.) Agreeably with all of these renderings has been explained the trad., **مَا أَتَمَّرَمِينَ الْأَمِيرَ إِلَّا** + **كَارَقِيمَةً مِنْ ذِرَاعِ الدَّابَّةِ** [of the nations in general, *than such as is the رَقِيمَةُ of the arm of the beast*] (TA.) — + *A small quantity of herbage*; as in the saying, **مَا وَجَدْتُ إِلَّا رَقِيمَةً مِنْ كَلْبٍ** [I found not save a small quantity of herbage]. (TA.) — *A herb, or leguminous plant, of those termed أَفْجَارٌ* [pl. of **رَقِيمٌ**, q. v.]: (S:) a certain plant; said to be a herb, or leguminous plant, inclining to bitterness, and having a small red flower; (JK,) as some say, (JK, TA,) the **جِيَانِي** [or mallow]. (JK, K, TA.) — *A meadow*, **رَقِيمَةٌ**, S, K) is sometimes thus termed. (S.) — Also *The side of a valley*: (S, K:) or the place where its water collects; (S, K) the part of a valley, in which is the uater. (Fr, JK, TA.)

**رَقِيمَةٌ** *The colour of the serpent termed رَقِيمٌ*; (JK, TA;) as also **رَقِيمٌ**. (TA.) — See also **رَقِيمٌ**.

**رَقِيمَةٌ** *A certain plant*, (K, TA,) resembling the **كِرَش** [i. e. **كِرَش** or **كِرَش**, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, it is a herb that grows **مَشْجُوحًا** [app. a mistranscription for **مُسْتَحْكًا**, a term often used in descriptions of plants, meaning *expanded*], juicy, or sappy, and scarcely ever, or never, eaten by the camels, or cattle, except from want: AḤn describes the **رَقِيمَةُ** [perhaps meaning the **رَقِيمَةُ**, q. v.,] only as a herb, or leguminous plant, of those termed **أَفْجَارٌ**, of which the particular characteristics were not known to him. (TA.) (Forskāl, in his Flora Egypt. Arab. p. cviii, mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls "rokama prostrata," of the class pentandria; writing its Arabic name **رَقِيمَةُ**, and the pronunciation "Rókama.")

**رَقِيمَاتٌ** *Certain arrows*, so called in relation to a place in El-Medeneh, (S, K,) named **الرَّقِيمُ**; (K;) or in relation to a place thus named in the way to El-Medeneh; (JK;) or accord. to Nagr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

**رَقِيمٌ**, used as a fem. epithet, *Remaining, staying, dwelling, or abiding; and remaining fixed*. (JK.)

**رَقِيمٌ**: see **مَرْقُومٌ** and **رَقِيمٌ**. It occurs in a trad. of 'Alee, describing the sky, as meaning *Figured, or decorated, with the stars* (TA.) — Also *A book, or writing*. (S.) As used in the Kūr xviii, **الرَّقِيمُ** is said to mean *A tablet* (JK, S, K\*) of lead, (K,) *whereon letters were inscribed*, (JK, S,) or engraved, **رَقِيمٌ**, the names of the People of

the Cave [commonly called the Seven Sleepers], (JK, S, K,) and their ancestry, (JK, K,) and their story, (S,) and their religion, and what it was from which they fled. (K:) so says Suh, on the authority of Fr: (TA:) or a mass of stone; (Suh, JK, K;) [i. e.] a stone tablet on which were inscribed their names, and which was put upon the entrance of the cave: (Bḍ:) or the town, or village, from which they came forth: (JK, K:) or their mountain (Zj, K) in which was the cave: (Zj:) or the valley (AO, JK, K) in which was the cave: (AO, JK:) or their dog: (El-Hasān, R, K:) or [in the JK and CK "and"] the receptacle for ink: (JK, K, TA:) mentioned by IDrī, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK, TA:) and the tablet: (K:) thus, also, explained as used in the verse of the Kūr-ān (TA:) but l'Ab is related by 'Ikrimah to have said, I know not what is **الرَّقِيمُ**; whether a book or writing, or a building: (S, TA:) it is [said to be] of the measure **فَيْسِل** in the sense of the measure **مَقْشُول**. (TA.)

(TA.) **رَقِيمَةٌ**, applied to a woman, *Intelligent; such as is termed رَقِيمَةٌ* [fem. of **رَقِيمٌ**, q. v.]. (Fr, K, TA.) — **رَقِيمَةٌ** *A great calamity or misfortune*. (JK.)

**رَقِيمٌ** + *A certain serpent*: (JK:) a serpent in which are blackness and whiteness: (S, M, K:) or a serpent [begotten] between two serpents [app. of different varieties], marked with redness and blackness and duskiness and [the colour termed] **بَيْضَةٌ** [q. v.]: (ISH:) or a serpent upon which are white specks: (Ham p. 784:) or the most malignant of serpents, and the most wont to pursue mankind: (Ibn-Habēeh, K:) or a serpent like the **جَانِ** in respect of the fear that man have of hilling it, though it is one of the weakest and the least reasonable of serpents; for one fears, in hilling the **ارَقِيمِ** and the **جَانِ**, the punishment of the **جَنِّ** to them who kill them: (Sh:) or, applied to a serpent, *رَقِيمٌ*, q. v. (Mgh:) or the male serpent: (K:) the female is not so called, nor is she called **رَقِيمَةٌ**; (TA;) but she is called **رَقِيمَةٌ**; (K, TA:) when you use the epithet, you say **رَقِيمٌ**; but **رَقِيمٌ** is [used as] a subst. (Ibn-Habēeh) the pl. is **رَقِيمَاتٌ**, (JK, ISḍ,) a pl. proper to substantives, because the quality of a subst. is predominant in it. (ISḍ, TA.) — See also **مَرْقُومٌ**. — For the fem., **رَقِيمَةٌ**, see **رَقِيمَةٌ**, in two places.

**رَقِيمٌ** inf. n. of 2 [q. v.]. — Also, [as a subst.] *A certain sign, or mark, of the keepers of the regulator of the [tax, or tribute, termed] خَرْجَج* (K, TA,) conventionally used by them, (TA,) put upon [the notes, or billets, or petitions, termed] **رَقِيمَةٌ** [pl. of **رَقِيمَةٌ**, q. v.], and upon [the writings termed] **تَوْقِيعَاتٌ** [pl. of **تَوْقِيعٌ**, q. v.], and upon accounts, or reckonings, lest it should be imagined that a blank has been left [to be afterwards filled up], in order that no account be put down therein; as also **تَرْقِيمٌ**. (K.)

**رَقِيمٌ** *A writing-reed*; (K;) because it is an instrument for **الرَّقِيمُ**, i. e. *writing*: (TA\*) also

called **أَرْقَى** [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (K, TA,) extravagantly, or immoderately, so, (TA,) **طَعَا مَرْقَبَكَ**, † [signifying *Thy pen has exceeded its due limit*], (K, TA,) in some of the lexicons (TA,) and **جَاسَ مَرْقَبَكَ**, (K,) and **عَلَا**, or **عَلَا**, accord. to different copies of the K, and **بَاسَ**, (TA,) and **طَعَا**, and **أَرْقَعَ**, and **مَرْقَبَكَ**: **قَذَفَ مَرْقَبَكَ** (K, TA:) all [virtually] meaning the same. (TA.) — Also **أَ شَيْءٌ مِثْلَ رَقِيقٍ** **مَرْقَبٌ** (TA:) like **رَقِيقٌ**; in Pers. called **يَر نَان** [i. e. a feather, or bundle of feathers, with which bread is pricked by the maker]: **مَرْقَبٌ** pl. **مَرْقَبَاتٌ**. (MA.)

**مَرْقَبٌ**: see **مَرْقَبٌ** — and **مَرْقَبٌ**.

**مَرْقَبٌ** *A writer*; as also **مَرْقَبٌ**.

**مَرْقَبٌ** *Written*; (S, Mgh, TA;) as also **مَرْقَبٌ** (Mgh:) and **sealed, stamped, imprinted, or impressed**: (S:) and a writing marked with the dots, or points, (JK, TA,) and **having its letters made distinct, or plain**: [i. e. distinctly written:] and **مَرْقَبٌ** signifies the same: (TA:) the first occurs in the Kur [lxxxiii. 9 and 20], in the phrase **مَرْقَبٌ مَرْقَبٌ** (S, TA,) meaning, in both instances, [as some say, a *writing*] *sealed, or stamped*. (Jel.) — See also **مَرْقَبٌ**. — Also **أَ شَيْءٌ مِثْلَ رَقِيقٍ** **مَرْقَبٌ** *beast having small marks of cauterization upon his shanks; every one of which is termed رَقِيقَةٌ* (JK, TA:) or **رَقِيقَةٌ دَابَّةٌ مَرْقَبَةٌ** means *a beast having lines of cauterization upon its legs*. (K.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or **مَرْقَبٌ**, so applied, and applied to a [wild] bull, means *† Having lines of black upon his legs*. (K, TA.) — And **مَرْقَبَةٌ** *† Land (أَرْضٌ) in which is little herbage*: (Fr, S, K, TA:) or in which is the plant called **رَقِيقَةٌ**. (JK.)

## رقو

1. **رَقَا**, aor. **يَرْقُو**, inf. n. **رَقْوٌ**, said of a bird, *It rose, or rose high, in its flight*. (Mgh, TA.)

**رَقْوَةٌ**, mentioned in this art. in the K, as well as in art. **ترق**: see the latter art.

## رقى

1. **رَقَى**, aor. **يَرْقِي**, inf. n. **رَقْيٌ** (JK, K, TA, [but this inf. n. is omitted in the CK,]) and **رَقِيٌّ** (K, TA, [but this is omitted in my MS. copy of the K,]) *He ascended, إِلَيْهِ [to him, or it]; as also* **أَرْقَى**, and **تَرَقَّى**: (K:) or *he ascended a ladder, or a stair*: (JK:) or *he ascended a ladder*, (S, Mgh, TA.) inf. n. **رَقْيٌ** (S, Mgh, Mghb) and **رَقِيٌّ** (S, Mghb); and **أَرْقَى**, (S, Mghb, Mghb,) and **تَرَقَّى** (Mgh, Mghb); *I ascended it*; (S:) namely, a ladder, or a stair, (S, Mgh, Mghb,) &c.: (Mghb:) and **رَقِيَّتُ الْجَبَلِ** (Mghb,) and **السَّلَاحِ** (Mgh, Mghb, TA,) the verb being thus trans. by itself, (Mgh, TA,) without **رَقِيٌّ**.

(Mgh,) and likewise with **رَقَى**, (TA,) *I ascended, or mounted, upon the mountain, and upon the house-top*: (Mgh:) and **أَرْقَى** is in like manner trans. without **رَقِيٌّ**; whence the saying, **لَقَدْ أَتَقَيْتُ مَرْقَى ۖ صَعْبًا** [Thou hast indeed ascended a difficult place of ascent]. (Mgh.) — [Hence,] **أَرْقَى عَلَى خَلْعِكَ** *Ascend thou, and go, [according to thy lumping, or halting, i. e.] as far as thou art able to do so, and enpose not upon thyself that which thou art not able to perform*. (S, TA. [Some, instead of **أَرْقَى**, say **أَرْقَى**; and some, **أَرْقَى**, from the verb mentioned in the next sentence; and some, **رَقَى**: see 1 in art. **رقا**; and see also art.

**رَقَى** (JK, S, Mgh, Mghb, K,) aor. **يَرْقِي** (JK, Mgh, Mghb,) inf. n. **رَقِيَّةٌ** (JK, S, Mgh, K) and **رَقِيٌّ** (JK, Mgh, Mghb, K) *He charmed him, syn. عَوَّدَهُ* (JK, Mgh, Mghb,) by [invoking] God: (Mghb:) and (Mgh) *he puffed, or spattered, upon his charm*; syn. **نَفَثَ** (Mgh, K) [it signifies *he charmed him* from, or against, such a thing; (Mghb, K) and also *he enchanted him, or fascinated him; by uttering a spell; or by tying knots in a thread, or string, and puffing, or sputtering, upon them, or by both these actions combined*: see the last chap. but one of the Kur-an:] the epithet applied to the performer is **رَاقٍ** [meaning *Charming*; &c.]; (S, Mgh, TA;) and **رَقَا** (JK, TA;) *A charmer; &c.; or one who habitually practises charming*; &c.: (JK, K, TA:) and the epithet applied to the person who is the object of the performance is **مَرْقِيٌّ** [meaning *Charmed*; &c.]. (JK, TA.) In the saying **أَرْقَى عَلَى رَأْسِي مِنَ الصَّدَاعِ**, meaning *Charm thou me [عَوِّدْنِي] [or rather charm thou my head against the headache]*, the verb is made trans. by means of **عَلَى** because it is as though it implied the meaning of **أَفْرَأَ** [i. e. "recite thou" a spell] and **أَنْفَثَ** [i. e. "puff," or "sputter," upon knots]. (Mgh.)

2. **رَقَا**, inf. n. **رَقِيَّةٌ**, *He made him to ascend*; syn. **صَعَّدَهُ**. (TA.) [See an ox. in a verse of El-Ashbā cited in art. **ثَمِنَ**, voce *ascend*.] — [And hence, *He elevated, or exalted, him*.] — [Hence also,] **رَقَى**, inf. n. as above, i. q. **رَقَى** [meaning *He told, or related, a saying against him; he informed against him; as is indicated by what next follows, and by a meaning of تَرَقَّى as quasi-pass. of رَقَى thus used*]. (S, K.) You say also, **رَقَى عَلَى الْبَاطِلِ**, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case; and exaggerated [in what he said against me]*. (JM, TA.)

3: see 1, first sentence, in two places. — [Hence,] **رَقَى رَقِيٌّ إِلَى الْعِلْمِ** *He rose by degrees, or step by step, in knowledge, or sciences*. (S, TA.) And hence, **مَا زَالَ يَتَرَقَّى بِهِ الْحَالُ حَتَّى بَلَغَ غَايَتَهُ** *The state, or condition, ceased not to rise with him until he reached the utmost point thereof*. (TA.) — [Hence also, the verb being quasi-pass.

of 2,] **تَرَقَّى إِلَيْهِ الْخَبَرُ** *The news, or information, came to him, or reached him*. (MA.)

6. **رَقَى** [meaning *He exalted himself*] is from **الرَّقِي** signifying **الصُّعُودُ** (Har p. 128.)

8: see 1, first sentence, in three places. — [Hence,] **أَرْقَى بَطْنَهُ** *His belly became [drawn up, i. e.] lean, or lank*; syn. **أَنْطَوَى**: *sail of a camel, and of a sheep or goat*. (JK.)

10. **اسْتَرْقَاهُ** *He asked him, or desired him, to charm him*. (S, TA.)

**رَقِيَّةٌ** i. q. **عَوْدَةٌ** [as meaning *A charm, or spell, uttered or written*, (K, TA,) by which a person having an evil affection, such as fever and epilepsy &c., is charmed: (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (سِحْرٌ) and unfaithfulness; but in such as is from the Kur-an or any of the forms of prayer, there is no harm: (Mgh in art. **تر**: [see **تَجِيبة**]:] [but **عَوْدَةٌ** generally signifies "an amulet to charm the wearer against the evil eye &c."].] — [Orweb says,

فَمَا تَرَكَا مِنْ عَوْدَةٍ يَغْرِفَانِهَا  
وَلَا رَقِيَّةٍ إِلَّا بِهَا رَقَانِي

[And they two left not any amulet that they knew, nor any charm, or spell, but with it they charmed me]: (TA:) [sometimes, also, it signifies anything by which one enchants, or fascinates: and hence it is said,] **الْمَرْأَةُ رَقِيَّةٌ** [Woman is a thing by which one is enchanted, or fascinated]: (Mghb:) pl. **رَقِيٌّ**. (S, Mghb, K.)

**رَقَا** [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. enchantment, or fascination:] the subst. (Mghb,) of the measure **فَعْلَى**, from **رَقَا**, aor. **يَرْقِيهِ**. (Mghb, TA.)

**رَقِيَّةٌ** [Ascend; or the act of ascending:] the subst. from **رَقَى**, aor. **يَرْقِي**. (TA.)

**رَقَا** *One who ascends mountains much or often*. (TA.) — See also 1, last sentence but one.

**رَقَى**: see 1, last sentence but one. The saying in the Kur [lxxv. 27], **مَنْ رَاقٍ** [Who is one that charms?] means that there is no charmer that shall charm him and protect him: or, accord. to I'Ab, the meaning is, *who is he that ascendeth with his soul? shall the angels of mercy [ascend with it] or the angels of punishment?* (TA.) In the saying of a rāyiz,

لَقَدْ عَلِمْتُ وَالْأَجَلُ الْبَاقِي  
أَنْ لَنْ يَرِدَ الْقَدَرُ الْوَرَائِي

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel, or avert, that which is decreed; or, that the potent charmers will not &c.: for*] the pl. may be that of **رَقِيَّةٌ** as an epithet applied to a woman, or of this

same word as an intensive epithet applied to a man. (S.)

رَوَاتِيَّةٌ (with the article الرَوَاتِيَّةُ): see what next precedes.

مَرْقِيٌّ *A place of ascent; as also مَرْقِيٌّ; (Mṣb, TA.)* and so مَرْقَاةٌ and مَرْقَاةٌ: (Mṣb.) or these last two signify a series of steps or stairs; or a ladder; syn. دَرَجَةٌ. (S, K;) and سُلَّمٌ; (M and K in art. سَلِمَ.) the former of them as being a place of ascent, and the latter of them as being likened to an instrument; (S, Mṣb.) and both of them are authorized by the M; (TA.) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Mṣb, TA.) the pl. of مَرْقَاةٌ [and of مَرْقِيٌّ] is مَرَاةٌ. (TA.) You say جَبَلٌ لَا مَرْقِيَّ فِيهِ and جَبَلٌ لَا مَرْقِيَّ فِيهِ *A mountain in which is no place of ascent.* (TA.)

مَرْقِيَّةُ [in my MS. copy of the K مَرْقِيَّةُ] *The two edges [or alae] of the nose:* (K, TA.) so says Th; but the expression commonly known is مَرْقَاةُ, mentioned before [in art. رَق]. (TA.)

مَرْقَاةٌ and مَرْقَاةٌ: see مَرْقِيٌّ, in four places.

مَرْقِيٌّ: see 1, last sentence but one.

مَرْقِيٌّ: see مَرْقِيٌّ, in two places; and see an ex in the first sentence of this article.

## رك

1. رَكٌّ (S, K,) aor. رَكَ. (K, JM, TA, in the CK, يَرَكُّ. inf. n. رَكَةٌ. (K, JM) [and app. رَكَةٌ, q. v. infra.] and رَكٌّ, [but not in the TA nor in my MS. copy of the K,) or رَكَةٌ [i. e. رَكَةٌ, like رَقَّةٌ, with both of which it is syn.], (JM,) *It (a thing, S) was, or became, weak, or feeble; syn. ضَعْفٌ and thin, or of little thickness or depth; syn. رَقٌّ. (S, K.)* [and little, or small, in quantity; and slender: and + feeble, or weak, and incorrect; said of a word or an expression: (see the part. n. رَكَةٌ.) and + unsound, invalid, or incorrect; said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, رَكَةٌ مِنْ حَيْثُ رَكَ, [Cut thou it off from where it is weak, or thin:] for which the vulgar say, رَقٌّ مِنْ حَيْثُ رَكَ. (S.) [And hence also the saying,] فِي هَذَا الْخَبَرِ رَكَةٌ + رَكَةٌ *In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness, and so, رَكَةٌ, (A and TA in art. رَكَةٌ) = رَكَةٌ عَلَى بَعْضٍ. (S,) or simply رَكَةٌ, aor. رَكَ, (K,) inf. n. رَكَةٌ, (TA.)* *He threw one part of the thing upon another.* (S, K.) — رَكَةٌ الْغُلَّ فِي عُنُقِهِ, aor. رَكَ, inf. n. رَكَةٌ, [I put the غُلَّ (or iron collar) upon his neck, and inserted his hand in it; or] I confined his hand to his neck by means of the غُلَّ. (S.) — اَلْزَمْتُهُ اِيَّاهُ فِي عُنُقِهِ, i. q. رَكَةٌ اِيَّاهُ فِي عُنُقِهِ [I attached to him responsibility for the sin,

crime, or misdeed]. (S, K.) And رَكَةٌ هَذَا اَلْزَمْتُهُ اِيَّاهُ [in like manner] means اَلْزَمْتُهُ اِيَّاهُ [I attached to him responsibility for the rendering of this right, or due]. (Lth, TA.) — And رَكَةٌ عَلَى, aor. رَكَ, inf. n. رَكَةٌ, i. q. رَكَةٌ عَلَى [He reversed the order of parts, or of the parts, of the affair, or case]. (TA.) — رَكَةٌ الشَّيْءِ, (IDrd, K,) [aor. رَكَ, inf. n. رَكَةٌ, (IDrd, TA.)] *He felt the thing, or pressed it lightly, with his hand, in order that he might know its bulk.* (IDrd, K, TA.) — And رَكَةٌ الْمَرْءِ, (IDrd, K,) inf. n. as above, (IDrd, TA.) *He compressed the woman, and distressed her, or fatigued her, in so doing:* (IDrd, K, TA.) and so رَكَةٌ, inf. n. رَكَةٌ, and رَكَةٌ, inf. n. رَكَةٌ. (IDrd, TA.) *God lessened, or diminished, or may God lessen, or diminish, his, or its, increase.* (Ibn-'Abbād, TA.)

2. see 4, in two places.

4. اَرَكَتِ السَّمَاءُ *The sky rained such rain as is termed رَكَ; (S, K,) as also رَكَةٌ. (Ibn-'Abbād, K.)* — And اَرَكَتِ الْأَرْضُ *The land was rained upon with such rain as is termed رَكَ, (S,) or with such rains as are termed رَكَةٌ; as also رَكَةٌ. (TA.)*

8. اَرَكَتْ, (K,) inf. n. اَرَكَةٌ, (TA,) [He was indistinct in his speech, said of a drunken man. (see its part. n., مَرَكَةٌ, below: or,] though seem to be eloquent [when alone (see again the part. n.)], he was imputent in speech in a case of altercation: (K:) or he was, or became, weak, or feeble, (TA:) [like اَرَكَتْ فِي أَمْرِهِ. *He doubted in, or respecting, his affair, or case.* (Yaqṣoob, K.) — اَرَكَتْ is also syn. with اَرْتَجَّ [He, or it, was, or became, in a state of commotion or agitation; or of convulsion, or violent motion; or shook, quaked, or quivered]: (K:) accord. to Yaqṣoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَرْتُ بِرَكَةٍ [He passed by in a state of commotion &c.]. (TA.)

10. اسَرَكَهُ *He esteemed him weak, or feeble.* (S, K.)

R. Q. 1. رَكَرَكَهُ *He was, or became, comardly, or weak-hearted.* (IAḡr, TA.) [See also رَكَرَكَهُ, its inf. n., below.]

R. Q. 2. تَرَكَرَكَهُ, (K,) relating to a skin [of milk], (TA,) means تَبَخَّضَهُ [i. e. *Its being agitated with the butter.* (K, TA.) [In the CK, تَرَكَرَكَهُ and تَبَخَّضَهُ are put for تَرَكَرَكَهُ and تَبَخَّضَهُ.]

رَكَ: see the next paragraph.

رَكَ, with kesr, *Lean, or emaciated:* mentioned by J [and in the K] in art. رَكَ, [and there written رَكَ] but Sgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA in the present art.) and Az says that رَكَ is a mistake, and is correctly with ر. (TA in art. رَكَ.) — Also, (S, K,) and رَكَةٌ and رَكَةٌ, (K,)

*Weak rain:* (T, S.) or rain little in quantity: [and رَكَةٌ is expl. in like manner by Freytag, as meaning *pluvia tenuis, pauca*; but it seems to be a n. un. of رَكَ, and so رَكَةٌ رَكَةٌ: or exceeding what is termed رَكَ [q. v.]: (K:) accord. to IAar, the first [or lightest and weakest] of rain is that called رَشٌّ; then, رَشٌّ; then, رَشٌّ; and then, the رَكَ: (TA:) or the رَشٌّ exceeds the رَكَ: (TA in art. رَشٌّ:) the pl. [of pauc. of رَكَ] is رَكَةٌ (K) and رَكَةٌ (S, K) and رَكَةٌ (Sgh, TA.) and the pl. of رَكَةٌ is رَكَةٌ. (TA.) — رَكَةٌ applied to a land, or a place: see مَرَكَةٌ.

رَكَةٌ and رَكَةٌ: see رَكَ.

رَكَةٌ: see the next paragraph.

رَكَةٌ *Weak, or feeble:* (S, JM, KL:) so as applied to a man: (TA:) and thin, or of little thickness or depth: (JM:) anything little, or small, in quantity; and slender: applied to water [that is little in quantity, and shallow], and to herbage, and to science: (Sb, TA:) feeble, or weak, and incorrect; applied to a word or an expression; (PS in art. جَزَلٌ) contr. of جَزَلٌ (S and K in that art.) [and unsound, invalid, or incorrect; applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكَةٌ النَّسِجِ *A garment, or piece of cloth, weak in respect of texture.* (S, TA.) And اَرَكَتِ الْوَلَدَةَ الرَكَةُ [Verily he hates weak rulers, or magistrates]. occurring in a trad. رَكَةٌ being pl. of رَكَةٌ, like as [its syn.] ضَعْفٌ is pl. of ضَعْفٌ. (TA.) [See also a similar saying in what follows.] And رَجُلٌ رَكَةٌ الْعِلْمِ, (K,) and اَلْعَمَلِ, (TA,) *A man having little knowledge, (K,) and intelligence.* (TA.) And رَكَةٌ, (K,) and رَكَةٌ, (K,) the latter of which has a stronger signification than the former, like رَكَةٌ in relation to طَوِيلٌ, (TA,) and رَكَةٌ, (K,) which has a still stronger signification, (TA,) and رَكَةٌ, (K,) all applied to a man, (TA,) signify *Low, ignoble, vile, mean, sordid, or possessing no manly qualities; weak in his intellect, and in his judgment or opinion: or one who is not jealous of his wife, (TA) of his wife; i. q. دِيوَتْ. (TA:) or one who is not revered, respected, or feared, by his wife, or his family: (K:) accord. to AZ, رَكَةٌ and رَكَةٌ signify one esteemed weak by the women, not revered or respected or feared by them, and not jealous of them: (TA:) the epithet similarly applied to a woman is رَكَةٌ likewise, and رَكَةٌ: and the pl. is رَكَةٌ. (K.) It is said in a trad., اِنَّهُ لَتَنْ الرَكَةُ, (S, TA, [in one of my copies of the S written رَكَةُ, and in the other copy without the vowel-signs,]) meaning *Verily he cursed him who is not jealous of his wife.* (S.) And in another trad., اِنَّ اللَّهَ يُبْغِضُ اِنَّ اللَّهَ يُبْغِضُ, i. e. *Verily God hateth the sovereign, or ruling, power] that is weak.* (TA.) — رَكَةٌ, [fem. of رَكَةٌ] as an epithet applied to land: see مَرَكَةٌ. — Also *Felt, or pressed [lightly with the hand; see 1]; and so مَرَكُوهُ. (TA.)**



animal on which to ride. (S.) [See also 2.] — **أَرْكَبَنِي خَلْفَهُ** [He mounted me, or made me to ride, behind him]. (A.) **أَرْكَبَنِي مُرْقَبًا فَارًا** [He mounted me on a quick, brush, sharp, or strong, beast]. (A.) — [Hence, **أَرْكَبُهُ أَمْرًا** + He made him to venture upon, embark on, or undertake, an affair. And **أَرْكَبُهُ ذَنْبًا** + He made him to commit a sin, or crime, or the like.]

5. **تَرْكَبُ** It had one part of it put, or set, upon another; as also **تَرَكَبُ** (K:) [it was, or became, set, or fixed, in another thing. it was, or became, composed, constituted, or put together see 2.] You say, **تَرْكَبُ الْفُشْ فِي الْخَاتَمِ** [The stone was set in the signet-ring]: and **تَرْكَبُ التَّشَلُّ** في السَّهْمِ [The arrow-head was fixed in the shaft]. (S.)

8. **تَرَكَبُ**: see 1: and 5. You say, **تَرَكَبُ السَّحَابُ** The clouds were, or became, [heaped, or piled, up.] one above, or upon, [or overlying,] another; as also **تَرَكَرِبُ**. (TA.)

8: see 1, in eight places.

10. **اسْتَرْكَبَهُ نَازِكَةً** [He asked him to give him, appoint him, or assign him, an animal on which to ride, and he gave him, appointed him, or assigned him, one]. (A.)

**رَكْبٌ**: see **رَاكِبٌ**, in three places.

**رَكْبٌ** The **عَانَةُ** (Isk, Mgh, K:) or the place of growth of the **عَانَةُ** (S, K,) or of the hair of the **عَانَةُ** (Mgh:) [i.e. it signifies the pubes, either as meaning the hair of the mons Veneris, or the mons Veneris itself generally the latter; and this is often meant by the term **عَانَةُ** alone:]; or the part that slopes down from the belly, and is beneath the **تَنْتَةُ** [q. v.] and above the pudendum: in all these senses said by Lh to be masc.: (TA:) or the pudendum (Az, Mgh, K) itself: (TA:) or the external portion thereof: (K:) or the **رُكْبَانِ** are the roots of the two thighs, upon which is the flesh of the pudendum, (K, TA,) or upon which are the two portions of flesh of the pudendum: (TA:) the **رَكْبُ** is masc.: (Mgh:) it is common to the man and the woman, (S, Mgh, Mgh, K,\*) accord. to Fr. (S, Mgh.) or peculiar to the woman, (S, Mgh, K,) accord. to Kh (S.) El-Farozdakī makes it plainly common to both, saying,

\* جِئْنَا أَلْتَقَى الرَّكْبَ الْحَلُولُ بِالرَّكْبِ \*

[When the shaven pubes met the pubes]: (TA.) [and a similar ex. is given in the S and Mgh, as cited by Fr.] the pl. is **أَرْكَابٌ** (S, Mgh, Mgh, K) and **أَرْكَابِي** (K:) the latter being pl. of the former; but in some copies of the K **أَرْكَابٌ**, like **مَسَاجِدُ**. (TA.) = Also **Whiteness in the رُكْبَةُ** [or knee].

**رُكْبَةٌ** A single ride, or act of riding: pl. **رُكْبَاتٌ**. (IAth, L.) — [Hence,] one says, **هُوَ يَرْكَبُ رَأْسَهُ** [i.e. He goes at random, heedlessly, or in a headlong manner, &c., (see 1,)] **هُوَ يَرْكَبُ رَأْسَهُ** [They go at

Bk. I.

random, &c.]. (A.) [The meaning is there indicated by the context, and is shown by what here follows.] Respecting the phrase **الرَّكْبَاتُ** **تَرْكَبُونَ** occurring in a trad., meaning **رُكْبَتُهُمْ** [i.e. **They go at random, &c.**], in that which is false, wrong, or vain, and in factions, or seditions, or the like, following one another without consideration, IAth says that **رُكْبَةٌ** [properly] signifies as explained above in the first sentence of this paragraph, and that the pl **الرَّكْبَاتُ** is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in **تَرْكَبُونَ**: it supplies the place of that verb, which it does not require to be expressed, and the implied meaning is **تَرْكَبُونَ** **الرَّكْبَاتُ**. (L.)

**رُكْبَةٌ** a word of well-known meaning, (S, Mgh,) [The knee; i.e., in a man,] the joint between the lower parts of the thigh and the upper parts of the shank: (A, K.) or [in a quadruped,] the joint between the metacarpus and the radius (**مُؤَصِّلُ الْوُظْفِ وَالذَّرَاعِ**): this is the right explanation in the K, **مُؤَصِّلُ** is erroneously put for **مُؤَصِّلُ** [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply] or the **رُكْبَتَانِ** of the fore legs of the camel are the two joints that [project forwards, in like manner as do, in the hind legs, those that] are near the belly [meaning the stifle-joints] when he lies down upon his breast with folded legs: the two joints that project behind [in the hind legs, namely, the hocks,] are called the **عَرْقُوبَانِ**: in every quadruped, and the **رُكْبَتَانِ** are in the fore legs, and the **عَرْقُوبَانِ** are in the hind legs: and the **عَرْقُوبَانِ** is what is called **مُؤَصِّلُ الْوُظْفِ** [i.e. the upper joint of the metatarsus]: (TA:) or the **رُكْبَةُ** is the **مُؤَصِّلُ** [which in a man is the elbow, but here seems to mean the lower joint] of the **ذِرَاعِ** [or radius] of anything [i.e. of any beast]: (K.) [from its being said in\* the S and Mgh that the **رُكْبَةُ** is "well known," I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term **رُكْبَةُ** is now universally applied to the knee of a man and to what we commonly call the knee of a horse and the like:] the pl. is **رُكْبٌ**, (S, Mgh, K,) i.e. the pl. of mull, and the pl. of pauc is **رُكْبَاتٌ** and **رُكْبَاتِي**. (S.) Lh mentions the phrase **يَعْبُرُ مَسْتَوْجُ الرُّكْبِ** [meaning A hard-kneed camel]; as though the term **رُكْبَةٌ** were applied to each part, and the pl. used accord. to this application. (TA.) — One says [of an agitating affair or event], **أَمْرٌ أَصْطَلَّتْ فِيهِ الرُّكْبُ وَحَدَّتْ** [An affair, or event, in which the knees knuckled together, and in which the knee rubbed the knee]. (A.) — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) **بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ الْعِزْرِ** [Between his eyes is the like of the knee of the she-goat]. (A.\* L.) And of any two things that are alike, or

correspondent, **هَبَا كَرْكَبَتِي الْعِزْرُ** [They are like the two knees of the she-goat]; because her two knees fall together upon the ground when she lies down. (L.) — And it is said in a prov., **شَرُّ النَّاسِ مَنْ مَلَحَ عَلَى رُكْبَتِهِ** [The worst of men is he whose fat is upon his knee]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA.) the phrase **مَلَحَ عَلَى رُكْبَتِهِ** is also used as meaning **The smallest thing makes him angry**: (TA:) and a poet says,

\* لَا تَلْمِئْهَا إِنِّهَا مِنْ عَصِيَّةٍ \*  
\* مَلَحَهَا مَوْضُوعَةٌ فَوْقَ الرُّكْبِ \*

[Blame her not; for she is of a set of people whose fat is placed above the knees: perhaps meaning, for she is but a woman, as women are generally fat in the part above the knee]: (TA:) or **مِنْ نِسْوَةٍ** [in the place of **عَصِيَّةٍ**], meaning of women whose object of anxiety, or care, is fatness and fat: (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. **مَلَحَ**.] — Also **The lower part (أَصْلُ) of the plant** **رُكْبَانُهُ** when it has been cut. (K.)

**رُكْبَةٌ** A mode, or manner, of riding. (S.) You say, **هُوَ حَسَنُ الرُّكْبَةِ** He has a good mode, or manner, of riding. (A.\* TA.) — [It is said in the K to be a subst. from **رُكْبَةٌ**; as though signifying A riding.]

**رُكْبَةٌ** A company of riders upon camels, (K,) or of owners of camels on a journey, or travellers upon camels, exclusively of other beasts, (S,) but less in number than the company called **رُكْبٌ**: (S, K:) [and probably also a company of riders upon any beasts, but less than what is called **رُكْبٌ**: accord. to MF, it is a pl. of **رَاكِبٌ**. (TA.) [See also **أَرْكَابٌ**.]

**رُكْبَةٌ**: **رُكْبَةٌ** and **رُكْبَتِي** } **رُكْبُوتٌ**, see **رُكْبُوتِي** and **رُكْبُوتُ**

**رُكْبَانَةٌ**: see **رُكْبُوتٌ**, in two places.

**رُكْبَانٌ** [Travelling-camels, used for riding; i.e.] camels (S, K, TA) upon which people journey: (S, TA;) i.e. **مَطْلُوعٌ** (Mgh:) or camels fit for carrying: (Iḥar p. 22:) it has no proper sing.: (S:) the word used for the sing. is **رَاكِبَةٌ** (S, Mgh, K:) or, as ISh says, in the "Book of Camels," **رُكْبَانٌ** and **عِيرٌ** are applied to camels that go forth for corn (**طَعَامٌ**) to be brought back upon them, both when they go forth and after they have come back: and the former term is applied also to camels upon which people journey to Mekke, on which **مَحَامِلُ** are borne: and hired [or other] camels that carry the goods and corn of merchants: but camels are not called **عِيرٌ**, though bearing corn, [unless] if hired: [I insert

the words "or other" and "unless" because it is further said, *عبر* are not those that bring corn for their owners; but these are called رَكَب: (L, TA:) the pl. is رُكَبٌ, (S, K,) accord. to A'Obeid, (TA,) and رَكَابٌ and رُكَابٌ; (K:) or, accord. to IAAr, رُكَبٌ is not pl. of رَكَبٌ; and others say that it is pl. of رُكُوبٌ, signifying any beast on which one rides, [an epithet] of the measure *تَعَوَّل* in the sense of the measure *مَعْوَل* (TA:); but called by ISd a subst.; (TA voce حَزْرُوزُ;) and رُكُوبَةٌ is a more special term than رُكُوبٌ. (TA in the present art) — [Hence,] رَكَابُ السَّحَابِ † [The bearers of the clouds; i. e.] the winds. (A, K.) Umayyah says,

\* تَرَدَّدَ وَالرَّيَاحُ لَهَا رَكَابٌ \*

[It (referring to a cloud) goes to and fro (تَرَدَّدَ) being for تَرَدَّدٌ, the winds being its bearers]. (TA.) — Also [The stirrup of a horse's saddle;] a well-known appertenance of a horse's saddle; (S:) the same with respect to a horse's saddle as the *غُرْ* with respect to a camel's: pl. رُكَبٌ. (K.)

رُكُوبٌ and رُكُوبَةٌ: see رَكَبٌ: both signify A beast that is ridden: (S:) or a she-camel that is ridden: (K.) or the latter has this meaning: and is metaphorically applied to anything ridden: (Mab:) or the former signifies any beast that is ridden: and the latter is a name for everything that is ridden; applied to one, and to a pl. number: (TA:) or the former signifies ridden, as a fem. epithet: and the latter, one specially appointed for riding; and that is constantly kept to work; of beasts (K, TA) of any kind: (TA:) and the latter and رُكْبَانَةٌ and رُكْبَانَةٌ and رُكُوبَتِي (K) and رُكُوبَتِي (K) and رُكُوبَتِي (K) and R, TA in art. حلب, [see *حَلَبٌ* in several places,] a she-camel that is ridden; or that is broken, trained, or rendered submissive or manageable: (K:) or رُكُوبٌ has this last signification, accord. to AZ: and its pl. is رُكَبٌ: (TA:) the pl. of رُكُوبَةٌ being رَكَابٌ: (TA voce حَزْرُوزُ;) and رُكْبَانَةٌ signifies [also] a she-camel fit to be ridden, (S, TA:) like as *حَلَبَانَةٌ* signifies fit to be milked: the *ل* and *ن* are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see *حَلَبُوبٌ*.] You say, مَا لَهْ رُكُوبَةٌ وَلَا حَلُوبَةٌ *He has not a she-camel to ride, nor one to carry burdens, nor one to be milked.* (S, TA.) — Also *بَعِيرٌ رُكُوبٌ* A camel having marks of galls, or sores, on his back, produced by the saddle. (TA.) — And *طَرِيقٌ رُكُوبٌ* A road ridden upon, (S, TA,) and *تَرَدَّدٌ* so as to be rendered even, or easy to be travelled. (TA.) — See also رَكَابٌ.

رُكَيْبٌ One who rides with another; a fellow-rider. (K.) رُكَيْبُ السَّعَاءِ, mentioned in a trad., and there promised a place in Hell, means *He who accompanies tyrannical عُتَال* [or collectors of the poor-rates]. (TA.) — See also رُكُوبٌ.

رُكَيْبٌ (K) and رُكَيْبٌ مِنْ نَحْلِ (TA) *Palm-trees planted in a row by a rivulet, or not by a rivulet.* (K, TA.) — Also رُكْبَانَةٌ (K,) i. e. سَاقِيَةٌ [or channel of water for irrigation]. (TA:) or a rivulet between two pieces of sown ground such as are termed دَبْرَانٌ: (K:) or between two gardens of palm-trees and grape-vines: (so accord. to the text of the K in the TA.) or what is between two gardens of palm-trees and grape-vines (so accord. to the CK and my MS. copy of the K) or grape-vines between two rivers or rivulets (TA:) or a place of soil-produce: (K:) or a clear, or cleared, piece of land, in which one sows. (T) pl. رُكَبٌ. (K.) — [Hence,] أَهْلُ الرُّكَيْبِ *The people who stay, or dwell, by water; syn. الحَضَارِ.* (TA.)

رُكَيْبٌ dim. of رُكَبٌ. (TA.) See رُكَبٌ.

رُكُوبَةٌ: see رُكُوبٌ.

رُكْبَانِي (Olive-oil.) so called because brought on camels from Syria. (S, A, K.)

رُكْبَانٌ and رُكُوبٌ, applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) *Who rides much; a great rider:* and so رُكْبَانَةٌ applied to a woman. (TA.) — [Hence,] رُكْبَانٌ لِلْأُمُور † A man who surmounts, or masters, affairs, [or who often does so; or accustomed to embark in, or undertake, or to surmount, or master, them; or who often embarks in, or undertakes, them, and therefore surmounts, or masters, them,] by his knowledge, and repeated experience, and good judgment. (K and TA in art. طلع.)

رُكْبَانُ عِلَاحِ الرُّكَابِ † *The nightmare, or incubus, came upon him.* (A.)

رُكْبَانَةٌ: see the latter part of the next paragraph.

رُكَيْبٌ *Riding; or a rider:* (Mgh, Mab, K:) or properly only a rider upon a camel: (ISK, S, K:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify a rider upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say رُكَيْبٌ جَمَلٍ and رُكَيْبٌ فَرَسٍ and رُكَيْبٌ عَلَى جَمَلٍ and رُكَيْبٌ عَلَى فَرَسٍ, (S, TA,) and a rider upon a mule *فَرَسٌ عَلَى بَعْلِ*; (TA:) but 'Omarah says, I do not call the owner or rider of the ass *رُكَيْبٌ*, but *حَمَارٌ*; and the reason of his saying so is manifest, for *فَرَسٌ* is an epithet of the measure *فَاعِلٌ* from *الْفَرَسُ* "the horse," meaning "an owner, or a rider, of the horse:" (S, TA:) the pl. is رُكَبٌ (S, K) and رُكْبَانٌ (S, Mgh, Mab, K) and رُكُوبٌ (Mgh, K) and رُكْبَانٌ (K), or this last is a mistake for رُكْبَانٌ [q. v.], (MF, TA,) and رُكُوبٌ (Akh, Mab, K, TA,) as some say; (TA:) or this last is a quasi-pl. n., (K, TA,) not a broken pl. of رُكَيْبٌ; (TA:) and signifies riders upon camels; (K:) or owners of camels on a journey, or travellers upon camels; (S,) consisting of ten

or more. (S, K) and sometimes it signifies riders upon horses: (IB, K:) or riders upon horses and camels: (IB, L, TA:) or a company of riders upon horses; or upon horses and camels: (TA:) [or, accord. to Kh, riders upon any beasts. (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the Kxr viii 47, الرُّكَبُ may signify the riders upon horses, or the riders upon camels, or the army composed of both these: (TA:) the pl. of رُكَيْبٌ is رُكَبٌ, (S, K,) [a pl. of pause,] and رُكُوبٌ (K.) Accord. to IB, you do not say رُكْبَانٌ إِبِلٍ nor رُكَبٌ إِبِلٍ. but it is said that رُكْبَانٌ حَيْلٍ and رُكَبٌ حَيْلٍ &c. are allowable. (L.) An instance of رُكْبَانٌ as distinguished from رُكَبَانٌ occurs in a verse cited as one of the exs of the preposition *بِ*. (TA.) رُكْبَانٌ [properly signifying A small company of riders upon camels, &c.] occurs as meaning collectors of the poor-rates: it is the dim. of رُكْبَانٌ; and shows that this latter is not a pl. [properly speaking] of رُكَيْبٌ; for, were it so, the word itself as its dim. would be رُكُوبَانٌ. (TA.) [See also رُكْبَانٌ, and رُكُوبٌ.] — [Also] A person on board of a ship or boat: pl. رُكَبَانٌ You say رُكَبَانُ السَّفِينَةِ (S, TA) *The persons on board of the ship, or boat:* and رُكَبَانُ الْمَاءِ *the voyagers upon the water:* and Ibn-Akhamir has used in this sense the pl. رُكْبَانٌ, but it is said that this is not allowable; nor is رُكُوبَانٌ; nor رُكَبٌ. (TA.) — Also, and رُكُوبٌ, † A shoot germinating upon the trunk of a palm-tree, not having any root in the ground: (S:) or a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground; and so رُكْبَانَةٌ and رُكُوبَةٌ and رُكْبَانَةٌ (K:) or, as some say, the last of these words is not thus applied, but means a woman "who rides much." AĦn, however, says that it signifies a palm-shoot, or the like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother; but when it is cut off, it is better for the mother: and رُكَيْبٌ is also explained in the L as meaning small palm-trees that grow forth at the lower parts of large palm-trees: (TA:) or it means a shoot of a palm-tree not cut off from its mother: (Ham p. 66:) accord. to AĦ, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it رُكَيْبٌ and رُكُوبٌ: the pl. of this last [and of رُكْبَانٌ] is رُكُوبَانٌ. (TA.) — رُكْبَانُ السَّبِيلِ means *What first appear, or grow forth, from the فُتَيْع* (A, K, TA,) i. e. the envelope of the grain, (TA,) of the ear of wheat. (K, TA.) — رُكَبٌ also signifies † The head [or summit] of a mountain (جَبَل), as in [most of] the copies of the K; in some of which is found حَبَل [or rope]. (TA.)

رُكَيْبَةٌ: see the next preceding paragraph. — Also sing. of رُكُوبٌ (TA) which signifies † Streaks [or layers] of fat, (A, K, TA,) overlying one another, (K, TA,) in the fore part of a

camel's hump: those in the hinder part are called رَوَادِف (A, K, TA,) of which the sing is رَوَادِفَة (TA.)

رَاكِبُونَة and رَاكِبُون: see رَاكِب, latter part, in four places.

رَكْبَة Large in the رَكْبَة [or knee]. (S, K.) — A camel having one of his knees larger than the other. (S, K.)

رَاكِبُونَة A company of riders upon camels, (K,) or of owners of camels on a journey, or of travellers upon camels, exclusively of other beasts, (S,) but more in number than the company called رَكْبَة: (S, K.) pl. رَاكِبِين. (TA.) [See also رَكْبَة.]

مَرَكِب an inf. n. of رَكِب. (A, K, TA.) — And also a noun of place [properly signifying A place of riding, &c.]. (TA.) [Hence, Anything upon which one rides; and upon, or in, which one is borne or carried:] one of the مَرَاكِب of the land; and [more commonly] of the sea (S, K:) [i. e.] a beast [on which one rides]; (A, TA;) and a vessel, i. e. a ship or boat (A, Mgh, Mgh, TA) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicons passim) مَرَاكِب is the pl. (Mgh, Mgh.) You say, نِعْمَ الرِّكْب الدَّابَّةُ [Excellent, or most excellent, is the thing upon which one rides, the beast]. (A.) And جَاءَتْ مَرَاكِبُ الْيَمَنِ The vessels, or the ships or boats, of El-Yemen came (A.) — And hence الرِّكْب as the name of † The principal star (α) of Pegasus; because in the place of the saddle.]

مَرَكِب A volt that has become fit for being ridden. (TA.) And دَابَّةٌ مَرَكِبَةٌ A beast that has attained the age at which one may ride him during a warring and plundering expedition. (TA.)

مَرَكِب A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAgr, TA:) or a man who borrows a horse upon which to go forth on a marring and plundering expedition, and who receives one half of the spoil, the other half being for the lender: (K.) or one to whom a horse has been given for him to ride, and who has put his foot into the stirrup. (A.) [Also] Weak in the art of horsemanship, or the management of horses, and the riding of them. (Ham p. 441.) — [Also Put, or set, one part upon another: set, or fixed, in another thing: composed; constituted; or put together. see its verb, 2.] The stone [set] in the signet-ring is termed مَرَكِب and رَكِب; and so the arrow-head [fixed] in the shaft: (S:) or رَكِب signifies, (K, TA,) as a subst., (TA,) a thing set (مَرَكِب) in a thing, such as a ring-stone in the bezel, or collet, of the signet-ring. (K, TA.) — Also † Origin. and place of growth or germination or vegetation. (S, K, TA.) You say, كَرِيمُ الرِّكْبِ † Such a one is generous, or noble, in respect of the origin of his rank among his people. (S, A.)\*

## ركد

1. رَكَدَ, (S, A, Mgh, K.) aor. 2, (Mgh, K.) inf. n. رَكَوْدٌ, (S, Mgh, K.) It was, or became, still, or motionless, (S, A, Mgh, K;) said of water: (S, A, Mgh, K.) and fixed, or stationary. (K.) And in like manner, using the verb in the former sense, one says of the wind: (S, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. Their wind became still, or calm], meaning † their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees: and [in like manner,] † طَغَيْتْ رِيحُهُمْ تَرَاكُدٌ † [their good fortune began to cease by degrees]. (A.) So too one says of the expressed juice of grapes, meaning It ceased to exsude. (L.) And of the heat, i. e. It remitted, or subsided. (L.) [See also رَدَدَ.] And رَكَدَتِ السَّيْفَةُ The ship became still, or motionless, (S, A, Mgh, TA,) or aground. (TA.) And رَكَدَ الْجِيزَانُ The balance was, or became, in a state of equilibrium. (S, A, K.) And رَكَدَتِ الْبُغْرَةُ The sheave of the pulley was, or became, fixed. And also the sheave of the pulley turned, or revolved: thus bearing two contr. significations. (L.) And رَكَدَتِ الشَّمْسُ The sun was, or became, at its midday-height. (S.) or continued overhead, as though not quitting its place. (A.) And رَكَدَ الْقَوْمُ The people were, or became, still, motionless, or silent. (S, A)

4 ارَكَدَ He rendered it still, or motionless; namely, water [&c.]. (Mgh.)

6. تَرَكَدَ [app., in its proper sense, It became still, or motionless, by degrees]. See I.

رَكَوْدٌ † A bowl that is full, (K,) or filled; (S;) or heavy; (A;) or filled and heavy. (L.) And نَاقَةٌ رَكَوْدٌ † A she-camel whose supply of milk is constant; (A, K,) unceasing. (K.)

رَاكِدٌ [Still, or motionless: and] anything remaining fixed in its place; stationary. (S.) You say مَاءٌ رَاكِدٌ Water that is not running. and رِيحٌ رَاكِدَةٌ a wind becoming still, or calm; pl. رَوَاكِدٌ. (A.) — [Hence,] الرُّوَكَدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّكُودُ] The three pieces of stone upon which a cooking-pot is set: so called because they remain in their places. (L.)

مَرَاكِدُ [pl. of مَرَكِدٌ, like مَرَكُزٌ] Places in which a man, or some other thing, remains still, or motionless. (S, A, L.) And Much depressed parts of the earth. (L.) Usamah Ibn-Habab El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

\* أَرَانَهُ مِنَ الْجَزَائِرِ فِي كُلِّ مَوْطِنٍ  
\* طِبَابًا قَمَشَوَاهُ النَّهَارَ الْبَرَكَدُ

[They (the ravines) showed him, in every spot where he stopped, streaks of the sky, and the much-depressed parts of the earth were his places of abode all the day]. (S, L.) [J quotes this

verse, in the S, but with مَنَزِل in the place of مَوْطِن, and مَرَوَاهُ in the place of مَشَوَاهُ, as an ex. of مرَاكِب in the former of the senses explained above.]

## ركز

1. رَكَزَ, (S, A, Mgh, K.) aor. 2, (S, Mgh, K) and رَكَزَ, (K,) inf. n. رَكَزٌ, (S, A, Mgh, K.) He stuck, or fixed, a spear, (S, A, Mgh, K,) and a stick, (A,) or some other thing, (TA,) into the ground, (S, A, Mgh, K,) upright; (TA;) as also رَكَزَ, (K,) inf. n. رَكَزٌ, (TA.) You say also, رَكَزَ الْحَرُّ النَّفَى, aor. 2, inf. n. رَكَزٌ, The heat made the thorn-bushes fast in the ground [by hardening the soil]. (TA.) And رَكَزَ اللَّهُ الْبَحَارُونَ فِي الْجِبَالِ God fixed the metals, or minerals, in the mountains: (A, TA.) or caused them to exist therein. (K, TA.) And رَكَزَ الْهَالِ inf. n. as above, He buried the property. (TA.)

2: see the preceding paragraph.

4. رَكَزَ He (a man) found what is termed رَكَزٌ: (S, A, K) or his mine yielded him abundance of silver &c.: (TA:) or he found a [quantity of gold or silver equal to a sum of money such as is termed] مَدْرَّةٌ, collected together, in the mine. (Es-Shāfi'ee, TA.) — It (a mine) had in it what is termed رَكَزٌ: (K:) or what is so termed was found in it. (IAgr, TA.)

8. ارَكَزَ It (a spear) became stuck, or fixed, in the ground. (Mgh.) — † He became fixed (K, TA) in his place of abode. (TA.) You say, † دَخَلَ فَلَانٌ مَرَاكِزَهُ فِي مَحَلِّهِ لَا يَبْرَحُ [Such a one entered, and remained fixed in his place of abode, not quitting it]. (A, TA.) — ارَكَزَ عَلَى الْقَوْمِ † He put the extremity of the bow upon the ground and leaned upon it. (S, A, TA.) And ارَكَزَ عَلَى رُمْحِهِ † He bore (تَحَامَلَ) upon the head of his spear, leaning upon it, in order that he might die. (Mgh, from a trad.)

رَكْزٌ A sound: (Fr, TA:) or a low sound; (S, A, K;) i. q. حَسٌ: (K:) or a sound that is not vehement: or the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs. (TA.) So in the Kūr [xix last verse] أَوْ تَسْمَعُ لَهْرَ رَكْزًا [Or dost thou hear a sound of them? &c.]. (S, TA.) [See رَكْزٌ.] — [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the K, وَالْحَسَنُ in the place of رَكْزٌ.] — Also An intelligent, far-bearing, liberal or munificent, man: (A, A:) or a learned, intelligent, liberal or munificent, generous, man. (K.)

رَكَزَةٌ see رَكَزٌ. — † Firmness of understanding; (Fr, K;) strength thereof. (A, TA.) Fr says, كَلِمَتٌ لَفَزْتُهَا بَنُو عَسَدٍ I heard one of the Benoo-Asad say, † قَمَا رَأَيْتَ لَهْرَ رَكَزَةٍ † I spoke to such a one, and I found him not to have firmness of understanding. (TA.)

رَكَزٌ Metal, or other mineral; (A, Mgh, TA;) what God has caused to exist (رَكَزَةٌ, i. e. رَكَزَةٌ).

## ركض — رَكَضَ

in the mines; (K;) meaning بئر that is created in the earth; (TA;) as also رَكِيزَة (K.) the former is pl. of رَكِيزَة (K.) or it is pl. of رَكِيزَة (Ahmad Ibn-Khālid, TA:) and pieces (K, TA) of large size, like [stones such as are called] بِلَامِيد (TA,) of silver and of gold, (K, TA,) that are extracted from the earth, (TA,) or from the mine: (K, TA:) accord. to the people of El-'Irāk, any metals or other minerals: (TA.) or [so in the A and Mgh, and accord. to the TA, but in the K "and,"] buried treasure (S, A, Mgh, Mgh, K) of the people of the Time of Ignorance. (S, Mgh, K-) the first of the significations given above is the primary one: and ancient wealth [buried in the earth] is likened to metals or minerals. or, accord. to certain of the people of El-Hijāz, it signifies specially property buried by men before the period of El-Islām; and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed رَكَاز is for the government-treasury: (S, TA:) or, accord to another relation, of what is termed رَكَيز: as though it [the latter] were pl. [or rather coll. gen. n.] of رَكِيزَة, or [the former] of رَكَاة. (TA.)

رَكَيزُ } see رَكَاز, last sentence  
رَكَاةُ }

رَكَيزَة: see رَكَاز, in three places. — see also مَرْكُز.

رَاكِزٌ A thing that is firm, or fixed. (Mgh.) [Hence,] one says, عَزَمَهُ رَاكِزٌ † Their might, or glory, is firmly established. (A, TA.)

مَرْكُزٌ A place where a spear or other thing is stuck, or fixed, unto the ground, upright. (TA:) a place of firmness, or fixedness (Mgh.) — † The place of a man; his place of abiding or abiding. (S, K.) — † The station of an army, or of a body of troops or soldiers, to which its occupants are commanded to keep. (K, TA.) You say, هَذَا مَرْكُزُ الْخَيْلِ † [This is the fixed station of the cavalry]. (A.) Pl. مَرَكَزٌ. (A.) — The centre of a circle. (S, K.) — رَكِيزَة signifies the same as مَرْكُز, [but in what sense I do not find pointed out]. (TA.)

إِنَّهُ مَرْكُوزٌ فِي الْغُفُولِ † [Verily it is firmly fixed in the minds, or understandings]. (A, TA.)

## ركض

1. رَكَضَ (S, Mgh, B) aor. رَكَضَ (Mgh, TA,) inf. n. رَكَضٌ (S, A, Mgh, K.) He turned it over, or upside down; (S, A, Mgh, K;) as also رَكَضَ (S;) or the former, (TA,) or † latter, (Mgh,) he turned it over upon its head: (Mgh, TA:) and the former, he reversed it; made the first part of it to be last; or turned it fore part behind. (Ith, A, Mgh, K.) It is said in the Kur [iv. 90], وَآلَهُ أَكْبَسَهُمْ بِمَا كَسَبُوا Since God hath subverted them [for what they have done, or committed]; syn. تَكْسَبَهُ (IAgr, K:) or hath made them return to their unbelief; (Fr, S, K;) and

رَكَضَ signifies the same: (Fr, TA.) or hath separated, or dispersed, them, for what they have done of their disbelief, and acts of disobedience (Jel) رَكَضَتِ الشَّيْءَ and رَكَضَتْهُ both signify I separated the thing; or set it apart. (TA.) You say also, اللَّهُ عَدُوُّكَ أَرَكُضُ May God overturn thine enemy upon his head: or change, or reverse, the state, or condition, of thine enemy. (A.) And رَكَضَ إِلَى التَّوْبِ He turned him back, or caused him to return, to evil. (A.) And رَكَضَ إِلَى التَّوْبِ Return thou the garment, or piece of cloth, to the dyeing-liquor. (A.)

4: see 1, throughout.

8. اِرْتَكَبَ II, or it, became turned over, upside down, or upon his, or its, head; became inverted, subverted, or reversed; became turned fore part behind (K, TA:) he returned, reverted, or went back, from one thing or state to another: (TA:) he fell. (K.) You say, اِرْتَكَبَ إِلَى أَمْرٍ كَانُكَ أَرَكُضَ قَدْ نَجَا مِنْهُ (S, A, TA) Such a one fell [again] into a case from which he had escaped. (TA.)

رَكِيسٌ 1. g. رَجِيسٌ [Uncleanliness, dirt, or filth, or an unclean, a dirty, or a filthy, thing]. (S, A, Mgh, K) and anything that is disliked, or hated, for its uncleanliness, dirtiness, or filthiness; (Mgh;) as also رَكِيسٌ (TA:) the former is similar in meaning to رَجِيعٌ [dung of a man, or of a horse and the like, or of a wild beast]; (A 'Obeyd, TA;) and رَكِيسٌ [also] is syn. with رَجِيعٌ. (TA.)

رَكِيسٌ: see مَرْكُوسٌ, throughout: — see also رَكِيسٌ, in two places.

مَرْكُوسٌ A thing turned over, or upside down; turned over upon its head; turned fore part behind; as also رَكِيسٌ. (TA.) — Turned, or sent, back, or away; as also † the latter epithet (TA) — One who goes back, or reverts, from his state or condition; like مَرْكُوسٌ. (IAgr, TA:) and † the latter epithet (رَكِيسٌ), a weak person, who returns, or reverts, from one thing or state to another; syn. ضَعِيفٌ مَرْكُوسٌ. (TA.)

## ركض

1. رَكَضَ, aor. رَكَضَ, inf. n. رَكَضٌ, He moved, (S, A, K,) or struck with (Mgh,) his leg, or foot: (S, A, Mgh, K) or he struck and hit therewith, like as one strikes and hits therewith a beast. (IAth.) Hence, (S, A, K,) the phrase in the Kur [xxviii. 41], (S,) اِرْكُضْ بِرِجْلِكَ [Strike thou the ground with thy foot]: (S, A, K.) or strike thou, and tread, the ground with thy foot. (Sgh.) You say also, رَكَضَ الرَّجُلُ † The man struck the ground with his foot: and رَكَضَتِ الْخَيْلُ † The horses struck the ground with their hoofs: and جَاءَتْ جَائَتِ † [The horses came striking the ground with their hoofs]: and رَكَضَتِ الْجَنْدُبُ الرَّمْضَةَ † [The locusts termed رَمَضٌ struck the vehemently-hot ground with their two legs]: and اِرْكُضْ بِرِجْلَيْهِ الْبُيُوتَ † [I left him striking

the ground with his foot previously to death: see also 8]. (A.) [The above-mentioned phrases marked as tropical are so marked on the authority of the A: but the reason of their being so I do not see] — They also said, sometimes, رَكَضَ الْخَائِرُ, meaning † The bird moved his wings in flying. (S) the inf. n. رَكَضٌ, signifying † the act of moving the wing: (K, TA:) and الْخَائِرُ and الْخَائِرُ † The bird moves his wings, and puts them back against his body: (A, TA:) or the former of these two phrases means † the bird was quick, or swift, in his flying. (TA.) — رَكَضٌ also signifies The act of impelling; syn. رَفَعَ: and the urging a horse to run, (A, K, TA,) [by striking] with his foot or leg: (TA.) the striking a beast with one's feet or legs, to urge him: (Mgh.) or putting him in motion, whether he go on or not. (Ag.) You say, رَكَضْتُ الْفَرَسَ بِرِجْلِي I urged the horse to run, with my foot or leg. (S, O, Mgh.) And رَكَضَ الدَّابَّةَ, aor. رَكَضَ, inf. n. رَكَضٌ, II, struck the sides of the beast with his foot or leg. (TA.) And رَكَضَ الدَّابَّةَ بِرِجْلٍ, II, struck the beast to urge it with a foot or leg, and with two feet or legs. (A.) — And from رَكَضْتُ the saying of the phrase الْقَرْصُ رَكَضٌ, originated the saying الْقَرْصُ رَكَضٌ, (AZ, S, Mgh, Mgh,) meaning † The horse ran. (S, Mgh.) which some disallow; but without reason, since it has been transmitted by a good authority: (Mgh:) it is disallowed by Ag. (TA:) [and J says,] the correct phrase is الْقَرْصُ رَكَضٌ: (S:) or you say, رَكَضَ الْقَرْصُ قَرْصُ هُوَ, meaning [The horse was urged to run,] † and he ran: (K:) and رَكَضٌ signifies † the act of running: (K,) in another place in this art.:) and † the act of fleeing:

whence, [in the Kur xxi. 12], إِذَا هُمْ مَنَّا يَرُكْضُونَ (K) † lo, they fled from it, from punishment. (Zj.) or † were routed, and fled from it: (Fr:) or they ran from it: (Mgh.) [for] رَكَضَ الرَّجُلُ signifies † The man fled, and ran. (Ish.) [Hence,] رَكَضَتِ السُّجُورُ فِي السَّمَاءِ † The stars moved along in the sky. (A, TA.) [And hence,] رَكَضٌ also signifies † A man's going along by both his legs together. (TA.) — You also say, رَكَضَهُ الْبَعِيرُ (S, A, Mgh) † The camel struck him with his hind leg: (S, Mgh:) like as you say, رَمَحَهُ الْفَرَسُ (A, Mgh.) but you should not say, [when a camel is the agent,] رَمَحَهُ. (Yaqqoob, S.) And رَمَحَهُ الرَّجُلُ, † He struck the ground, and the garment, or piece of cloth, with his foot or leg. (TA.) And رَمَحَتْهُ زَيْبَتَا وَغُلَّخَاتَا † [The woman hicks her skirts and her anklets with her feet when she walks]. (A, TA.) — And رَكَضَتِ الْقَوْسُ السَّهْمَ † The bow propelled the arrow. (A, TA.) — And رَكَضْتُ الْقَوْسَ † I shot with the bow. (A, TA.) — And رَكَضَ هُوَ لَا يَرْكُضُ الْبَحْجَنَ † He does not defend himself: (K:) or † he is not angry and vexed at a thing, nor does he defend himself. (IAgr, L.) — And رَكَضَ النَّارَ بِالْبَرْصِ † [He stirred the fire with the برص]. (A.)

3. رَاكُضَةُ الْخَيْلِ (S, K,) or رَاكُضَةُ II



contended with him in a race, each making his horse to run. (S, K.)

4. رُكِيت, said of a woman, (K,) or of a mare, (A'Obeyd, S, O, L,) † Her *fatus* became large in her belly, and moved about: (S, O, L, K:) or her *fatus* moved about in her belly: (A'Obeyd,) and so رُكِيت, said of a she-camel. (A, TA.)

6. حَرَّحُوا تَرَافُصًا [They went forth contending together in urging their horses]. (A.) And تَرَافُصُوا إِبْرِيمَ خَيْلَهُم [They contended together in urging towards them their horses] (S, A) حَتَّى أَزْدَكُوهُمْ [until they overtook them, or came up to them]. (A.) And ارْتَضُوا فِي السَّلَةِ [app. signifies They urged their horses in the race-ground]. (A, TA.)

8: see 8. — تَرَفُّعًا بِرُكْبَتَيْهِ لَبَّيْتُ [I left him struggling with, or convulsed in, his legs, previously to death. see also 1, near the beginning]. (A, TA.) — ارْتَضَ also signifies † It was, or became, in a state of commotion or agitation. (S, A, K.) said of a fetus in the belly (S, A) of a mare: (S) and of water in a well. (A, TA.) — ارْتَضَ فَلَانٌ فِي أَمْرِهِ † Such a one was, or became, agitated, or disturbed, or disgusted, in his affair. (S, TA.) and, which implies the same, (TA,) he exercised art, or cunning, (تَلَفَّظَ) in his affair, and strove thereby to accomplish or effect it. (A, TA.) — Hence ارْتَضَ signifying † The travelling through, or traversing, countries, or regions. (Har p. 660.) — See also 4.

رُكْبَةً An impulse. a motion. (K.) [pl. رُكْبَاتٌ: see an ex. voce elsewhere.] Hence, (TA,) it is said in a trad. of l'Ab, that the blood which continues to flow after menstruation is رُكْبَةٌ مِنَ الشَّيْطَانِ (S, TA,) i.e. An impulse from the devil; (S,) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of parenthood, and her prayer. (TA.) — [Hence also,] one of the names of [the well of] Zemzem رُكْبَةُ جَبْرِيلَ [The impulse of Gabriel; because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

رُكُوشٌ, applied to a bow (قَوْسٌ), † That sends the arrow swiftly: (S, TA.) or that impels it vehemently: and رُكْبَةٌ or رُكْبَةٌ signifies the same. (AHu, TA.) — See also رَاكِبٌ.

رُكْبَةً: see the next paragraph.

رَاكِبٌ, applied to a horse, † Running; as also رُكُوشٌ. (K.) or the correct epithet is رُكُوشٌ. (S:) and رُكْبَةٌ signifies the same, applied to a mare. (TA.) [Hence,] بِثَ أَرْضِ الْجَوْرِ وَفِي رَوَاكِبِ † I passed the night observing the stars while they moved along in the sky. (A, TA.)

تَرَكَفًا and تَرَكَفًا, the former incorrectly written in the K تَرَكَفًا, [or, in some copies, تَرَكَفًا, and the latter in one copy written

تَرَكَفًا] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with رُكُوشٌ: (TA:) but this is a strange defect: for AHei explains them as signifying A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side: and he assents to the ت to be augmentative: (MF, TA.) and in the L they are expl. as signifying a particular kind of gait: or meaning as above (TA.)

مُرْكُشٌ The part of the flank of a horse which the rider strikes with his heel or foot, (A, TA, the latter in this art. and also voce يُصَوِّبُ) on either side (TA.) pl. مَرَكَشٌ. (A.) — [Hence,] مَرَكَشٌ † The sides of a watering-trough, (A, K,) against which the water strikes (A, TA.)

مُرْكُشٌ, applied to a mare, (A'Obeyd,) or a she-camel, (A,) † Whose *fatus* moves about in her belly: (A'Obeyd, A;) [or whose *fatus* is large, and moves about in her belly: (see 4:)] as also مَرْكُشَةٌ (A'Obeyd,) or مَرْكُشَةٌ. (A.) — See also رُكُوشٌ.

مُرْكُشٌ: see مَرْكُشَةٌ, in two places. — Also † An instrument for stirring a fire. (A, K.)

مَرْكُشَةٌ † A mare that beats the ground with her legs (K, TA) when she runs. (TA.) — See also رُكُوشٌ. — Also † A certain part of a bow; well known; one of [the two parts called] its مَرْكُشَتَانِ (S;) or مَرْكُشَتَانِ (IB.) each of the two curved extremities thereof; as also مَرْكُشٌ. (A.) or the side thereof: (K:) pl. مَرَكَشٌ. (TA.)

رَاكِبٌ: see مَرْكُوشٌ.

مَرْكُشَةٌ † The place in which water collects. (S, A, K.)

مَرْكُشَةٌ: see مَرْكُشٌ.

## رُكْع

1. رُكْعٌ, (Th, S, &c.,) aor. ٢, (Th, TA,) inf. n. رُكُوعٌ (Th, S, Mgh, Mëb, K) and رُكْعٌ, (Th, TA,) He bowed, or bent, himself; or became bowed or bent: (Th, S, Mgh, Mëb,) so says Er-Râglîb, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) he lowered his head: (Th.) and he (an old man) bowed himself, or bent himself, or became bowed or bent, by reason of age: (S, Mëb, K:) this is [said to be] the primary signification: (TA:) or he fell upon his face; (IDrd, IB, K;) and stumbled. (IB.) — And hence, from رُكْعٌ as used in the first of the senses explained above, (S, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رُكُوعٌ الصَّلَاةِ (S, IB, Mgh, TA,) or الرُّكُوعُ فِي الصَّلَاةِ, The lowering of the head, (K, TA,) by a person praying, (TA,) [or in prayer,] after the act of standing in which the recitation [of portions of the Kur-ân] is performed, so that the palms of the hands reach the knees; or, so that the back becomes depressed; (K, TA:) accord. to the doctors of practical law, so that if a cup full of water be placed upon the back, it will not be spilled. (TA.) — رُكْعٌ إِلَى اللَّهِ He lowered his head, or he humbled himself, to God; syn. اُغْبَنَ. (Z, TA.) — رُكْعٌ also signifies He prayed; (Mgh;) and so رُكْعٌ. (TA.) Thus in the Kur [n. 40], وَارْكَعُوا مَعَ الرَّاكِعِينَ And pray ye with those who pray. (Mgh.) You say also, رُكْعَةً, رُكْعٌ, and رُكْعَتَيْنِ, ثَلَاثَ رُكْعَاتٍ, He prayed a rek'ah, and two rek'ahs, and three rek'ahs. (K.) [See رُكْعَةٌ, below.] — Also, accord. to IKoot and several others, He stood to prayer. (Mëb.) — نَفِيتَ الْإِبِلَ حَتَّى رُكِعَتْ The camels became fatigued, or fatigued in the utmost degree, or languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces. (TA.) — رُكِعَتِ السَّلَةُ † The palm-tree inclined: a phrase which may be of classical authority, but [Mtr says,] I have not found it. (Mgh.) — Said of a man, (TA,) رُكْعٌ also signifies † He became poor after richness, or competence, or sufficiency; and his state, or condition, became lowered, or abased. (K, TA.)

5: see 1, in the latter half of the paragraph. رُكْعَةً [inf. n. of n. of 1: and particularly signifying] A single act of standing in prayer. and in its legal acceptance, used in a more particular sense, (Mëb,) meaning a single act of standing in prayer, followed by the رُكُوع [or lowering of the head in the manner described above (see رُكُوعٌ فِي الصَّلَاةِ in the first paragraph)] and two prostrations: (TA:) [and hence, by a further extension of the meaning, for رُكْعَةٌ, the prayer of one bowing of the head and body; the previous act of standing, and the two subsequent prostrations, being understood as included in this expression.] pl. رُكْعَاتٌ. (Mëb, K.) [Using it in the last of these senses,] you say, صَلَّى رُكْعَةً [He performed the prayer of one bowing of the head and body]: (K:) صَلَّى رُكْعَتَيْنِ [he performed the prayers of two bowings of the head and body]. (Mëb, K.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.]

رُكْعَةٌ A deep hollow (هُوْءٌ) in the ground: (IDrd, K:) asserted to be of the dial. of El-Yemen. (IDrd, TA.) رُكْعٌ part n. of 1, Bowing, or bending himself; or becoming bowed or bent: [&c.:] (Mgh:) anything, or anybody or any person, (accord. to different copies of the K,) lowering its, or his, head: (K:) or falling upon its, or his, face, so that the knees touch the ground, or do not touch it, after lowering the head: (TA:) — prostrating himself in thanksgiving; used in this sense in the Kur xxxviii. 23: (Mgh.) — praying: (Mgh:) and applied by the Arabs in the Time of Ignor-

## وكن - ركن

ance to a follower of the true religion, not worshipping idols: (TA.) — **رَاكِعُونَ** (Mgh) and **رُكْعٌ** and **رُكُوعٌ** (TA.) — **رَأَيْلُ رَاكِعٍ** [pl. of **رَاكِعَةٌ**] † Camels lowering their heads, and falling upon their faces, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

**مُرْكِعٌ** [A place in which one bows, or bends himself, and particularly, in prayer pl as below] — **A hard and long stone upon which one grinds wheat or the like.** pl. **مُرَاكِعٌ**. (TA.)

## ركل

1. **رُكِلَهُ**, aor. **رَكَّ**, (S, TA.) inf. n. **رُكْلٌ**, (S, K, TA.) **He kicked him; i. e. struck him with his foot, or leg; namely, a horse; in order that he should run:** (K, TA.) and (K) **he struck him with one foot, or leg:** (S, K, TA.) and some say, **he struck him with the feet, or legs.** (TA.) One says, **لَأَرْكُلَنَّ رُكْنَهُ** † **لَنْ أَتَأْكَلَ بَعْدَهَا أَكْلَهُ** [I will assuredly kick thee with one kick after which thou shalt not eat one meal]. (TA.) **الفارس يركل الدابة برجله** *The horseman puts the beast in motion with his foot, or leg, for the purpose of [his] running.* (S) And **يُرْكِلُ**, also, [inf. n. of **رُكِلَ** in like manner] signifies *The striking a thing with the foot or hoof.* (KL.)

2: see what next precedes.

3: see 6, in two places.

5. **مَسَحَا بِيَسْكَاتِهِ** *He struck his spade with his foot, (S, K, TA.) and pressed upon it with his haunch, (TA.) in order that it might enter into the earth.* (S, K, TA.)

8. **رَكَلُوا** *They kicked one another:* (S, K, TA.) said of boys, meaning *they struck (رَضَوْا) one another with their feet, or legs:* and **مُرْكَاةٌ** signifies the same as **تَرَكَالٌ**: you say, **رَاكِلُ الصَّبِيِّ صَاحِبُهُ** [The boy kicked his companion, or fellow, being kicked by him]. (TA.)

**رُكْنَةٌ**: see 1 [of which it is the inf. n. of un.].

**مُرْكَلٌ** *The part, of a beast, where one strikes him with the foot, or leg, (K, TA.) when putting him in motion for the purpose of [his] running:* (TA.) the two such parts are termed the **مُرْكَلَانِ**: and the pl. is **مُرْكَلٌ**. (S, TA.) — And **A road:** (S, K, TA.) because it is beaten with the foot. (TA.)

**مُرْكَلٌ** *The foot, or leg, [as being the instrument with which the action termed رُكْلٌ is performed:] in the copies of the K, الرَّجُلُ is erroneously put for الرَّجْلُ: or, accord. to the L, the foot, or leg, of the rider.* (TA.)

**أَرْضٌ مُرْكَنَةٌ** *Ground trodden by the hoofs of horses or similar beasts.* (S, K.)

## ركم

1. **رُكِمَ**, aor. **رَكَّ**, (S, M.) inf. n. **رُكْمٌ**, (M, K,) **He heaped up, piled up, or accumulated,**

*thing; i. e. he collected together the thing, and put, or threw, one part of it upon another; (S, K, TA.) or he put, or threw, one part of the thing upon another.* (M, TA.)

8. **أَتَرَكِمُ** † **أَتَرَكِمُ** *It (a thing) was, or became, heaped, or piled, up, or together, or accumulated, i. e. collected together, (S, K, TA.) one put upon [or overlying] another.* (TA.) You say, **أَتَرَكِمُ السَّحَابُ** *The clouds were, or became, [heaped, or piled, up,] one above, or upon, [on overlying,] another, as also* **أَتَرَكِمُ**. (TA in art. رَكِبَ.) And **أَتَرَكِمُ لَحْمُ الشَّعْأَةِ** [lit. *The flesh of the she-camel became accumulated*], meaning *the she-camel became fat.* (TA.) [And **أَتَرَكِمُ الظُّلُمَةُ** † *The darkness became condensed, or dense.* for the Arabs describe thick darkness as “darknesses one above another:” see **كُر** xiv. 40.] And **أَتَرَكِمُ الْأُفْعَالُ** † **أَتَرَكِمُ** † [Occupations, or the occupations, became accumulated]. (TA.)

8: see the next preceding paragraph, in two places.

**رُكْمٌ**: see **رُكْمٌ**.

**رُكْمَةٌ**, (S, K, [so in my copies of the S,]) with damm, (K,) in [some of] the copies of the S **رُكْمَةٌ**, (TA.) *Clay, or mud, (S, K, TA.) and earth, or dust, (TA.) collected together [and app. heaped up].* (S, K, TA.)

**مُرْكَاةٌ** (S, K) and **رُكْمَةٌ** (fAg, K) and **مُرْكَاةٌ** (S, K) and **مُرْكَاةٌ** (TA) *Clouds (سَحَابٌ) collected together, and heaped, or piled, up; (fAg, S, K, TA.) and so sand; (S, TA.) and the like: (S:) [or, as the explanations seem to indicate, the first and second are used as substantives, implying what is collected together &c.; and the rest only as epithets:] and you say also* **رُكْمٌ** *شَيْءٌ* (TA) and **رُكْمٌ** *رُكْمٌ* (K, TA.) and **رُكْمٌ** means *a thing accumulated, one part upon another.* (TA.) — And **رُكْمٌ** *فُطِحَ* † *A large herd or flock or the like; (K, TA;) likened to the رُكْم of clouds or of sand.* (TA.)

**مُرْكُورٌ**: see the next preceding paragraph. —

[Hence,] **نَاقَةٌ مُرْكُومَةٌ** † *A fat she-camel.* (TA.) [See 6.] — **مُرْكُومَةٌ** is applied by **Dhu-r-Rummeah** as an epithet to midnight (**جَوْزُ اللَّيْلِ**) [meaning *densely dark, as though its darknesses were heaped one upon another:* see 6]. (TA in art. خَفِيَ.)

**مُرْتَكِرٌ** † *The main part, or middle, of a road.* (S, K, TA.)

**مُرْتَكِرٌ** } see **رُكْمٌ**.  
**مُرْتَكِرٌ** }

## ركن

1. **رُكِنَ إِلَيْهِ**, (S, Mgh, Mgh, K,) aor. **رَكَّنَ**, (S, Mgh, K,) of the dial. of the lower (سُفْلَى) [app. in territory] of **Muḍar**, and said by **Az** to be not chaste [though it, or the third, seems to be the most common of the dial. vars. here \*mentioned], (Mgh;) and **رُكِنَ**, aor. **رَكَّنَ**, (S, Mgh, K,) men-

tioned by **Az**; (S;) and **رُكِّنَ**, aor. **رَكَّنَ**; (S, Mgh, K;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (S, Mgh,) because neither the medial nor the final initial letter is faural, (Mgh;) said to be the only instance of its kind except **رُكِّنَ**, aor. **رَكَّنَ**; (T in art. رَأَى;) and **رُكِّنَ**, aor. **رَكَّنَ**; which is likewise an instance of the combination of two dial. vars., like **فَضِلَ** and **نَعْمَلُ**, aor. **نَعَّمَلُ** and **نَحْضَرُ** and **نَعْمَرُ**; (TA;) inf. n. **رُكْنٌ**; (S, Mgh, Mgh, K) and **رُكْنَانَةٌ** and **رُكْنَانَةٌ** (TA); *He inclined to him, or it, syn. مَالَ: and he trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; syn. تَكَنَّ.* (S, Mgh, K;) or *he leaned, rested, or relied, upon him, syn. اعْتَصَد عَلَيْهِ* (Mgh;) or *he inclined to him in the least degree:* (Bd in xi. 115.)

**رُكْنٌ** signifying *slight inclining.* (Ksh and Bd.) **وَلَا تُرْكِنُوا** [And incline ye not, &c., to those who have acted wrongfully:] (S, Mgh.) or, *incline ye not in the least degree* [&c.]: (Bd.) thus generally read; and also **يُرْكِنُوا**, (Ksh, Bd, TA.) accord. to the dial. of **Temem**; and **رُكْنٌ** in the pass. form, from **رُكِّنَ**. (Ksh, Bd.) — **رُكْنٌ**, inf. n. **رُكْنٌ**, aor. **رَكَّنَ**, inf. n. **رُكْنٌ**, *He kept tenaciously to the place of alighting, or abode, (رُكْنٌ) and did not relinquish it.* (TA.) — **رُكْنٌ**, inf. n. **رُكْنَةٌ** (S, K) and **رُكْنَةٌ** (Ksh and Bd.) [primarily,] *It was inaccessible, or difficult of access, having high, or strong ridges, i. e. sides or angles: see* **هُر** p. 561; and see **رُكْنٌ** below; and 5. — And hence, † *He (a man) was, or became, firm, (Hr p. 561,) still, or motionless, (TA,) grave, staid, steady, sedate, or calm.* (S, K, TA.)

[2. **رُكْنٌ** is said by **Collins**, as on the authority of the **KL**, to signify *He made like, "similem fecit."* and hence **Peytag** also thus explains it: but it is **رُكْنٌ** that has this signification. In my copy of the **KL**, **تُرْكِنُ** (not **تُرْكِبُ**) is expl. by **مانند کردن**.]

4. **رُكِنَ إِلَيْهِ** *He made him to incline [to another]; syn. أَمَالَ: [and to trust to, or rely upon, another, so as to be, or become, easy, or quiet, in mind: or to lean, rest, or rely, upon another: see 1:] whence a reading in the Kx xi. 115. (Ksh, Bd.)* See 1.

5. **رُكِنَ** said of a man, (TA,) [or primarily and properly, of a thing, like **رُكْنٌ**] *He, [or it] was, or became, firm, or strong, (K, TA.) and inaccessible, or difficult of access.* (TA.) — And [hence,] † *He endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm; syn. تَوَقَّرَ* (K,) and **تَوَزَّنَ**. (TA.)

**رُكْنٌ** *The جَرَدُ [or large field-rat]: and the جَرَدُ [or common rat or mouse]; as also* **رُكْنٌ**. (K.)

**رُكْنٌ** *The جَانِبُ [meaning side, or outward part,] of a thing: (Mgh:) or the strongest جَانِبُ*

[i. e. *sides*, or *outward part*.] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner*, or *angle*, (زاوية) of a house or room or the like: (K in art زوى) [and this is perhaps what is meant by the "strongest جانب"; for the strongest outward part of the house is unquestionably the corner, or angle, thus the angle in which is the Black Stone, or the Kaabeh, is specially called ركن] قصر of ركن: ركن بنيت الله [the ركن of ركن] [or palace, or pavilion, &c.] is its جانب [or its strongest جانب], and so of a mountain: (TA: [see ركن and ركن]) the pl. is أركان and أركان [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mgh, TA:) the أركان of anything are its جوانب [or sides, or outward parts, or its corners, or angles,] upon which it rests, and by which it is supported: (TA:) and the أركان of a land are its extremities [or sides or corners]. (Ham p 478). — [Hence, + A stay, or support, of any kind: see an ex. voce مبرح: whence, perhaps,] one says, مبرح بركانه, meaning [i. e. I looked for a blessing by means of him, or it]. (TA:) + A thing whereby one is strengthened [i. e. ما يقوى به] [in the CK ما يقوى به], such as dominion [ملك] [in the CK ملك], and an army, or a military force, &c. (K:) and it has been explained as occurring in the Qur [li. 30], where it is said, وَتَوَلَّى بِرُكْنِهِ, (TA:) i. e. + And he turned away from belief with his forces, because they were to him like the ركن [properly so termed]. (Jel.) + A man's kinsfolk; or nearer, or nearest, relations; or clan; or tribe; syn. عشيرة. (AHeyth, TA:) + a man's people, or party; and the higher among them, and the persons by whom he is aided and strengthened: thought by ISd to be thus called by way of comparison [to a ركن properly so termed]: and thus it has been explained as used in the Qur [xi. 82], where it is said, وَأَوَّابٌ إِلَى رُكْنٍ شَدِيدٍ, + [Or that I might have recourse to a strong people, or party, &c.]: (TA:) or it here means عشيرة [explained above]. (Jel.) And + A noble, or high, person; as in the saying, مِنْ رُكْنٍ قَوْمِهِ, + [He is a noble, of the nobles of his people]. (TA.) And الركن الإنسان means + The members, or limbs, of the man, with which things are gained or earned, or with which he works; as his hands or arms, and the feet or legs. (TA.) — Also + Might, and resistance: (S, K:) so in the saying, هُوَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ, + [He has recourse to strong, or vehement, might and resistance]: (S:) and so it has been explained as used in the words of the Qur last cited above. (TA.) — And + A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidable, or terrible. (AHeyth, K.) Thus AHeyth explains it as used in the saying of En-Nabighah [Edh-Dhubyānee],

\* لَا تَقْدِرِي بِرُكْنٍ لَوْ كَفَاكَ لَهْ \*

[By no means reproach thou me with a momentous, or a formidable, thing or action, or an enormity, that has not its equal; though (he

proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — In the conventional language [of the schools], ركن means + [The essence of the thing; or] that whereby the thing subsists: from النقوم والقوام [or subsistence]: of the thing is by its ركن: not from القيام: else it would necessarily be the case that the agent would be a ركن to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is + that without which the thing has no subsistence: (Kull) and is [also] applied to + [an essential, or essential part, of the thing; i. e.,] a part of by its ماهية [or essence] of the thing, (Kull, [and in like manner] أركان الشيء is explained in the Mgh as meaning the parts of the ماهية of the thing,) as when we say that القيام is a ركن of الصلاة; as well as to + the whole ماهية [of the thing]. (Kull) [thus] أركان الصلوات means + the fundamentals [or essentials] of the services of religion, by the neglect, or non-observance, of which they are ineffectual, or null, or void: (TA:) or, as some say, ركن الشيء means that whereby the thing is complete; and this is intrinsic therein; differing from the شرط [or condition] thereof, which is extrinsic thereto. (KT.)

أركان A mountain having high sides, or angles. (S, K) or having strong اركان: (TA:) or inaccessible, or difficult of access, having اركان. (Har p. 531.) — And hence, (Har ibid.) A man (S, K, &c.) firm, (Har), still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, Har, TA.)

رُكْنٌ: see رُكْنٌ.

أركان A great دقان (K, TA,) i. e. headman, or chief, of a village or town: [app. from the Greek ἀρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مركن A hind of vessel, well known, (K, TA,) like a تزر [q. v.], of leather, used for water. (TA:) or i. q. جانة [q. v.], (S, Mgh, Mgh, TA,) in which clothes and the like are washed; (TA:) called in Pers. تغار. (Mgh:) pl. مراكن and مراكين. (TA.) One says, في مراكين المراكين [They sowed the sweet-smelling plants in the مراكين]. (TA.)

مركن A thing having ركن [here meaning corners, or angles]. (TA.) — [Hence,] ركن مركن ضرع مركن A great udder; as though having اركان: (S, TA:) and an udder that has opened [or expanded] in its place so as to fill the أراغ [or groins], and is not very long. (TA.) Turafah says,

\* وَرُكْنُ مَرْكَنَةٍ دُرُورٌ \*

[And her udder is great, having much milk: or, accord. to AA, مركة [here] signifies مجمعة [app. meaning collecting much]. (TA.) And

you say also ناقة مَرْكَنَةٍ الشَّعْبِ (S, TA) [A she-camel great in the udder; or] whose udder has ركن by reason of its greatness. (TA.)

## ركو

1. ركو (ISd, K, &c.) [aor. يركو] inf. n. ركو (ISd, TA,) He dug, or excavated, (ISd, K, TA,) the ground, forming an oblong hollow. (ISd, TA.) — He made, formed, or fashioned, in a suitable manner, a small watering-trough such as is termed مركة (AZ, TA,) or a watering-trough [in an absolute sense]; as also ركي. (TA.)

4: see what next precedes.

ركو (S, Mgh, Mgh, K, &c.) and ركو (K, &c.) all well known, but the first is the most chaste, (MF,) A certain thing for water. (S) it is [a small drinking-vessel] like a ترو, of leather; (ISd, TA;) a small drinking-vessel of skin: (Nh, TA:) or a small دُو [or bucket, generally of leather], (Mgh, Mgh,) well known: (Mgh:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. ركا (S, Mgh, Mgh) and ركاوت (S, Mgh) the latter allowable. (Mgh.) The prov. سارت القوس ركو [lit. The bow became a ركو, app. meaning the bow became exchanged for a vessel such as is called ركو, but see what follows,] is applied in relation to the rising of good fortune, and reverse in the state of affairs. (S, K.) — A small زورق [or ship]. (ISd, K.) — A ركة [or piece of cloth, or rag,] beneath the عواصر (K,) which means three stones [with which grapes are pressed so as to force out the juice,] placed one above another: so in the M. (TA.) [Hence, accord. to the TK, the prov. above mentioned: but I see not why.] — + A فلب of a woman; i. e. her فلب [or vulva]: so in the copies of the K: but in the T, her فلب [i. e. the prepure of the clitoris], on the authority of IAb; as being likened to the ركو of water: (TA:) the pl. [app. in all its senses] is ركا and ركاوت [as above], (K,) or in the last sense ركي. (TA.)

ركي: see what next follows, in two places.

ركة A well. (S, Mgh, K:) or a well containing water; (MA;) otherwise a well is not thus called: (Durrat el-Ghowsag, in De Saey's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [q. v.]: (MA:) pl. ركا (S, Mgh, K) and ركي (S, and so in some copies of the K,) or the former is the pl. and the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also ركي: (so in some copies of the K and in the TA:) accord. to ISd, it is from رك in the first of the senses assigned to this verb above. (TA.)

مركو [pass. part. n. of 1: — and hence, as a subst.] A large watering-trough or tank: (AA, T, S, K:) [in the S and K is added, والمبرور الصغير,] which may mean either that the small watering-

though is called جرموز, and such is the case, or that مَرْكُوز also signifies a small جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce حَوْوِي: Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مَرْكُوز is a small watering-trough or tank, which a man makes, or forms, or fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels, and that which is large is not thus called. (TA) [But see an ex. voce سَلَسُن.]

## رمر

1. رَمَرَة, (S, M, Mgh, Msh, K.) aor. يَرْمُر (T, S, M, Mgh, K) and يَرْمُر (S, Msh, K.) the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as هَرَمَر, aor. يَهْرِمُر, and عَمَرَة, aor. يَعْطُر (TA.) inf. n. رَمَر (Lith, T, S, M, Mgh, Msh, K) and مَرْمَرَة, (Lith, T, S, Mgh, K.) He repaired it; or put it into a good, sound, right, or proper, state; (Lith, T, S, M, Mgh, Msh, K.) after a part thereof had become in a bad state; (Lith, T.) namely, a thing, (Lith, T, S.) as, for instance, a rope becoming old and worn-out, or a house, (Lith, T.) or a building, (Mgh.) or a wall, &c.; (Mgh.) as also شَأْنُهُ رَمَر (S.) or شَأْنُهُ referring to a house (Zar): (Lith, T.) and in like manner, he rectified it, namely, an affair, after it had become disorganized, or disordered: (Lith, T.) and رَمَرَة signifies the same in an intensive sense; [i. e. he repaired it, &c., much, or well:] (Msh.) and رَمَرَة he repaired, or rectified, his affair, case, state, or condition. (TA.) The saying, رَمَرْنَا أَهْلَ ثِيَابِهِ وَرَمَرْنَا, (T, S.) occurring in a trad., (S.) accord. to the relations thereof رَمَرَة وَرَمَرَة, but A'Obeyd holds the former reading to be the right, (T, S.) means, accord. to AA, We were the fit persons to put it into a good, sound, right, or proper, state: (T.) or, accord. to A'Obeyd, to put it into such a state, and to eat it. (T, S.) [See another explanation of the verb in what follows] — You say also, رَمَرْتُهُ, meaning † [He made his arrow even, or straight, by means of his eye; or] he looked at his arrow until he made it even, or straight. (TA.) — رَمَرَة also signifies The act of eating; and so رَمَرْتُهُ, (ISH, T.) You say, رَمَرْتُهُ, (T, S, K.) aor. يَرْمُر (T, S.) inf. n. رَمَر (TA.) He ate it. (T, S, K.) And it is said in a trad. عَلَيْهِمُ بِاللَّانِ الْبَقَرُ رَمَرْتُهُمْ [Keep ye to the milk of cows, for they eat of all the trees]; (T, S, TA.) i. e. تُكُلُّ: or, accord. to one reading, it is رَمَرْتُهُمْ. (TA.) رَمَرْتِ الشَّاةَ الْحَشِيشَ, aor. رَمَرْتِ, inf. n. رَمَر, means The sheep, or goat, took the dry herbage, or fodder, with its lips. (M.) رَمَرْتِ الشَّاةَ and رَمَرْتِ الْاَرْضَ, (R.) and رَمَرْتِ, (T.) and رَمَرْتِ الْبَهْمَةَ, (M.) and رَمَرْتِ الْبَهْمَةَ, (K.) inf. n. as above; (TA.) and رَمَرْتِ; (T, S, M, Mgh, Msh, K.) aor. يَرْمُر (T, S, M, Mgh, K.) or both, (K, TA, [the former written in the CK (R, K.) and رَمَرْتِ; (M, K.) and رَمَرْتِ; (M, K.); [but see what follows;]) The bone became such as is termed رَمَرَة; (M, TA.) [i. e.,] became old and decayed; (MA, KL;) syn. بَلِيَ. (T, S, Mgh, Msh, K.) Accord. to IAqr, one says, رَمَرْتِ عَظْمًا and رَمَرْتِ عَظْمًا, meaning His bones became old and decayed; syn. بَلَيْتَ. but others explain رَمَرْتِ differently, as below sec 4 (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمَتْ, meaning بَلَيْتَ [i. e. O Apostles of God, how shall our blessing be offered, or addressed, to thee when thou shalt have become decayed in the grave?], the last word is originally أَرَمْتِ; one of the two is being rejected; like as is done in أَحَمْتِ, for أَحَمَّتِ: (IAth, K, TA: [in the CK, تَعْرِضُ is put in the place of تَعْرِضُ:] accord. to one relation, it is أَرَمْتِ; accord. to another, رَمَرْتِ; and accord. to another, أَرَمْتِ: but the first is the proper manner of relation. (TA.) And رَمَرْتِ الْخِلَ The rope became [old and worn out or rotten, (see رَمَرَة) or] ragged, or disordered. (M.)

1. a. [The lamb, or kid, or the heast, or quadruped,] reached and took the branches (M, K) with its mouth. (K.) And رَمَرْتِ كُلَّ رَمَارٍ هُوَ يَرْمُرُهُ كُلَّ رَمَارٍ [q. v.] (T) And

He eats every [kind of] رَمَارٍ [q. v.] (T) And رَمَرْتِ الْعَظْمَ He ate off the flesh from the bone; syn. تَعَرَّضَ: or he left the bone like the رَمَرَة [q. v.]: in [some of] the copies of the K, رَمَرْتِ is erroneously explained by تَعَرَّضَ; [in my MS. copy, by تَعَرَّضَ; and in the CK, by تَعَرَّضَ:] the right reading being تَعَرَّضَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَا يَرْمُرُ أَتْسَلَهَا تَرْمُرًا مِنْ خَسَائِي الْأَرْضِ [And I did not send her] for her to eat [of the creeping things of the earth]. (TA.) رَمَرْتِ الْعَظْمَ, aor. يَرْمُر (T, S, M, Mgh, Msh, K.) inf. n. رَمَر (T, M.) or رَمَرَة, (S.) or both, (K, TA, [the former written in the CK (R, K.) and رَمَرْتِ; (M, K.) and رَمَرْتِ; (M, K.); [but see what follows;]) The bone became such as is termed رَمَرَة; (M, TA.) [i. e.,] became old and decayed; (MA, KL;) syn. بَلِيَ. (T, S, Mgh, Msh, K.) Accord. to IAqr, one says, رَمَرْتِ عَظْمًا and رَمَرْتِ عَظْمًا, meaning His bones became old and decayed; syn. بَلَيْتَ. but others explain رَمَرْتِ differently, as below sec 4 (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمَتْ, meaning بَلَيْتَ [i. e. O Apostles of God, how shall our blessing be offered, or addressed, to thee when thou shalt have become decayed in the grave?], the last word is originally أَرَمْتِ; one of the two is being rejected; like as is done in أَحَمْتِ, for أَحَمَّتِ: (IAth, K, TA: [in the CK, تَعْرِضُ is put in the place of تَعْرِضُ:] accord. to one relation, it is أَرَمْتِ; accord. to another, رَمَرْتِ; and accord. to another, أَرَمْتِ: but the first is the proper manner of relation. (TA.) And رَمَرْتِ الْخِلَ The rope became [old and worn out or rotten, (see رَمَرَة) or] ragged, or disordered. (M.)

2: see 1, first sentence: 4. رَمَرْتِ, said of a bone, It had in it, or contained, رَمَر, i. e. marrow, (T, S, K.) running therein. (S.) One says of a sheep or goat (S, M) that is lean, or emaciated, (S.) and of a she-camel, (M.) مَا يَرْمُرُ مِنْهَا مَضْرِبُ, meaning Not a bone of her that is broken and from which the marrow is [sought to be] extracted [contains any marrow]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (S.) And رَمَرْتِ is said of a she-camel in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean; (M, TA;) meaning She had in her somewhat of marrow. (TA.) — See also 1, in the latter part of the paragraph, in four places. — Also, (T, S, M, K.) inf. n. رَمَرْتِ, (T.) He (a man, T) nary, or became, silent; (T, M, K.) in a general sense; or, as some say, from fear, or fright: (M.) [and in like manner a bird: see its part n. رَمَرْتِ:] or they (a company of men) were, or be-

came, silent. (S.) [See also R. Q 2.] — رَمَرْتِ إِلَى الْبُؤِ He inclined to diversion, sport, or play. (IAqr, M, K.) — And رَمَرْتِ كَذَا He was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; like لَهُ أَرْنُ. (T in art. رن.)

5. رَمَرْتِ He proceeded gradually, by degrees, step by step, or time after time, with the repairing of it, or with the putting it into a good, sound, right, or proper, state. (TA.) — See also 1, near the middle of the paragraph, in two places.

8: see 1, in the middle portion of the paragraph, in four places — رَمَرْتِ is also said of a young camel as meaning He began to be in that state in which one could feel his hump. (K.)

10 استمر It (a wall, S, MA, Mgh, K, or a building, KL) needed, or required, its being repaired; (M, MA, K, KL; expl in the M and K by دَعَا إِلَى إِصْلَاحِهِ;) having become old: (MA:) or attained to the time in which it should be repaired; (S, Mgh;) a long period having elapsed since it was plastered with mud. (S.)

R. Q 1. رَمَرْتِ: see 1, in two places.

R Q 2 تَرْمُرْتِ He moved his lips, (T,) or his mouth, (S,) to speak: (T, S:) or تَرْمُرْتِ they put themselves in motion to speak, but spoke not: (M, K.) but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرْمُرْتِ فَلَنْ يَحْرَبَ Such a one uttered not [a letter, or a word]: (T, TA:) or put not himself in motion [thereunto]. (IDrd, TA.) And رَمَرْتِ قَبْلَ تَرْمُرْتِ And [He spoke to him and] he returned not a reply. (M, TA.)

رَمَرْتِ an inf. n. of 1 [q. v.]. (Lith, T, S, &c.) — One says, مَا لِي مِنْ حَرٍّ وَلَا رَمَرٍ There is not for me any avoiding it, or escaping it. (S.) or مَا لِي مِنْ حَرٍّ وَلَا رَمَرٍ (T, TA) There is not for him any avoiding, or escaping, that thing, or affair. (TA:) and some say رَمَرْتِ حَرٍّ وَلَا رَمَرٍ (S.) so says Lith. (T:) [accord. to ISd,] in the saying رَمَرْتِ مِنْ ذَلِكَ حَرٍّ وَلَا رَمَرٍ, meaning There is no avoiding, or escaping, that, رَمَرْتِ is an imitative sequent; (M;) and so says Lith. (T.) [But see the next paragraph.] — See also another signification assigned to رَمَرْتِ in the last sentence but one of the next paragraph. — [And see the last sentence also of that paragraph]

رَمَرْتِ: see 1, second sentence: — and see also the paragraph next preceding this, in two places. — Also i. g. رَمَرْتِ بَيْتٍ (ISK, T, S, M,) i. e. Household-goods; or the utensils and furniture of a house or tent. (M.) [This explanation, from the M, I have found, in the TT, since I composed art. رَمَرْتِ; in which I have said that, accord. to analogy, رَمَرْتِ بَيْتٍ app. signifies the means by which a house, or tent, is put into a good state; and therefore good furniture and utensils.] So in the saying, رَمَرْتِ مِنْ ذَلِكَ حَرٍّ وَلَا رَمَرٍ (ISK, T, S, M,) i. e. He has not, مَا يَلِيكَ لَهَا وَلَا مَا

and he possesses not, such household-goods as water-skins, or mill-skins, and vessels, (Isk, T, M,) nor any of the utensils and furniture of the house or tent. (Isk<sup>s</sup>, T,\* M) This explanation is better than the saying of Lih [that <sup>مُرْ</sup> is an imitative sequent: see the next preceding paragraph]. (T.) One says also, <sup>مُرْ</sup> وَلَا <sup>مُرْ</sup> هَا لَهُ شَيْءٌ, meaning He has not anything (شئ: or he has neither little nor much. (TA voce <sup>حَمْرُ</sup> [q. v.]

[See also <sup>2</sup>تميم]. — Also *i. q* <sup>2</sup>هم [as meaning *An object, or a thing intended or meant or determined upon or desired, in the mind: and perhaps also anxiety; or disquietude, or trouble, of mind*].

(M, K [This signification, هم, Freytag has assigned to هم, not to هم; rendering it "cura, sollicitudo," as from the K, in which the word bearing it is expressly said to be "with damm."])

So in the saying, مَا لَهُ رُمْ عَيْرُ كَذَا [He has not any object in his mind except such a thing]. (M)

And so in the saying, مَا لَهُ حُمْ وَلَا رُمْ عَيْرُكَ and  
 حُمْ وَلَا رُمْ [He has not any object in his mind]

except thee]. (TA in art. **حمر**) = Also *A* company of men occurring in a trad. applied to a company of [the people called] **أَحْزَاد**, abiding [in a place] like a **حَيَّ** [or tribe] of the Arabs of the desert : [perhaps correctly **زُر**, from the Pers. **زَر**]. said by Abou-Moossà to be app. a Pers. word. (TA.)

<sup>a</sup> The herbage and other things that are upon the land : whence the current saying, جَاءَ لَلَّانِ بِالطَّمْرِ وَالزَّبَرِّ, meaning Such a one brought everything of what is on the land and in the sea : [or, of what is in the sea and on the land; for] الطَّمْرُ means "the sea;" and is originally الطَّمَارُ, but is pronounced [in this case] الطَّمْرُ to assimilate it to

الْوَرَمِ. (T.) [Or] *i. q.* قَرَى [app. as meaning *Good of any kind; and particularly wealth;* as appears from what immediately follows]: one says, جَاءَهُ بِالْطَّرِيقِ وَالْوَرَمِ, meaning *He brought him much wealth.* (S.) [Or] جَاءَ بِالْطَّرِيقِ وَالْوَرَمِ means *He brought what was of the sea and what was of*

the land : بالبحري (بأبى) K; [so in MS. copies and in the C<sup>K</sup>, in the copy of the K followed in the TA, and in like manner in the M, البحر, والبحري, which, I think, is evidently a false reading:] or moist and dry: or earth and water: (M, K,) or much wealth, (K;) as in the S: (TA:) and it is said in the copies of the K, [and in the M,] that البحر signifies what is borne [on its surface] by the water; but this is a signification of البحر; and البحر signifies what is borne by the wind: (TA:) or what is upon the ground, of fragments of dry herbage. (M, K.) [See also art. طهر.] — Also Marw. (T, S, M, K.)

رَمَضٌ The remains of a rope after it has become  
 ragged, or disordered: (T:) or a piece of a rope  
 (S, M, Mṣb, K) that is old and worn out or  
 rotten; (S;) as also رَمَضٌ (M, K:) pl. [of mult.].  
 رَمَاضٌ, (T, S), or رَمِيزٌ, (M, K), and رَمَاضٌ (S, M,  
 K) and [of pauc.] رَمَاضٌ: (M, K:) and they said  
 Bk. I.

also رَمَزَ and رَمَزَ [رَمَزَ] (M; K;); [like ثَوَّبَ أَخْلَقَ and حَلَلَ أُمَاتُ &c.;] thus using the pl. as though every part [of the rope] were tarm'd a single thing. (M) — Hence the saying, بَرِّمَتْهُ الشَّيْءَ أَطْعَمْتَهُ الشَّيْءَ + I gave him the thing altogether: (T:) or دَفَعَ إِلَيْهِ الشَّيْءَ بِرِوَيْتِهِ + He gave him the thing altogether: (S:) أَخَذَهُ بِرِوَيْتِهِ + He took it altogether: (M; and the like is said in the Mgb.) and بَرِّمَتْهُ الشَّيْءَ أَطْعَمْتَهُ الشَّيْءَ + I brought thee, or have brought thee, the thing altogether:

(M:) or أَطْعَاهُ بِرَبْمَةٍ † *He gave it altogether*. (K:) originally meaning the rope that is put upon the neck of the camel (T) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (S, K) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his رَمَّةٌ (Msb.) or, as some say, from the bunging a captive bound with his رَمَّةٌ; but this is not a valid assertion. (M) In all the copies of the K, الرَّمَّةُ is also expl. as *syn. with* الْحَبْلَةُ; but [SM says,] I have not found it in the original from which it is derived, and may-be the right reading is الْجَسَنَةُ. (TA.) 'Alee said, disparaging the present world, رَمَاهُ رَمًّا, meaning † [*Its ties* (lit. *ropes*) *are*] *old and worn out or rotten*. (TA.) — أَزْمَامُهُ [perhaps as pl. of رَمَّةٌ] also signifies † *The last remains of herbage*. (M, TA.)

مُتَمِّمٌ *Old and decayed bones*: (AA, T, S, M, Msh, K:) or *the old and decayed, of bones* (Mghl): pl. مُمَمِّمٌ and مُمَمِّمَاتٌ. (S, Msh.) The performance of the act termed الإِسْتِجَاة *throwing* is forbidden. (Mghl, TA.) [See also مُمَمِّمٌ. — [And] *A bone in which is marrow*. (Freytag, from the “*Kiṭāb al-ʿAḥdād*.”)] — See also مُمَمِّمٌ, first sentence: — Also *A two-ringed ant*: (M, K:) so accord. to Abū-Ḥatim; but disallowed by El-Bekree. (TA.) — And *The أَرْضَةُ [or wood-fretter], (M, K,) in some one or more of the ducts.* (M, TA.)

ذكور Clever, ingenious, skilful, or intelligent,  
girls, or young women: (IAar, K:) app. pl. of  
ذَكَاة, [as it is said to be in the TK, whence  
Freytag (who has mentioned it as from the K,  
explaining it as an epithet applied to a girl mean-  
ing "ingenious, prudent,") appears to have taken  
it,] which signifies a female skilful in repairing  
(TA.)

رُفَامٌ: see رُفَامٌ. — It is applied as an epithet to رُفَامٌ, in a saying of 'Omar, explained in art. ثَرَامٌ accord. to some, it means that *whereof the heads are grown, so that they are eaten* (رُفَامٌ, i. e. ثَرَامٌ) (رُفَامٌ): it is also applied to a herb, or leguminous plant, *such that the cattle pluck it with their mounds, obtaining but little thereof: and to herbs that had dried up when becoming green.* (H. 1000)

شَاةٌ رَمُومٌ A sheep, or goat, that eats that by which it passes. (M, TA.)

وَمِيمٌ A bone old and decayed: (S, M, Msb, K:) and مِيمٌ signifies the same (K, TA) in an in-

tensive sense: (T.A.) or the former is like <sup>مُتَمَدِّدٌ</sup> (A' Obeyd, T, and Ksh in xxxvi. 73;) i. e. it is a subst., signifying the *old* and *decayed*, of bones, (Ksh and Bq ibid.;) not of the measure <sup>فَعِيلٌ</sup> in the sense of the measure <sup>مَاعِلٌ</sup> or <sup>مُعَوَّلٌ</sup> (Ksh ibid. : ) or it is used in the sense of the measure <sup>مُعَوَّلٌ</sup>, [meaning *eroded*], from <sup>رَمَى</sup> رَمَيْتُهُ " [ "I ate it" ]: (Bq ibid. ·) its pl. is in most instances <sup>أَمْثَلٌ</sup> [when it is used as a subst. or as an epithet], like <sup>أَمْثَلٌ</sup> [pl. of <sup>ذَلِيلٌ</sup> ذَلِيلٌ or <sup>أَقْرَبٌ</sup> أَقْرَبٌ pl. of <sup>قَرِيبٌ</sup> قَرِيبٌ; and <sup>رَمَامٌ</sup> رَمَامٌ

also occur [when it is used as a subst., for **رَمَى**, of which **رَمَاهُ** is a pl., or when it is used as an epithet], like **كِرَامُهُ** pl. of **كَرِيمٌ**: (Meb.) or you say **أَعْظَمُ رَمَائِهِ** and **رَمِيمٌ** also; or **رَمِيمٌ** may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the *Kur ubi* supra, **مَنْ يُحِبِّي الْعِظَامَ وَهِيَ أَدِيمٌ** [Who will cherish the bones when they are old and decayed &c ?]; the last word being without **ة** because it is a subst., as expl. above, (*Ksh*, *Bj*, *Jel*), not an epithet, (*Ksh*, *Jel*); or because it is used in the sense of the measure **مُعْفُونٌ**, as stated above; (*Bj*); or because words of the measures **فِعْلٌ** and **فَعُولٌ** are sometimes used alike as masc. and fem. [and sing.] and pl., like **صَدِيقٌ** and **صَدِيقُونَ** and **عَدُوٌّ**. (S.) And *Hätim*, or some other, says,

أَمَّا وَالَّذِي لَا يَعْلَمُ الْبِرَّ عِيره  
وَيُحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمِيمٌ

[*Verily, or now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed &c.*], in which رميم may have the meaning of a *gen.*, as observed above. (M.) — [Hence,] † Any thing old and decayed or worn out. (M.) Once says, أَحْيَى رَمِيمَ الْبَكَارِ, [I *revived what had become decayed of generous qualities or actions or practices*]. (TA.) — And † The remains of the herbage of the next preceding year: (Lh, M:) from the same word in the sense first expl. above. (M.) — رَمِيمٌ is one of the names of *The east*, or easterly wind; (ص): and is also a proper name for a woman. (M)

رِزْقًا, A sufficiency of the means of subsistence, (K, TA,) whereby life becomes, or is held to be, in a good, or thriving, state. (TA.)

٢٤٠, applied to a ewe, *White*, (S, M,) *without any colour upon her.* (M.)

رَمَامٌ قَشَائِشٌ One who collects what has fallen  
of food, and the worst thereof, to eat it, not pre-  
serving himself from its uncleanness. (T, as heard  
by its author from the Arabs.)

رَمَانٌ is of the measure مُعْلَانٌ accord. to Sb. accord. to Abu-l-Ḥasan [1 c. Akh], of the measure مُعْلَانٌ (M, TA,) and is [therefore] mentioned in the Ṣ and K in art. رَمَن [q. v.]: (TA:) the n. un. is with ḍ. (M.)

رَمَامٌ The حَشِيش [or herbs, or dry herbage,] of  
the [season called] ربيع: and also a certain species  
of trees, (S, M,) of sweet scent: n. un. with ة.  
(M:) or رَمَامَةٌ, signifies a certain well-known

sort of حَشِيش in the desert; and رَمْرَمٌ, much thereof: (T:) or this latter signifies a certain herb having prickly branches and leaves, that forbid the touch, rising to the height of a cubit, long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle (AHn, M:) or a certain dust-coloured plant, (Abou-Ziyád, M, K,) which people use as a remedy for the sting of the scorpion. (Abou-Ziyád, M.)

رَمَّةٌ: see رَمْرَمٌ, of which it is thought to be the singular.

أَرَمَامٌ a pl. of رَمَّةٌ as signifying "a piece of a rope:" (M, K.) — and perhaps also in another sense: see the latter word, last sentence.

مَرْمَرٌ Containing رَمْرَم, i.e. marrow; applied to a bone. (T.) And, [in like manner without رَمْرَم] applied to a she-camel, (S, M, K,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning Having in her somewhat of marrow. (S, M, K.) — Also Silent; (A' Obeid, T, S:) in a general sense; or, as some say, from fear, or fright; (TA:) applied to a man, (A' Obeid, T,) and to a bird, as in the saying of a rájuz, (S,) namely, Homayd El-Arkát, (TA.)

\* رِدْنٌ وَاللَّيْلُ مَرْمَرَةٌ مُرْمِي رَوَاقَهُ هَجُودٌ سَامِيَةٌ

[They come to the water when the bird of night is silent, when its curtains (lit. its two curtains) of darkness are let down, when the holders of discourse therein are sleeping]. (S, TA.) — [The pl] signifies Calamities, or misfortunes: (T, K:) so accord. to AZ in the saying, رَمَا بِالْمُرْمَاتِ [He smote him, or afflicted him, with calamities, or misfortunes]: or, accord. to Abou-Málik, it signifies السَّكِنَاتِ [i.e. silencing words or acts]. (T.)

مَرْمَةٌ [originally مَرْمِيَّةٌ, a noun of the same class as مَسْخَلَةٌ &c., meaning A cause of repair: and hence, a thing needing repair; as in a phrase mentioned voce رَفِيعٌ. — See also مَرْمَةٌ, voce نَيْتٌ. — And see what here follows.

مَرْمَةٌ (Th, T, S, M, TA,) accord. to the K, مَرْمَةٌ, but this is a mistake, (TA.) The tip of any cloven-hoofed animal, (Th, T, S, M, K, TA,) such as the cow &c.; because it eats therewith; (S:) like مَقِيَّةٌ; (Th, T;) as also مَرْمَةٌ [like مَقِيَّةٌ]. (S, M, K.)

مَرْمُورٌ sing. of مَرْمَورٍ (TA,) which is [an epithet] applied to arrows, meaning Having the feathers repaired, or put into a good state. (K, TA.) — And I An arrow [made even, or straight, by means of the eye; or] looked at until made even, or straight. (TA.) — You say also, أَمْرٌ مُرْمُورٌ [i.e. The affair, or case, of such a one is rectified, or repaired]. (TA.)

## رمث

1. رَمَثٌ (S, TA,) aor. ٤, (TK,) inf. n. رَمَثٌ, (K,) He put a thing into a right, or proper, state, or adjusted it; and nipped it with his hand.

(S, K, TA) He collected together a thing, and put it into a right, or proper, state, or adjusted it. (Ag, TA.) = رَمَثَ الْإِبِلَ (T in art. طَلح, S, M,) aor. ٤, (TA,) inf. n. رَمَثٌ, (S, M, K,) The camels ate رَمَثٌ alone, without any change of food: (T in art. طَلح.) or had a complaint from eating رَمَثٌ: (S, M, K:) AHn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating رَمَثٌ when hungry; and that one fears for the camels in this case. (MA.) — رَمَثَ أَمْرَهُمُ, aor. ٤, (K,) inf. n. رَمَثٌ, (TA,) + Their affair, or case, or state of things, became confused. (K) = رَمَثٌ, aor. ٤; and رَمَثَ, aor. ٤; inf. n. of each رَمَثَ; He stole. (T.)

2. رَمَثَ He nuzzled, or confounded, a thing with another thing. (IAb, TA.) = رَمَثَ نَاقَتَهُ He left some milk remaining in his she-camel's udder after milking; (M;) as also رَمَثَهَا. (T, M.) — And رَمَثَ فِي الصَّرْعِ, inf. n. رَمَثٌ, He left somewhat [of milk] remaining in the udder; as also رَمَثَ. (S, K.) And in like manner one says, (TA,) اَرَمَثَ فَلَانٌ فِي مَالِهِ (K, TA, in the CK and in a MS. copy of the K فَلَانٌ) Such a one left a residue, or remainder, in his property, or among his cattle; as also اِسْتَرَمَثَ. (K, TA.) [Hud فَلَانٌ been the right reading, the author of the K would, or should, have said "as also اِسْتَرَمَثَ."] — رَمَثَ عَلَيْهِ He, or it, exceeded him, or it; (IAb, TA;) as also اَرَمَثَ. (IAb, K, TA.) You say, رَمَثَ عَلَى الْخَمِينِ He exceeded the [age of] fifty [years]: (M, K:) and in like manner one says of other numbers, relating to age. (M.) And رَمَثَ غَنَمَهُ عَلَى الْبَائَةِ His sheep, or goats, exceeded the [number of] a hundred. (M.) And in like manner, رَمَثَ الشَّاةَ عَلَى مَخْلِبِهَا [The she-camel yielded more than the contents of her milking-vessel]. (M) اَرَمَثَ عَلَيْهِ فِي الْبَطْنِ He exceeded him, or surpassed him, in speech. (TK)

4. اَرَمَثَ: see 2, in five places. — Also i. q. لَيْثٌ [He, or it, rendered soft, &c.]. (K.)

10: see 2.

رَمَثٌ [A certain shrub, resembling a dwarf-tamarisk;] a certain pasture of camels; (S, A, M, K;) a species of tree [or shrub], (T,) of the kind termed حَبْص (T, S, A, M, K,) growing in plain, or soft, ground, (M,) the leaves of which fall, [or droop], like the أَشْنَان [i.e. hali, or glasswort]; eagerly desired by the camels when they are satiated with, and tired of, the [sweet pasture termed] خَلَّةٌ: (T:) it is a species of tree [or shrub] resembling that called غَضَا (M, K,) which does not grow tall, but the leaves of which spread, [app. meaning that its sprigs spread out flat, and (as described above) droop, like those of the common tamarisk.] and it resembles the أَشْنَان: (M:) like the غَضَا and it is burned for making قَلَى [or potash]: (TA &c. in art. قَلَى) AHn says that it has long and slender خَدَب [generally, and app. here, meaning sprigs garnished with minute leaves overlying one another

like the scales of a fish], and is a pasture upon which camels and sheep or goats will live when they have nothing else with it, sometimes there comes forth upon it a white honey, [a species of manna,] resembling جَبَان [i.e. pearls, or silver beads like pearls], very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot, and its smoke is beneficial as a remedy for the rheum: AHn also says in one place, that, accord. to certain of the Bagress, the رَمَثٌ occupies the space of a man sitting, and gives in the manner of the نِيح [a species of moan/roar]: also that he had been told by certain of [the tribe of] Benuo-Asad that it rises not so high as the stature of a man, and is used as firewood (M, TA:) [a coll gen n] the n. un. is with ٤ (T, M.) [See a prov. cited voce دُؤُونٌ in art. ذَان.] — Also A man whose clothes are old and worn out - (A, K.) said by MF to be tropical, but not said to be so in the A. (TA.) — And وَرَمَثَ in the مَتْن [i.e. the back, or the flesh on either side of the back-bone]. (K.)

رَمَثٌ A raft, constructed of pieces of wood or timber (Ag, T, S, M, Msh, K) put together (T, S, M, Msh, K) and bound, (T,) upon which one embarks (T, S, M, Msh, K) on the sea or a great river: (S, M, Msh, K.) of the measure رَمَثٌ in the sense of رَمَثٌ, from رَمَثَ, "he collected together" a thing, "and put" it "into a right, or proper, state," or "adjusted" it: (Ag, TA:) pl. أَرَمَاتٌ. (T, S, M, Msh) — An old, worn-out, rope; pl. أَرَمَاتٌ and رَمَاتٌ: (M:) and one says رَمَثٌ رَمَاتٌ (S, M, A, K,) meaning as above, (A,) i.e. أَرَمَاتٌ; (S, K;) like as one says أَخْلَقَ رَمَاتٌ: (M:) or رَمَثٌ signifies a rope undone, or untwisted. (IAq, T.) — And The thong, or the like, by which is suspended the skin of churned milk. (K.) — Also Remains, of milk, in the udder, (T, S, M, K,) after milking, and so رَمَثَةٌ: pl. of the former أَرَمَاتٌ. (M.) — And i. q. حَلَبٌ [app. as meaning Milk, or fresh milk, drawn from the udder]. (T.) — An An excellence, or excellent quality. (T, K.) So in the saying, in the "Nawádir el-Ahráb," اَلْأَلْبَانُ عَلَى فَلَانٍ رَمَثٌ [To such a one belongs an excellence over such a one]. (T.)

رَمَثٌ [part. n. of رَمَثَ]. You say رَمَثَةٌ (S, M, K,) and رَمَاتِي (S, K) and رَمَاتِي (M, K,) [which are pls.] Camels having a complaint from eating رَمَثٌ. (S, M, K. [See 1, third sentence.]

رَمَثَةٌ: see رَمَثٌ.

أَرْضٌ رَمَثَةٌ: see مَرْمَةٌ.

رَمَاتٌ [from رَمَثَ] The maker of a raft or rafts: and one who draws, or tows, [or propels,] a raft. (MA.)

أَرْضٌ رَمَثَةٌ [in the CK رَمَثَةٌ] Land producing [the shrubs called] رَمَثٌ (M, K;) and رَمَثَةٌ [signifies the same, or] land in which are رَمَثٌ. (Ham p. 99.)

هَرِي هَرِي مَرْمُورَةٌ They are in a state of confusion. (K.)

رَمَح

1. رَمَحَ, (S, A, L, K,) aor رَمَحَ, (L, K,) inf n. رَمَحَ, (L,) *He thrust him, or pierced him, with a spear, or lance.* (S, A, L, K.) — And رَمَحَ, aor, and inf n. as above, *He* (a solid-hoofed animal) *struck with his hind leg.* (Mgh.) You say, of a horse, (S, A, K,) and of an ass, and of a mule, (S, A, K,) or any solid-hoofed animal, (TA,) *رَمَحَ*, (S, A, K,) aor. as above, (K,) and so the inf n, (TA,) *He kicked him;* (K;) or *struck him with his hind leg,* (S, A, TA,) or *with both his hind legs.* (TA:) and accord. to Az, it is sometimes metaphorically said of a camel, (Mgh, TA,) and رَمَحَ is sometimes said of a she-camel. (TA.) — [In the vulgar modern language, it means *He* (a horse or the like) *galloped.*] — [Hence,] said of the [locust termed] جَنْبُط, *It struck the pebbles:* (so in three copies of the S) or *it struck the pebbles with its hind leg,* (L and A) or so, accord. to the TA, in the S, *or with its two hind legs.* (K.) — And, said of lightning, *It gleamed* (A, K) *with gleams slight and near together.* (A.)

3. رَمَحَهُ, inf n. رَمَاحَةً, *He contended with him in thrusting, or piercing, with the spear, or lance.* (A, TA.) [The meaning is indicated in both, but not expressed.]

8. تَرَامَحُوا *They contended, one with another, in thrusting, or piercing, with the spear, or lance.* (A, TA.) [The meaning is indicated in both, but not expressed.]

رَمَحٌ *A certain weapon,* (L, TA,) well known; (L, Mgh, K;) [i. e. a spear, or lance; one with which one thrusts, not which one casts; accord. to El-Harereer, (cited by De Sacy in his "Christ. Ar." sec. ed., ii. 332,) not so called unless having its iron head mounted upon it:] pl. رَمَاحٌ and رَامَاحٌ, (S, L, Mgh, K,) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا نَبِيَّهِمْ رَمَحًا [lit. *They broke a spear between them, or among them; moaning*] تَوَلَّى, or mischief, [or enmity, or contention,] happened between them, or among them. (A, TA.) And رَمَحَ بِيَوْمٍ كَظَلَّ الزَّمْعَ *IVe were tried with a long and distressing day.* (A, TA.) And هَرَعَ عَلَى بَنِي كَلَانَ رَمَحًا وَاجِدًا [lit. *They are in league against the sons of such a one as one man.*] (A, TA.) And كَانَ عَيْنِي فِي رَمَحَيْنِ [As though his two eyes were upon two spears] is said of one in fear and flight, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is رَمَحِيْن. And hence the saying,] أَخَذَ رَمَحًا أَبِي *He* (a man, K, TA, or an old man, TA) *stayed himself upon a staff by reason of extreme old age, or decrepitude:* by *أبو سعد* is meant Lukmān the Sage, (K, TA,) who is mentioned in the Kur-ān: (TA:) or Marthad Ibn-Sa'ad: or it is a surname applied to old age, and decrepitude. (K, TA.) — See also رَامَحٌ. — [As a measure in astronomy, accord. to modern Arabian astronomers, it is *Four degrees and a half; the eighteenth part of a great circle;* and accord. to

various works on practical law, it consists of twelve أَشْبَار (or spans): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce رَمَحِيْن, it appears to be about twice the measure stated above; i. e., about nine degrees, and to consist of five cubits, a measure perhaps equal to twelve spans.] أَخَذْتُ رَمَاحًا, said of the [species of barley-grass called] بَهْمِي, (T, S, A, TA,) and of any similar pasture, (T, TA,) *It assumed, or put forth, its prickles,* (A, TA,) or *became dry in its prickles,* (T, TA,) and thus (T, A, TA) *resisted the attempts of animals to pasture upon it.* (T, S, A, L, TA.) Also, said of camels, *They became fat,* (S, K, TA,) or *yielded milk plentifully;* (S, TA;) as though they prevented one's slaughtering them; (K;) or because their owner is prevented from slaughtering them: (S) or they became goodly in the eyes of their owner so that he was prevented from slaughtering them, (A, TA;) and so أَخَذْتُ أُنْصَبًا. (TA.) One says also نَافَقَةٌ ذَاتُ رَمَحٍ *A fat she-camel,* *fat camels;* because their owner, when desiring to slaughter them, looks at their fatness and their goodly appearance, and is prevented from slaughtering them. (A, TA.) — الْحَاوُونَ *[The pestilence termed] رَمَاحُ الْجَنِّ* (A, K.) [See the following verses.] — رَمَاحٌ *شَرُّهَا* [evidently a mistranscription for شَرُّهَا, i. e. *The stings of scorpions, with which they strike;* the العرب bug here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رَمَاحُ الْجَنِّ]. (K.) A poet, cited by Th, says,

لَعَنَكَ مَا خَشِيتُ عَلَى أَبِي  
رَمَاحَ بَنِي مَقْبِدَةِ الْحَبَارِ  
وَلَكِنِّي خَشِيتُ عَلَى أَبِي  
رَمَاحَ الْجَنِّ أَوْ إِيَّاكَ حَارِ

[*By thy life, or by thy religion, I feared not, for Ubel, the stings of the scorpions; but I feared, for Ubel, the pestilence, or thee, O Harith; حَارِ being for مقبدة الحبار; by بنى مقبدة الحبار he means the scorpions.* (TA.) — [The dim.] رَمَحِيْن is a proper name of *The penis;* (K, TA;) like as شَرِيْح is a proper name for "the vulva of a woman." (TA.) — رَمَحِيْنُ ذُو الرَّمَحِ means *A species of jerboa,* (K, TA,) *long in the hind legs, in the middle [?] of each foot* [here meaning metacarpus] *having a nail in excess [of those of the hind feet, for the fore feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails];* or it means any jerboa: and its رَمَحِيْن [evidently a mistranscription for رَمَحِيْن] is its tail. (TA.) [It is there added, *ورمحه شَرُّهَا*, another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.]

رَمَحَ: see رَمَاحٌ. — and see also the paragraph here following.

رَمَحٌ a pl. of رَمَحٌ. (S &c.) — Also [The vice of kicking, or striking with the hind leg or with both the hind legs:] a subst. from رَمَحَ said of any solid-hoofed animal. (Mgh, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, *هُوَ ذُو رَمَاحٍ* [*He has a vice of kicking.*] (A.) And *إِنِّيكَ مِنَ الْجَنَابِ وَالرَّمَاحِ* [*I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking.*] (TA.) [And رَمَحَةٌ, in like manner, signifies *A trick of kicking* see an ex. voce حَجَّةٌ.]

رَمَاحٌ and رَمَحٌ *[A horse, or the like, that has a habit of kicking].* You say *رَمَحٌ عَصَوَى* and رَمَاحَةٌ عَصَاوَةٌ [*A kicking, biting, beast.*] (A.) And نَافَقَةٌ رَمَحٌ *A kicking she-camel.* (TA.)

رَمَحٌ: see رَمَحٌ, [of which it is the dim.], in three places.

رَمَاحَةٌ The art of making رَمَاح [spears, or lances]. (S, A, K.) See the next paragraph.

رَمَاحٌ *A maker of رَمَاح [spears, or lances].* *هُوَ رَمَاحٌ حَادِقٌ فِي* [*He is a maker of spears or lances, skilful in the art of making them.*] (A.) — See also رَمَاحٌ. — See also رَمَاحٌ, in two places. —

رَمَاحَةٌ *A bow that propels [the arrows] vehemently.* (K.) The word رَمَاحَةٌ used [app. in this sense, without a subst.,] by Tufeyr El-Ghanawee is expl. by some as meaning *A thrust, or piercing, with the رَمَح;* but no way of resolving this is known, unless it be used in the place of رَمَحَةٌ, as the inf. n. of un. of رَمَحَ. (L.) — Also *Proverty, need, or want.* (K, TA.) This meaning is erroneously assigned in Freytag's Lex. to رَمَحٌ.)

رَامَحٌ Thrusting, or piercing, another with a رَمَح [i. e. spear, or lance]. (S, Mgh.) — Also رَمَحٌ [in the Mgh "or"] *A man having a [spear, or lance];* (S, Mgh, K;) and so رَمَاحٌ: (L:) the former an epithet [of the possessive kind,] similar to رَامِحٌ and رَامِيْن, having no verb. (S.) — السَّيَّاحُ الرَامِحُ is the name of *† [The star Arcturus;] a certain star, before, or preceding, the النُّجُوم [or Corona Borealis], preceded by another star, [the star η in the left leg of Bootes,] which is called it رَمَحٌ [or spear, i. e. السَّيَّاحُ رَمَحٌ, and simply الرَّمَحُ, (S, K,) whence its name: it is one of two stars which are together called السَّيَّاحَانِ; and is not one of the Mansions of the Moon: (S:) it is also called الجُوزُورُ الثَّانِي: (Az, TA:) the other السَّيَّاحُ [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الأَعْمَلُ, because it has no star [near] before*

it. الرامح is more red. (TA.) — رَامِحٌ also signifies † *A bull*; so called because of his pair of horns: (A:) [i. e.] a *wild bull*, thought by ISd to be so called because of his horn: (TA.) or رَامِحٌ تَوْرٌ signifies a [wild] bull having a pair of horns. (S, K.)

## رمد

1. رَمِدُوا (Sh, T, M, A, L,) [aor., app., ٢] inf. n. رَمَدٌ (M, L;) and رَمِدُوا (Sh, T, M, L,) for which A'Obeyd erroneously says رَمِدُوا with kear to the ٢; and رَمِدُوا, with toshled to the ٢; (T, L;) They (a people, or party,) perished: (Sh, T, M, A, L;) or became like *ramd* رَمَدٌ (A:) and رَمَدٌ عَيْشِيرٌ (L,) or رَمَدٌ (A:) has the former meaning. (L, TA.) And رَمَدٌ, [so in the T and L and TA, not رَمَدٌ] aor. ٢, inf. n. رَمَدَةٌ, It (a garment, En-Nadr, T, or a thing, TA) perished by becoming old and worn-out, and had no goodness and lastingness. (En-Nadr, T, L, TA.) رَمَدَتِ الْغَنَيمَةُ (S, M, K,) aor. ٢, (S, K,) inf. n. رَمَدٌ (S,) The sheep, or goats, perished by reason of cold, or of hoar-frost or *vime*. (S, M, K.) = رَمَدٌ (AZ, ISK, T, S, Nh, Mgh,) aor. ٢, (AZ, T,) or ٢, (Mgh,) or both, (ISK, S,) inf. n. رَمَدٌ (AZ, ISK, T, S, Mgh,) or رَمَدٌ (M, TT,) and رَمَدٌ (M, Nh, L;) *He*, (God, M, TA, or a man, Mgh,) or *it*, (a company of men, ISK, S,) destroyed (AZ, ISK, T, S, Mgh) a person or thing, (L, Mgh,) or people: (AZ, ISK, T, S, M;) or destroyed, and rendered like *ashes*. (Nh.) = رَمَدٌ (S, M, L, K,) aor. ٢, (S, L,) inf. n. رَمَدٌ (S, M, L;) and رَمَدٌ (T, A, L, Mgh, K;) and رَمَدٌ (T, Mgh,) or رَمَدٌ (TA,) inf. n. رَمَدٌ (K, TA;) *His eye was*, or became, painful and swollen, inflamed, or affected with ophthalmia; syn. هَاجَتْ. (L, K, TA.)

2. رَمَدَهُ (M, A,) inf. n. رَمَدٌ (S,) *He put ashes into it*, (M, A,) or upon it; (M;) namely, roast meat: (M, A.) or he put it (a thing) into *ashes*. (S.) It is said in a prov., نَوَى أَخْرَكَ حَتَّى إِذَا أَضْجَ رَمَدٌ [Thy brother roasted, until, when he had thoroughly cooked the meat, he put ashes into it, or put it into the ashes]: (T, S, M, A;) meaning † *Thy brother did a good deed and then married it*: (A:) [i. e.] it is applied to him who marries, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mars it by reproach, or cuts it short. (IAth.) — Also *He put it* (namely, flesh-meat to be roasted,) into *live coals*. (M.) — See also 1. = رَمَدَتْ (AZ, T, S, M, K,) inf. n. رَمَدٌ (S,) and رَمَدَتْ (S, K;) said of a ewe, or she-goat, (AZ, T, S, M,) and of a she-camel, (S, M, K,) and of a cow, (S,) *She secreted milk in her udder a little before her bringing forth*;

syn. أَصْرَتْ (S, K) or *she showed herself to be pregnant*, and became large in her udder; as also أَصْرَتْ (AZ, T;) or *she secreted a little milk at the time of bringing forth*. (T) or *she showed herself to be pregnant*, and became large in her belly and swollen in her udder and her vulva: or *she secreted somewhat [of milk] at the time of bringing forth*, or a little before it: the epithet applied to her in this case is مُرَمِدٌ [with-out ٢]. (M) [See also رَمَدَتْ.] One says, رَمَدَتِ الْغَنَاءُ قَرِيْبَ رَيْقٍ [The ewes have secreted milk in their udders, &c.]: (IAar, T, S) therefore prepare thou the رَيْقَ [prepare thou the milk] into which their heads are to be inserted [for the ewes secrete milk in their udders only رَأْسُ الْوَلَدِ i. e. at the time of bringing forth, or when about to produce the young]. (S.) And [in like manner,] رَمَدَبُ الْبَغْزَى قَرِيْبَ رَيْقٍ. (IAar, T. [See also art. رَمَقَ and رَمَقَ.])

4. *ramd*, as an intrans. v.: see 1, first sentence, in two places. — Also, (S, K,) inf. n. رَمَدٌ, said of a man, (S,) *He was*, or became, poor, needy, or indigent (S, K.) And رَمَدَ الْقَوْمُ *The people were*, or became, affected with drought, barrenness, or dearth, (A, K, TA,) and their cattle perished (K, TA) in consequence thereof. (TA.) — See also 1, last two sentences. — And see 2 — As a trans. v.: see 1, in the middle of the paragraph = رَمَدَ عَيْنَهُ *He*, (Goll, S, M, L, K,) and *it*, (weeping, A, TA,) caused his eye to become painful and swollen, inflamed, or affected with ophthalmia. (S, M, L, K, TA.)

9. *ramd*, said of a man's face, i. q. رَمَدٌ [as meaning *It became like the colour of ramd*, or *ashes*; or it became altered by reason of anger]. (A, TA.) — See also 1, last two sentences. — Also, inf. n. رَمَدٌ, said of a camel, accord. to AA, *He ran vehemently*; and so رَمَدَ, or, accord. to Ag, both signify *he went at random, heedlessly, headlong, or in a headlong course; and quickly* (T.) or *he went quickly, or a quick pace*; accord. to some, especially said of the ostrich. (M, L.) or *he ran in the manner of the ramd* [meaning ostriches] (A.)

Q. Q. 4. رَمَدٌ [inf. n. of رَمَدٌ] The going, or acting, vigorously, or with energy. (M, TA.) رَمَدٌ: see رَمَادَةٌ.

رَمَدٌ, applied to water, Turbid: (T:) or altered for the worse in taste and colour, though still drinkable; (Es-Sijistāne, S, A, K;) as also رَمَدٌ (Lb, L.) — And, applied to a garment, or piece of cloth, Faded, syn. قَابَسٌ; as also رَمَدٌ [q. v.] (A, TA.) — Also, (S, L, Mgh, K,) and رَمَدٌ (S, M, A, L, Mgh, K,) and رَمَدٌ, or رَمَدٌ, (accord. to different copies of the K,) *A man affected with pain and swelling of the eye; with inflammation thereof; or with ophthalmia*: (S, M, A, L, Mgh, K) fem. of the first رَمَدَةٌ (Mgh,) and of the second رَمَدَةٌ (M, Mgh,) [and pl. of the second رَمَدٌ.] And

رَمَدَةٌ (S, M, L) and رَمَدَةٌ (M, A, L) *An eye painful and swollen, inflamed, or affected with ophthalmia*: (S, M, A, L) pl. of the latter رَمَدٌ (A.)

رَمَدٌ Ash-colour; the colour of رَمَدٌ; as also رَمَدٌ (A in art. رَمَدٌ) a colour like رَمَدٌ, inclining to blackness; and so رَمَدٌ (T in that art.) a colour inclining to that of dust. (M.)

رَمَدٌ, or رَمَدٌ, (as in different copies of the K,) a phrase expl. in art. رَمَدٌ. رَمَدٌ (S, M, K) and رَمَدٌ (K,) which latter is abnormal, (TA,) or رَمَدٌ, (so accord. to a copy of the T,) and رَمَدٌ and رَمَدٌ (M, K,) *Ashes perishing, or coming to naught*: (S, K:) or *much in quantity, and very fine or minute*: (M, K) or reduced to the finest, or most minute, state: (T, TA:) رَمَدٌ signifies burnt to the utmost degree, and reduced to the finest, or most minute, state. (IAth, TA.)

رَمَدٌ: see رَمَدَةٌ.

رَمَدٌ: see رَمَدٌ.

رَمَدٌ *Ashes*; i. e. charcoal reduced to particles (T, M) by being burnt; (T,) burnt coals that have become mixed with dust, and extinguished, and reduced to particles: (M.) and رَمَدَةٌ signifies the same: (S, M, K;) as also رَمَدَةٌ, like رَمَدَةٌ, (so in some copies of the K, and in a copy of the S,) or رَمَدَةٌ, like رَمَدَةٌ, (so in other copies of the K,) or رَمَدَةٌ; (so in two copies of the S, there said to be like رَمَدَةٌ, and so in the M;) as some say; or رَمَدَةٌ is a pl. of رَمَدٌ, as is also رَمَدَةٌ; and رَمَدَةٌ, which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though رَمَدَةٌ also is mentioned by IJah], is a quasi-pl. n.: (M:) [رَمَدٌ is a coll. gen. n.;] and رَمَدَةٌ [is its un., and as such] signifies a portion thereof. (M.) [Hence] one says, فُلَانٌ كَثِيرٌ رَمَادٍ الْقَدْرِ [lit. Such a one has many ashes of the cooking-pot]; meaning † *such a one is very hospitable*; as *many guests*: (Mgh in art. عَرَضَ) [and so هُوَ كَثِيرٌ رَمَادٍ] [lit. *he has many guests*: because the ashes become much in quantity in consequence of cooking. (L) (from a trad.) And رَمَدٌ فِي وَجْهِهِ [lit. *Ashes were blown and scattered in his face*]; meaning † *his face became altered*. (A, TA.) — مَاءُ الرَمَادِ is a term applied in the present day to *Lixivium*, or *lye*, i. e. water unfused with wood-ashes.]

رَمَادَةٌ Perdition, destruction, or a state of destruction; (S, Mgh;) as also رَمَدٌ. (T, S.) Hence, (S, Mgh,) عَامُ الرَمَادَةِ *The year of perdition or destruction*, (S, Mgh, K,) or of drought, (A,) in the days of 'Omar, (S, Mgh, K,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (S, M, Mgh, K) in great numbers, (M,) and cattle also, (S, K,) in consequence of drought (S, Mgh) long con-



tinuing, (S,) wherefore it was thus called, (S, M,) because the earth became like ashes by reason of the drought; (Mgh;) or, as some say, because the drought continued so as to render the earth and the trees like the colour of ashes. but the first reason assigned above, for its being thus called, is preferable. (M.) — See also رَمَادٌ.

رَمَادِيٌّ A sort of grapes, of Et-Tâif, of a dusty black colour. (M.)

رَامِدٌ [Perishing or becoming like رَمَاد, or ashes: or] perishing by becoming old and worn-out, and having no goodness and lastingness (En-Naḍr, T, L, TA.)

رَمَدٌ Of the colour of رَمَاد [or ashes], (S, M, K,) [ash-coloured; ashy,] of a dusty colour in which is a duskeness, or dinginess: (S) [fem. رَمَدَةٌ and pl. رَمَدٌ.] Hence رَمَدَةٌ applied to a female ostrich: (S, K) [and رَمَد applied to ostriches (see 9, last sentence)] and hence also رَمَدٌ applied to quails (T, S, A, I, K) of a certain species. (T) and you say رَمَدَةٌ رَمَدٌ (M, A) i. e. [an ostrich or a female ostrich,] of an obscure black hue, like the colour of ashes: (M) and طَلِيمٌ رَمَدٌ [a male ostrich of such a colour]:

(M:) رَمَدٌ نَعَامٌ رَمَدٌ [ostriches of such a colour]: (A:) and رَمَدٌ ثِيَابٌ garments, or pieces of cloth, of a dusty colour in which is a duskeness, or dinginess, from رَمَدٌ (T) Lh asserts that the م in this word is a substitute for ب. (M, L) [See رَمَدٌ.] — See also رَمَدٌ, in six places. — And see رَمَدٌ.

رَمَدَةٌ and رَمَدَةٌ: see رَمَاد, in five places.

رَمَدٌ: see رَمَدٌ.

رَمَدٌ A she-camel, (Ks, T, TA,) and a cow, and a ewe, or she-goat, (TA,) secreting milk in her udder a little before her bringing forth, (Ks, T, TA;) as also رَمَدٌ: (Ks, T;) or both signify a she-camel having her udder shining, and infused with milk. (Ks, L in art. رد.) [See also رَمَدٌ, in the second paragraph of this art.] — See also رَمَدٌ.

رَمَدٌ: see رَمَدٌ.

رَمَدٌ Flesh-meat roasted in live coals. (T, S,\*)

رَمَدٌ: see 2.

رَمَدٌ Going, or acting, vigorously, or with energy: (K,\*) TA:) الجَارِي, in the explanation given in the K, is a mistake for الجَاد. (TA) [See Q. Q. 4.]

## رمز

1. رَمَزَ, (S, A, &c,) aor. 2, and 3, (S, Mgh, K,) inf. n. رَمَزٌ (S, A, Mgh, K,) and رَمَزَ (S, A, Mgh, K, TA,) He made a sign, (S, A, Mgh, K, TA,) in indication of a thing that might be shewn or pointed out by utterance, with anything: (L, TA:) or with the lips; (S, A, K, TA;) as also رَمَزَ;

(TA in art. نَصَّ) putting them in motion by speech not understood by means of utterance, not vocally manifested: (TA:) or with the lip: (Mgh:) or with the eyebrow: (S, A, Mgh:) or with the eyebrows: (K:) or with the eye: (Mgh:) or with the eyes: (K;) as also رَمَزَ (TA in art. نَصَّ) or with the mouth or with the hand or arm: (K:) or with the tongue, (K, TA,) by uttering a low voice: (K, B, TA) but also applied to signify he made any sign or indication. (B, TA.) You say, رَمَزَ لِي He made a sign to him with the lips, or effab. (A.) And رَمَزَتْهُ رَمَزَتْهُ The woman made a sign to him with her eye. (TA.) And رَمَزَ كَلِمَةً [He talked to him by making signs &c.]. (A.)

5: see 1, in two places.

8. رَمَزُوا [They made signs, or indications, in one or other of the manners described above, one to another] You say, رَمَزُوا وَتَرَمَزُوا دَخَلْتُ عَلَيْهِمْ تَفَانِزًا وَتَرَمَزُوا [I went in to them, and they made signs and indications, &c, one to another]. (A, TA)

رَمَزَ } رَمَزَ  
رَمَزَ } رَمَزَ  
رَمَزَ } رَمَزَ

رَمَزَ [Making frequent signs, in one or other of the manners described above; like رَمَزَ. You say, رَمَزَ امْرَأَةٌ A woman who makes frequent signs, &c.; who has a habit of doing so; syn. عَابَرَةٌ. (TA.) And رَمَزَتْ بِجَدِّهَا هَامَةً بِعَيْنِهَا عَابَرَةٌ [A girl who makes frequent signs with her hand or arm, who does the like with her eye, who does the like with her mouth, who does the like with her eyebrow]. (A, TA.) — Hence, (S, TA,) رَمَزَةٌ [also] An adulteress, or a fornicatress: (Sh, S, K) a prostitute: (A:) because she makes signs with her eye. (S, TA) [See also رَمَزَةٌ.]

رَمَزَ Making a sign, as [with the lips, &c., as described above, or] with the hand, or arm, or with the head: pl. [or rather quasi-pl. n.] رَمَزَ. In the Kur in 36, instead of رَمَزَ, some read رَمَزَ, meaning as here explained: and some read رَمَزَ, meaning doing so mutually; pl. of رَمَزَ [which is an intensive form, meaning, making frequent signs &c.; like رَمَزَ]. (Bd.)

## رمس

1. رَمَسَ, (S, M, Mgh, Mgh,) aor. 2, (M, Mgh, Mgh) and 3, (M, Mgh, Mgh) inf. n. رَمَسَ (A, Mgh, K,) He buried him, or it; (S, M, A, Mgh, Mgh, K;) namely, a dead person; a corpse: (S, Mgh, Mgh:) this is [said to be] the primary signification: (A:) as also رَمَسَ (S, Mgh:) or he buried him, and made the earth even over him. (TA.) It is said in a trad. of Zayd Ibn-Ṣohān, رَمَسُوا ثَمَرِ الرَّمْسُونِ Then do ye bury me: or it may mean, conceal my grave, and make it even with the ground. (Mgh.) — He poured, (M,) or scattered, (A,) dust, or earth, upon it; (M, A;) namely, anything. (M.) You say also, رَمَسَ رَمَسًا بِاللَّيْلِ [in this sense]. (A.) And رَمَسًا بِاللَّيْلِ [in this sense]. (A.)

We filled it up with dust, or earth. (M.) And it is said in a trad. of Ibn-Maḥjāl, رَمَسُوا قَبْرِي, meaning Make ye my grave even with the ground; not gibbous, or elevated. (TA.) — He concealed, and covered, him, or it: this is [also said to be] the primary signification. (TA.) You say, رَمَسَ الرِّيحُ تَرَمَسَ الْكَافِرَ يَمًا ثَبِيرَةً [The wind effaces the traces, or remains, by what it raises, of dust or sand &c.]. (A.) And رَمَسُوا قَبْرَ لَدُنْ They concealed the grave of such a one, and made it even with the ground. (S.) And رَمَسَ الْخَبْرَ, رَمَسَ (Mgh, K,) and الْحَدِيثَ (TA,) I concealed the news, or information, (K,\*) Mgh, K,) and the story. (TA.) And رَمَسَ عَلَيْهِ الْخَبْرَ (S, M, K,) and the affair. (A, A.) — رَمَسَ (A, A.) I concealed from him the news, or information, (S, M,) and the affair. (A, A.) — رَمَسَ رَمَسًا رَمَسَ حَبْكُ بِي قَبْرِي The love of thee hath become vehement, and firmly settled, [as though buried,] in my heart. (A, TA.) — رَمَسَ بِحَجَرٍ (S, K,) and رَمَسَ (K,) I cast a stone at him (Ibn-'Abbād, S, K.)

4: see 1, first signification.

8. اِنْمَسَ اِنْمَسَ فِي الْهَاءِ (Mgh, Mgh) or اِنْمَسَ (K) [He immersed himself in the water]; or so that his head and whole person became concealed therein; the doing of which by one fasting is forbidden in a trad.: (Sh, Sgh) or not remaining long in the water: (Mgh, TA;) whereas رَمَسَ and اِنْمَسَ denote [the doing so and] remaining long in the water; and agreeably with this explanation of the difference, the two verbs are used in another trad., where it is said, الصَّائِمُ الْفَاسِقُ يَنْمَسُ وَلَا يَنْمَسُ يَنْمَسُ وَلَا يَنْمَسُ The faster immerse himself not remaining long in the water, but not immerse himself and remain long therein. (TA.)

رَمَسَ Dust, or earth: (Mgh:) or dust with which the wind effaces traces or remains: (M:) or dust, or earth, that is scattered upon a corpse: (A:) or dust, or earth, of a grave: (S, Mgh, K.) an inf. n. used as a subst. (S, Mgh, Mgh.) — Hence, (Mgh,) A grave; (M, A, Mgh, K;) as also رَمَسٌ رَمَسٌ (K:) or a grave that is made even with the surface of the ground; not elevated: (TA.) — رَمَسٌ signifies the place of a grave; (S;) or of a رَمَس: (TA.) the pl. [of pace.] of رَمَسٍ is رَمَسَاتُ (M, K) and [of mult.] رَمَسَاتُ. (M, Mgh, K.) — A low, gentle, or soft, sound or voice. (M, TA.)

رَمَسٌ: see رَمَسَاتُ, in two places.

الرَّمَسَاتُ (Aḥn, M, A, K) and الرَّمَسَاتُ (Aḥn, S, M, &c.) [each pl. of الرَّمَسَةُ] The winds that bury traces or remains: (K;) the winds that raise the dust, and [spread it so as to] bury traces or remains: (S;) or the winds that transport the dust from one district to another which is some days distant from the former, and sometimes cover the whole face of a land with the dust of another land (Aḥn, M.) — رَمَسٌ also signifies flying things (طَيْرٌ) that fly by night: or any creeping thing (دَابَّةٌ) that comes forth by night (Ish, K)

is called رَامِضٌ. (ISH.) — It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

رَامِضٌ : } see رَمَضٌ; for the latter, in two places  
رَمُوسٌ : }

رَمُوسٌ Buried; as also رَمِيسٌ (M, TA.) having dust, or earth, poured upon it; as also the latter epithet. (TA.) — خَبِرَ مَرْمُوسَةً Concealed news or information. (TA.)

رَمُوسَةٌ They fell into a state of confusion in respect of their affairs, or case. (IAar, M.)

## رمض

1. رَمَضَ عَيْنُهُ (S, Mgh, K.) aor. ٤, (Mgh, K.) inf. n. رَمَضٌ (Mgh.) His eye had in it what is termed رَمَضٌ [q. v.] (S, Mgh, K.) And رَمِضَ, [aor. and] inf. n. as above, He had what is termed رَمِضٌ. (M.) — رَمَضْتُ لَهُ, aor. ٤, inf. n. رَمَضٌ, I looked toward him, or at him, with the most secret look. (O, TA.)

4. رَمَضَهُ (Dj.) caused him to have what is termed رَمَضٌ. (M.)

رَمَضٌ Filth, [or foul matter,] (S, Mgh,) or white filth, (K,) or tough, or dry, white filth, (A,) that collects, (S, A, K,) or concretes, (Mgh,) in the inner corner of the eye: (S, A, Mgh, K.) if fluid, it is called غَمَضٌ (S) or it is in the side of the eyelashes. (ISH, TA in art. غَمَضٌ) or what is fluid, what is concrete being termed غَمَضٌ: or i. q. غَمَضٌ, i. e. dirt which the eye emits, or smallness and sticking of the eye. (M.) You say, رَمَضَ عَيْنُ الرَّمَضِ سَوْءَ الْغَمَضِ [Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices:] for غَمَضٌ is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

الرَّمَضِيُّ [dim. of رَمَضَةٌ, fem. of رَمَضٌ] — الرَّمَضِيُّ [i. q. الرَّمَضِيُّ, i. e., Prey on;] (see الرَّمَضِيُّ) one of the two stars of the zodiac so called because of its smallness and its littleness of light [in comparison with the other رَمَضِيُّ, which is Syriac]. (M.)

أَرَمَضَ A man (S, Mgh, Mgh) having, in his eye, what is termed رَمَضٌ: (S, M, Mgh, Mgh, K.) fem. رَمَضَةٌ (Mgh, K.) and pl. رَمَضٌ. (TA.)

## رمض

1. رَمَضَتِ الْأَرْضُ (Mgh,) and الْحَجَارَةُ (A, Mgh,) [aor. ٤,] inf. n. رَمَضٌ (A,) The earth, or ground, (Mgh,) and the stones, (A, Mgh,) became vehemently heated by the sun. (A, Mgh.) — رَمَضَ يَوْمًا (S, A, Mgh, K.) aor. as above, (S, Mgh,) and so the inf. n., (S, A, Mgh,) Our day became intensely hot. (S, A, Mgh, K.) — رَمَضَ said of a man, (A, Mgh, TA.) aor. as above, (TA,) and so the inf. n., (Mgh, TA.) He had his feet burnt (A, Mgh, TA) by the ground, or stones, vehemently heated by the sun, (A,) or by the

vehemence of the heat: (Mgh, TA.) or he was smitten, or affected, by the heat of the sun: (Ham p. 173) and رَمَضَتْ قَدَمُهُ his foot was burnt by the ground, or stones, vehemently heated by the sun. (S, Mgh, K.) In like manner you say, رَمَضَتِ الْفِصَالُ The young camels, or young weaned camels, felt the heat of the sun from the ground, or stones, vehemently heated thereby: then is the prayer of the period called الضَّحَى (S) or had their feet burnt by the ground, or stones, thus heated: (Mgh, Mgh) or lay down in consequence of the intense heat of the sand, and the burning of their feet. (IAth.) And رَمَضَتِ الْغَنَمُ The sheep, or goats, from pasturing in intense heat, had their livers ulcerated, (S, K,) and their lungs affected with dyspey: (S) or had their lungs and livers affected with dropsy, and ulcerated (L.) And رَمَضَتْ عَيْنُهُ His eye became hot, so that it almost burned: the verb occurs in this sense in a trad, as some relate it, with ض [instead of ص]. (TA.) — Also, said of a man fasting, He is inside become vehemently hot (Fr, K) by reason of intense thirst. (Fr, TA.) — And, said of a man, He went upon ground, or stones, vehemently heated by the sun. (TA.) — And He returned from the desert to the region of cities, towns, or villages, and of cultivated land (I, TA.)

— You say also, رَمَضْتُ مِنَ الْأَمْرِ and رَمَضْتُ لَهُ رَمَضٌ and رَمَضْتُ لَهُ رَمَضٌ [meaning I was distressed and disquieted by reason of the thing, or affair: or I grieved for it]: (A) [for مِنْ كَذَا] رَمَضْتُ signifies I he was distressed and disquieted by reason of such a thing: (S, K, TA.) and رَمَضْتُ لَهُ رَمَضٌ he grieved for such a one; i. q. هَزِنَ لَهُ رَمَضٌ, accord. to the [S] and [L] and [CK]: or i. q. هَزِنَ لَهُ رَمَضٌ, [but this I think a mistranscription, for you say هَزِنَ لَهُ رَمَضٌ, not هَزِنَ لَهُ رَمَضٌ, accord. to the O and [some copies of the] K. (TA.)] — رَمَضَهُ (Dj.) caused him to have what is termed رَمَضٌ. (M.) — رَمَضْتُ لَهُ رَمَضٌ (S, M, Mgh, K.) aor. ٤, inf. n. رَمَضٌ (TA.) He pastured the sheep, or goats, upon ground vehemently heated by the sun, (K, TA,) and made them to lie down upon it; (TA.) as also رَمَضَ and رَمَضَ (K, TA.) inf. n. رَمَضٌ (TA.) — رَمَضَ النَّفْسَ (S, M, K.) aor. ٤, inf. n. رَمَضٌ (S, M,) He claved the sheep, or goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked: (S, K.) or he kindled a fire upon stones, then claved the sheep, or goat, with its skin upon it, then broke its ribs from within, in order that it might be steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it: when it is thoroughly cooked, they skin it and eat it: (M, TA.) you say also رَمَضَ رَمَضٌ (TA.) — رَمَضَ النَّفْسَ [The flesh was dressed in the manner above described]. (TA.) — رَمَضَ, if used, is the verb whereof رَمَضَةٌ, which is mentioned by Sh and in the K, is the inf. n.; and accord. to the explanation of the latter in the K, signifies It (a large or broad knife or blade) was, or became, sharp. (TA.) — رَمَضَ النَّفْسَ (S, K,) aor. ٤, inf. n. رَمَضٌ (S, K,) He put the blade between two smooth stones, and then beat it, to make it thin: (ISk, S, K:) [but in the text of

the K, as given in the TA, the word rendered “stones” is omitted:] or he beat the razor between two stones, in order that it might become thin; as also رَمَضَ (A.)

2. رَمَضَهُ, inf. n. رَمَضٌ (S, A, K,) originally signifies He attributed to him رَمَضٌ [meaning the causing one to be burnt by the heat of the sun, or by the vehemently-heated ground: or + the giving pain:] and hence, as this results from tardiness, (A, TA.) — I He waited expecting him a while. (Ks, Jm, S, A, O) or a little while, and then went away. (Sh, K) IF says that the م may be original, or it may be a substitute for ب. رَمَضْتُ الْقَوْمَ — رَمَضَ رَمَضٌ see رَمَضَ. I purposed fighting or the fast [app. during the month of رَمَضَانَ]. (Sgh, K.)

4. رَمَضَتْنِي الرَّمَضَةُ The ground, or stones, vehemently heated by the sun, burned me. (S.) And رَمَضَ الْحَرُّ أَرَمَضَهُ The heat burned him. (K, TA.) as also رَمَضَهُ, aor. ٤. (TA.) And رَمَضَ الْحَرُّ الْقَوْمَ أَرَمَضَ The heat distressed the people, or company of men, (Jm, K;) so that it hurt them. (K.) You say also, رَمَضْتَنِي الرَّمَضَةُ (Jm, A) Make ye the camels to lie down with us during the vehement midday-heat [for ye have caused us to be burnt by the heat of the sun, or by the vehemently-heated ground]. (Jm, TA.) — [Hence,] رَمَضَ I (anything, AA) pained him. (AA, K.) And رَمَضَ الْأَمْرَ I [The thing, or affair, pained him] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) — رَمَضَ النَّفْسَ: see 1. — رَمَضَ الْغَنَمَ: see 1. — رَمَضَ الْبُؤْسَ: see 1, last signification.

5. رَمَضَ الْقَبَاةَ He drove the gazelles upon the ground, or stones, vehemently heated by the sun, until their horns became disordered, or dislocated, and so they were taken: (A) or he hunted them during the vehement midday-heat, (S, K,) pursuing them until, their legs being dislocated by the vehemently-heated ground, he took them. (S, TA.) — رَمَضَ also signifies The heaving of the soul [or stomach]; or its being agitated by a tendency to vomit; syn. غَثَانُ النَّفْسِ. (IAar, K.)

8. رَمَضَهُ He burned by reason of vehement heat, or of grief. (Har p. 442.) — رَمَضَتْ أَرَمَضَتْ His liver became in a corrupt, or disordered, state. (S, O, K.) And رَمَضَ الرَّجُلُ The man became in a corrupt, or disordered, state, in his belly and his stomach. (IAar, L.) — See also رَمَضْتُ مِنَ الْأَمْرِ, in three places. — رَمَضَتْ الْفَرَسُ به رَمَضَتْ The horse, or mare, leaped with him: (K:) so said Mudrik El-Kilābe: as also رَمَضَتْ. (Abou-Turāb, TA.)

رَمَضَ The vehemence of the action (lit. of the falling) of the sun upon the sand &c.: (S, A, K.) or vehemence of heat; (Mgh, Mgh) as also رَمَضَةٌ (Mgh, TA.) or the heat of the stones, arising from the intense heat of the sun: or the burning of the intense heat of summer: or heat. (TA.) — [Hence the saying,] هَذَا تَذَاخُنِي مِنْ هَذَا [Distress and disquietude, or grief,

crept into me from, or in consequence of, this thing: see رَمَضَ مِنَ الْأَمْرِ. (A, TA.)

رَمَضَ (TA.) and رَمَضَةً (A, TA.) [Pebbles, and ground or land,] vehemently heated by the sun; or intensely heated by the vehement action of the sun thereupon. (A.) And أَرْضُ رَمَضَ Land of which the stones are vehemently heated by the sun. (S.) [See also رَمَضًا.] رَمَضَةٌ A woman whose thighs rub each other. (Ibn-'Abbād, Sgh, K.)

رَمَضَةً فِي حَدِيدِي رَمَضَ I felt in my body what resembled مَلِيلَةٌ [or fever in the bones]. (TA.)

رَمَضًا, a subst., (TA.) [or rather an epithet in which the quality of a subst. predominates,] Ground or land, (S, K,) or stones, (A, Mgh, Mgh,) or sand, (IATH,) vehemently hot: (K) or vehemently heated by the sun. (S, A, Mgh, Mgh) or vehemently hot and burning. (IATH.) [See also رَمَضَ.] It is also syn. with رَمَضَ as expl. above. see the latter word. (Mgh, TA.)

رَمَضَ رَمَضِي, and رَمَضَ رَمَضِي, Clouds, and rain, in the end of summer and the beginning of autumn. (K, TA.) because arriving at the period when the sun is [intensely] hot. (TA.) — الرَّمَضُ الجَرَّةُ The wheat, or corn, that is brought, or purveyed, when the earth becomes burnt [by the sun, about July]. (M in art ر) [See art مير.]

رَمَضَانُ (S, Mgh, Mgh, K,) and رَمَضَانُ, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Mgh, TA.) and in poetry, (TA.) but not الرَّمَضَانُ, for this is incorrect, (Mgh,) The ninth of the Arabian months: (TA.) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, S, K,) and this month, (Jm, S,) or رَمَضَانُ, (K,) for this was its ancient name, (TA.) agreed with the days of vehement heat: (Jm, S, Mgh, Mgh, K:) [see رَمَضَ:] or from رَمَضَ said of a man fasting, expl. above: (Fr, K,) or because [its effect is as though] it burned [and annulled] sins; (K;) from رَمَضَ الحَرُّ, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except Fr.] mention it: (TA:) the pl. is رَمَضَانَاتُ (S, Mgh, K) and رَمَضَاتُ (S, Mgh) and رَمَضَةٌ (L, K) and رَمَضَانُونَ (K) and رَمَضِينُ (Yoo, Sgh, L, Mgh,) like شُعَابِينُ (Mgh,) and رَمَضِي, which is anomalous, (IDrd, K,) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) — It is said in a trad. that رَمَضَانُ is One of the names of God; but this trad. is pronounced by El-Beyhaque to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Mgh;) [except Mujāhid; for] it is related that Mujāhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA.) if it be so, it is not derived (K, TA) from what has been here men-

tioned; (TA;) or it refers to the meaning of + The Forgiving; or He who obliterates sins. (K.)

رَمَضِي: see مَرْمُوضٌ. — Also Made thin by being beaten between two stones. (A.) sharpened (S, K:) sharp: (K, TA:) applied to a knife; (Sh;) and to such as is termed نَقْرَةٌ; (S, K;) and to a نَصْلٌ [or blade]; (S;) and to a razor (مُوسَى), as also رَمِيضَةٌ; (A, TA;) and in the last of the above-mentioned senses, to anything: (S.) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA:) or it may be in the sense of the measure فاعِلٌ, from رَمَضَ, though this verb may not have been heard. (Sgh, TA.)

رَمَضِي: see رَمَضَ.

رَمَضَانُ said to be an anomalous pl. of رَمَضَانُ, q. v. (IDrd, K.)

رَمَضِي The place in which a sheep, or goat, is dressed in the manner described above in the explanation of رَمَضَ الشاة. (S, TA.)

رَمَضِي FLESH-MEAT dressed in the manner described above in the explanation of رَمَضَ الشاة (S:) or roasted flesh-meat, such as is termed كَبْسِي, [a word with which I have not met except in this place,] which is nearly the same as حَبِيزٌ, save that what is called by this last epithet is divided into fragments, and then a fire is handled over it; as also رَمِيضٌ. (TA.)

## رمق

1. رَمَقَهُ (S, Mgh, K,) aor. 2, (S, Mgh,) inf. n. رَمَقَ (S,) He looked at him, or it; (S, TA;) as also رَامَقَهُ: (TA:) or he glanced lightly at him, or it; looked at him, or it, lightly, from the outer angle of the eye: (IDrd, K, TA:) or he looked long at him, or it; (Mgh;) or رَمَقَهُ بِعَيْنِهِ, aor. and inf. n. as above: (Mgh:) whence, in a trad., رَمَقَهُ النَّاسُ بِأَبْصَارِهِمْ [And the people looked long at him]: (Mgh;) or رَمَقَهُ بِبَصَرِي and رَامَقَهُ signify I followed him with my eye, paying attention to him, and watching him: (TA:) and رَامَقَهُ (TA,) inf. n. رَمَقَ (K, TA,) he looked at him from the outer angle of the eye with a look of enmity: (K, TA.) and رَمَقَهُ, inf. n. رَمَقَ, he looked at him long from the outer angle of the eye with anger or aversion: (TA:) and رَمَقَ, inf. n. as above, he continued looking; like رَمَقَ (S, TA.)

2. رَمَقَهُ He, or it, stayed, or arrested, what remained in him of life. (TA.) [Hence,] هَرَبَ رَمَقَهُ ثِيَابُهُ They gave him something sufficient to stay, or arrest, what remains in him of life. (O, TA.) — [The inf. n. رَمَقَ also signifies The scanting of fodder and drink. (JK.) — [And The drinking little by little.] One says, رَمَقَتِ الْبَعِزَى فِرْمَقَ meaning [The she-goats have secreted milk in their udders: therefore] drink thou their milk little by little; drink thou &c.: (IF, K, TA.) because they secrete milk some days before their bringing forth: (IF, TA:) or because

they will bring forth after a while. (K, TA.) [See also arts. رَمَدَ and رَمَقَ and رَمَقَ: and see 5 in the present art.] — Also The doing a work not well, yet so as to satisfy oneself, or to attain one's desire, thereby. (K, TA.) [See also 3.] You say, رَمَقَ هُوَ يَرْمِقُ فِي الشَّيْءِ He does not exert himself, or take pains, or exceed the usual bounds, in doing the thing. (TA.) And رَمَقَ عَلَى مَزَادَتِكَ Repair thou thy pair of leathern water-bags sufficiently to satisfy thyself. (O, TA.) — And The interlarding, or embellishing, of speech, or discourse, with falsehood; تَلْعِيقُهُ تَرْمِيقُ الْكَلَامِ signifying with falsehood; (Ibn-'Abbād, K;) as also تَرْبِيعُهُ. (Ibn-'Abbād and K in art. رَمَقَ.) You say, رَمَقَ الْكَلَامَ He interlarded, or embellished, the speech, or discourse, with falsehood, (تَلْعَقَ, Z, or تَلْعَقَ بِنَتِهِ, JK.) [adding] thing after thing, or thing by thing. (Z, TA.) — See also 1, in two places.

3. رَمَقَ seems to signify He strove, or contended, to retain what remained in him of life. And hence, as implying this meaning, He was at the last gasp: see رَمَامٌ, below. Whence, app., the inf. n. رَمَقَ signifies [The having little friendship [remaining in the heart]. (KL.) [See, again, رَمَامٌ.] One says, رَمَقَ يَرْمِقُ هَذِهِ التَّلْحَةَ لَرَامِي يَعْرِقُ لَا تَحْيَا وَلَا يَمُوتُ [as though meaning, accord. to the former reading, This palm-tree strives to retain life with a root, being neither alive nor dead; or, accord. to the latter reading, with a root that is neither alive nor dead;] (S;) [in one of my copies of which I find only the former reading; and in the other, both readings;] هَذِهِ التَّلْحَةُ لَرَامِي يَعْرِقُ or This palm-tree is neither alive nor dead. (K.) And لَرَامِي يَرْمِقُ i.e. يَحَارِبُهُ [app. meaning Such a one strives by artful means to preserve his life]. (TA.) — [The inf. n. رَمَقَ also signifies The being hypocritical, or acting hypocritically; (K, TA;) [like رَمَقَ; see 3 in art. رَمَقَ:] which is nearly the same in meaning as مَدَارَاةٌ; because the hypocrite strives to deceive by lying: mentioned by Hr in the "Ghazaleeyn." (TA.) — رَامَقَ الْأَمْرَ (S, K,) inf. n. رَمَقَهُ (TA,) He did, or performed, the thing, or affair, uniformly, or unsoundly. (S, K, TA.) [See also 2.] — See also 1, in three places.

4. رَمَقَ is said by Colius, on the authority of a gloss in the KL, to signify He rendered water turbid; for اَرْمَقَ.]

5. رَمَقَ He drank milk little by little. (K.) [See also 2.] And He supped, or sipped, water, (S, K,) &c., sup after sup, or sip after sip. (K.)

6. رَمَقَ It (a skin, or hide, اِهَابٌ) was, or became, thin. (K.) — Hence, said of life or the means of subsistence (الْعِيشُ) [as meaning + It was, or became, narrow in its circumstances, or scanty; like رَمَقَ]. (TA.) — It (an affair, S, or a thing, IDrd, K) was, or became, weak; (IDrd, S, K;) and so رَمَقَ رَمَامٌ said of a rope: (S, K;) or the former verb, said of a rope, it was, or became, weak in its strands. (IDrd, TA.) — الرَمَقُ الْغَنَمِ The sheep, or goats, died: (IDrd, K;) and رَمَقَتِ they (sheep, or goats,) perished, or died,

by reason of leanness, or emaciation: (Ibn-'Abbād, TA.) or **رَمَقٌ** signifies *he perished, or died, by reason thereof*. (K.) **ارْمَقُ الطَّرِيقُ** — *The road was, or became, long*. (TA: but the verb is there written without the shaddah.)

11: see 9, in two places.

**رَمَقٌ** *The remains of life, (Lth, K,) or of the spirit, (S, Mgh, Mgh,) or of the soul; (IDrd, TA;) or the last breath: (TA.)* and applied also to *strength: (Mgh.)* pl. **رَمَاقٌ**. (K.) It is said that a man in a case of necessity may eat of that which has died a natural death **رَمَقٌ** *i. e.* [What will stay, or arrest, the remains of life; or] what will maintain, and preserve, the strength (Mgh.) [In like manner, also,] one says, of sustenance, **يَسْكُ الرَمَقُ** [It stays, or arrests, the remains of life; or maintains the strength]. (S, Mgh, K.) — See also **رَمَقَةٌ**. — Also *A flock of sheep, or herd of goats: (S, K:)* a Pers. word, (S,) arabicized, (S, K,) from **رَمَ**. (K.)

**رَمَقٌ** *Sustenance that stays, or arrests, the remains of life; or that maintains the strength; expl. by يَسْكُ الرَمَقُ. (IF, Mgh, K.)* — [And accord. to Golius, on the authority of a gloss in the KL, **رَمَقٌ** is used for **رَوْنٌ**, as signifying *Fauness, beauty, or brightness*: and also as meaning *Bright, and clear.*]

**رَمَقٌ**, a pl., signifying *Poor men, who are satisfied with little sustenance, such as suffices to stay, or arrest, the remains of life, or to maintain the strength: — and envying persons: sing. رَمَاقٌ and **رَمَقُونٌ**. (IAqr, K, TA:) which signifies one who looks at men from the outer angle of the eye and with envy. (IAqr, TA.)*

**رَمَقَةٌ** *مَا فِي عَيْنِهِ إِذَا رَمَقَ*, (JK, K,) with clamour, (K,) or **رَمَقَةٌ**, (S, [so in both of my copies,]) and **رَمَاقٌ**, (S,) or **رَمَاقٌ**, (JK,) or both, and **رَمَقٌ**, (K.) *There is not in his means of subsistence save what is but just sufficient: (S, K:) or a small supply, that may stay, or arrest, the remains of life, or that may maintain the strength.* (K.) The Arabs said, **مَوْتُ لَا يَجُزُّ إِلَى عَارٍ خَيْرٌ** [Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance]. (Xaqfoob, TA.)

**رَمَقَةٌ**: see the next preceding paragraph.

**رَمَاقٌ**: see **رَمَقَةٌ**, in two places.

**رَمَاقٌ**, *Straitness, or narrowness, of the means of subsistence.* (K.) [In the CK, for **السَّيْبُ** is put **الصَّيْبُ**, which makes the meaning to be "strait," or "narrow," as applied to the means of subsistence.]] — See also **رَمَقَةٌ**.

**رَمَقٌ**: see **رَمَقٌ**.

**رَمَقٌ** *Weak; (K;) applied to a man.* (TA.)

**رَمَاقٌ**, applied to a man, *i. q. رَمَقِي* [i. e. *Having, or retaining, remains of life: a possessive epithet, of the class of لَائِنٌ and لَائِنٌ*]. (TA.) — See also **رَمَقٌ**. [And see **رَمَاقٌ**.]

Also *The bird that the sportsman sets up in order that the falcon, or hawk, may alight upon it and so he may capture it*. (K:) also called **رَامِصٌ** and **مَلَوَاحٌ**: *he takes an owl, and ties something black to its leg, and sets up its eyes, and ties to its shanks a long string; and when the falcon, or hawk, alights upon it, he captures it from his lurking-place: mentioned by Lth and by IDrd; and thought by the latter to be not a genuine Arabic word.* (TA.)

**جَبَلٌ أَرَمَاقٌ** [in which the latter word is a pl., like **أَرَمَاقٌ** in the phrase **جَبَلٌ أَرَمَاقٌ**,] *A rope that is weak, (S, K, TA,) old and worn out.* (TA.)

**رَمَقٌ** *Mean, paltry, or scanty, means of subsistence.* (S, O.) **فُو رَمَقٌ** *Mean, paltry, or scanty, means of subsistence: (A'Obeyd, K,) and رَمَقَةٌ, (IDrd, K,) He is one who has mean, paltry, or scanty, means of subsistence: (A'Obeyd, K.) or he is straitened in the means of subsistence.* (IDrd, K.) — **رَمَقٌ** also signifies *Anything bad, or corrupt.* (TA.)

**رَمَقٌ**: see the next preceding paragraph, in two places.

**مَرَامِقٌ** *One who is at the last gasp.* (TA.) [See also **رَامِقٌ**.] — And **رَمَقٌ** *One who has but little love, or affection, for the remaining in his heart.* (S, K.)

**رَمَقُونٌ** *A weak-sighted man.* (IDrd, K.)

## رمك

1. **رَمَكٌ بِأَنَاءٍ**, (S, Mgh, K,) aor. **رَمَكَ**, (S,) inf. n. **رَمَكٌ**, (S, K.) *He remained, stayed, dwell, or abode, in the place, (S, Mgh, K,) not quitting it: or he did so being fatigued, or wearied, or distressed: (K:) or رَمَكٌ signifies he (a man) made his home, or constant residence, in a country, or town.* (AZ, TA.) — **رَمَكَتِ الْبَاشِيَةُ**, (O,) or **الرَّابِلُ**, (K,) inf. n. as above, (O,) *The rattle were confined, (O,) or the camels kept constantly, (K,) at the water, (O, K,) and were fed with fodder.* (O.) — **رَمَكَ فِي الطَّعَامِ**, aor. and inf. n. as above, [app. *He kept constantly to the food; he loathed nothing of the food: and so رَمَكَ, aor. **رَمَكَ**, inf. n. رَمَكٌ*], both mentioned by Lh. (TA in art. رَجَن.) — **رَمَكَ**, said of a man, also signifies *He was, or became, lean, or emaciated, and what was in his hands went away.* (O, TA.) [See also 9: and see **رَمَقَةٌ**, as applied to a man.]] —

[It seems also that this verb is used in a similar sense in relation to a beast; like **رَمَكَ** said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, **هَذِهِ دَابَّةٌ رَمَكَةٌ**, as though meaning *This is a lean beast: and رَمَكَتْ, inf. n. رَمَكٌ*, as though meaning *It was, or became, lean.*]

4. **أَرَمَكْتُهُ** *I made him to remain, stay, dwell, or abide, in a place, (S, K,) not quitting it.* (K.) — And **أَرَمَكَ الإِبِلُ** *He (a pastor) kept the camels constantly at the water, and fed them with fodder.* (TA.)

9. **أَرَمَكَ** *He was, or became, of the colour*

termed **رَمَقَةٌ**: said of a camel in this sense [and in another expl. in what follows]. (S, K.) — *It (a thing, Ibn-'Abbād, O) was, or became, thin, or slender.* (Ibn-'Abbād, O, K.) And *He (a camel) was, or became, lean, lank, light of flesh; slender; or lorn, and lank in the belly; and emaciated.* (Ibn-'Abbād, O, K.) [In the CK, **نَبَكٌ** is erroneously put for **نَبَكٌ**.]

10. **اسْتَرَمَكَ الْقَوْمُ** *The people more dreamed ignobly; (K, TA;) as being likened to the رَمَقَةُ.* (TA.)

**رَمَكٌ**: see **رَمَقَةٌ**. — In the saying of Ru-beh,

**يُرْبُضُ فِي الرُّوْثِ كِبْرُوْنِ الرَّمَكِ**

[That lies down upon his breast in the dung of horses, or similar beasts, like the jade, or lach, of the رَمَكُ], AA says, the رَمَكُ, here, is from the Pers. [which means a "herd," "flock," "troop," or the like]; and he adds that the people's saying that it means **الرَّمَكَةُ** is a mistake. (O, TA.) [Perhaps, however, AA knew not **رَمَكٌ** as a coll. gen. n. of which **رَمَقَةٌ** is the n. un.; for as such it seems to me more reasonable to regard it in this instance.]]

**رَمَقَةٌ** *A certain colour of camels; accord. to A'Obeyd, a dusky colour; i. e. a كَبْئَةٌ [or brown hue] so intense as to have in it a blackness.* (S:) thus explained by Aq: (TA:) or, in the colours of camels, brownness; i. e. redness intermixed with blackness: (K, TA:) or a colour more dusky, or dingy, than that which is termed **زُرْقَةٌ** [q. v.]: (Mgh:) or the colour of ashes: (K:) or **زُرْقَةٌ** [which is a colour like that of ashes] inclining to blackness: or, as some say, **الرُّوْقَةُ** [less intense than what is termed **زُرْقَةٌ**]: (TA:) it sometimes has for its pl. **رَمَاقٌ**, with two damels. (Isd, TA.)

**رَمَقَةٌ** *A mare; and [particularly] a بَرْدُوْنَةٌ [or mare of mean breed], (Lth, Mgh, K,) the female of the بَرْدَاوِيْنِ, (S, Mgh,) that is taken for breeding: (Lth, Mgh, K.) pl. رَمَاقٌ, (S, Mgh, Mgh,) accord. to rule, (Mgh,) and رَمَقَاتٌ, (S,) and **رَمَقَاتٌ**, (Fr, S, Mgh,) formed on the supposition of the elision of the **ز**, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is **رَمَكٌ**. (K.) — Also **أ** *A weak man.* (K.)*

**رَمَكٌ**: see the next paragraph, in two places.

**رَمَاقٌ** *Remaining, staying, dwelling, or abiding, in a place, (Mgh, K,) not quitting: or especially, when fatigued, or wearied, or distressed.* (K.) — See also 1, last sentence. — Also, and **رَمَقٌ**, (S, Mgh, K,) the former of which is the more usual, or more approved, (TA.) *A certain thing, black, (S, Mgh, K,) like pitch, (Mgh,) that is mixed with musk, (S, Mgh, K,) and is then called (يُجَمَلُ) musk.* (Mgh.) [Freitag, as on the authority of the K, in which nothing more is said respecting it than what I have given above, describes it thus: "Res ex alio rebus composita, nempe atramento arabico, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solent muscus." A poet says, (S,) namely, Khalaf Ibn-Khaleef El-Akta', (O, TA.)]



Also, the sing., [as a coll. gen. n.,] *Lines*, or *streaks*, upon the legs of the wild cow, (S, M, K,) upon her fore legs and hind legs, (M,) differing from the rest of her colour: (S, M, K:) n. un. **رَمْلَةٌ** (TA.) [See also **رَمْلَةٌ**.] — And A *re-dance*, or an *excess*, (**رَمْلَةٌ**) in a thing. (K.) **رَمْلٌ** is also the name of A certain kind of metre of verse; (T, S, M, K;) [the eighth kind,] the measure of which is [originally] composed of **رَمْلَتَيْنِ** (T, TA.) *six times*; (TA:) so called from **رَمْلٌ** signifying "a certain kind of walk or pace," inf. n. of **رَمَلَ** [q. v.]: (M, K.) and Kh says that it is also applied to any *mongre verse* or *poetry*, *incongruous in structure*; such being so named by the Arabs without their defining anything respecting it; as, for instance, the saying [of 'Abd Ibn-El-Abras (TA in arts. ذب and نظب)],

\* أَفَرَمِنَ أَهْلِهِ مَلْحُوبٌ \* فَاقْطِيعَاتٍ فَالْذَوْبُ \*

[*Malhool* (the name of a place, K in art. حب) has become destitute of its inhabitants, and *El-Kutabeeyat*, (by which is meant a certain water, called **الْقَطِيعَةُ**, with its environs, K\* and TA in art. قطب) and *Edh-Dhanool* (the name of a place, TA in art. ذب)] : he says also that, generally, the **مَجْرُوءُ** [i. e. what is curtailed of two of the original feet, or what consists of two feet only.] is thus called by them: accord. to IJ, it is applied by them to *verse*, or *poetry*, that is *incongruous*, *unsound*, or *faulty*, in structure, and such as falls short of the original [standard] so as not to answer completely to any regular kind or species: (M, TA:) thus it signifies as first explained above, and also any *verse*, or *poetry*, that is not such as is termed **قَصِيدٌ** [as meaning that of which the hemistichs are complete] nor such as is termed **رَجَزٌ** [which some hold to be not verse, or poetry, but a kind of rhyming prose]. (IJ, M, K,\*) [See also **رَمْلٌ**.]

**رَمْلَةٌ**: see **رَمَلٌ**, of which it is the n. un.

**رَمْلٌ** sing. of **رَمَلٌ**, which signifies The *diversity of colours* (**وَشْيٌ**) upon the legs of the wild bull: (T: [see also **رَمَلٌ**]) or **رَمْلَةٌ** signifies a *black line* or *streak*, (IKh, M, IB, K,) as some say, (M,) such as is upon the back and thighs of the gazelle. (IKh, IB:) pl. [of mult.] **رَمَلٌ** and [of pauc.] **أَرْمَالٌ**. (K.)

**رَمْلَةٌ**: see **رَمَلٌ**.

[**رَمَلِيٌّ** *Of, or relating to, رَمَلٌ* (or sand): sandy.]

**رَمَالٌ** The *woven work* of a mat. (K, TA.) It is said in a trad., of the Prophet, that he was lying upon his side on the **رَمَالِ** of a mat, which had made an impression upon his side: (T, TA:\*) or, as some relate it, of a couch; meaning, in this case, that its face was woven of palm-leaves, and that it had nothing spread upon it to lie upon, but the mat only. (TA. [See **السَّيْرُ**].)

**رَمِيلَةٌ** Land (**أَرْضٌ**) *rained upon with the رَمَلِ*, i. e. little rain. (Ibn-'Abbád, TA.)

**رَمَلٌ** A *practiser of the science called الرَّمْلُ* [i. e. *geomancy*]. (TA.)

**رَمْلَةٌ** sing. of **رَمَلٌ**, (TA,) which signifies *Female weavers of mats*. (T, TA.)

**أَرْمَلٌ** i. q. **مُرْمَلٌ**, meaning † A man whose provisions, or travelling-provisions, have become difficult to obtain, [or exhausted, or consumed, (see 4:)] and who has become poor: [as though he were cleaving to the sand. (see agnu 4:)] pl.

**أَرْمَالٌ**: (**مُغَبٌ**) or **أَرْمَلٌ** is applied to a man, and **أَرْمَلَةٌ** to a woman, (M, K,) and the latter also to a pl. number, (M,) as meaning *needy, needing, or in want*: (M, K:) or as meaning [مسكين and مِسْكِينَةٌ] [and مَسَاكِين and مَسَاكِينَةٌ], i. e. *destitute, or indigent, &c.* (K:) and the pl **أَرْمَالٌ** and **أَرْمَلَةٌ**; (M, K;) after the manner of substs., because the quality of a subst. is predominant therein: (M:)

**أَرْمَلَةٌ** is applied to any collective number of men and women, or men without women, or women without men, after they have become in need or want: (M:) [and] it is applied [also] to a man and to a woman as meaning *poor so as to be unable to obtain anything* (T, and Mgh as from the T:) accord. to ISK, **أَرْمَلٌ** is applied to a number of men and women, as meaning **مَسَاكِين** [expl. above]; (T, S, Mgh;) or so to a number of persons whether men or women; (**مُغَبٌ**) and to men though there be not among them women; (T, S, Mgh;) and so **أَرْمَلَةٌ**. (T, Mgh:) or this last, to a number of men and women *needy, needing, or in want*; (S;) and to men *needy, needing, or in want, and weak*, (S, K,) though there be not among them women. (S.) Ibn-Buzurj mentions the saying, **إِنْ بَيْتٌ فَلَانٍ لَفَسِيرٍ**, meaning [Verily the household of such a one is large, and verily they are destitute of what camels they may load therewith except] what they borrow [for that purpose]; (T:\*) **أَرْمَالٌ**: i. e., they are a party not possessing camels, and unable to make a journey except upon camels that they borrow; [as **أَفْرَطُ** **طَبَرِ بَعِيضٍ** signifying "he was lent the back of my camel." (TA.)

See also **أَرْمَلَةٌ**. — **أَرْمَلَةٌ** is also applied to a woman as meaning *Having no husband*: (T, S, M, Mgh, K:) or a *widow*; one whose husband has died: (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Mgh, K:) it is applied to her who has no husband because she is in need of him who would expend upon her; (**مُغَبٌ**) or to her whose husband has died because her provision has gone and she has lost him who earned for her (IAmb, Mgh) and by means of whom her state of life had been good: (IAmb.) in like manner, also, **أَرْمَلٌ** is applied to a man as meaning *having no wife*, (T, S, M, Mgh, Mgh, K,) accord. to Kt (T, Mgh) and Sh; (**مُغَبٌ**) like as **أَرْمَلٌ** is applied to a man [as well as to a woman], and **أَرْمَلَةٌ** to a woman: (T.) or a *widower*; one whose wife has died: (TA:) or **أَرْمَلٌ** is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Mgh, [and the like is said

in the Mgh also as on the authority of Lth, and in the M as on the authority of IJ,]) because the man's provision does not go in consequence of the death of his wife, since she is not his maintainer, (IAmb, Mgh, Mgh,) whereas he is her maintainer: (IAmb.) J dever says,

\* كَلَّ الْأَرْمَالُ قَدْ فَضَيْتَ حَاجَتَهَا  
\* قَتَنَ رِجَاحَةَ هَذَا الْأَرْمَلِ الذَّكَرِ

(M, TA,) or **هَذِي الْأَرْمَالُ** (S, Mgh; [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Hofai-ah; but in the Mgh, to Jereer, as in the M:]; [i. e. All the widows, or these widows, thou hast accomplished their want; but who is there for the want of this male widowed person]) meaning thereby himself. (M, TA.) It is said that, if one bequeath his property to the **أَرْمَالِ**, some of it is to the men whose wives have died: (Mgh:) IB says, on the authority of IKT, that when a man says, "This property is for the **أَرْمَالِ**," it is for the men and the women, because **الْأَرْمَالُ** applies to the males and the women; but he adds, IAmb says that it is to be given to the women exclusively of the men, because **الْأَرْمَالُ** generally applies to the women. (TA.) [This is cited in the TA as though relating to **أَرْمَالٌ** as meaning **مَسَاكِين**; but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning:] — It is also applied to a [lizard of the kind called] **رَضَبٌ**, in the following saying of a *rājiz*,

\* أَحِبُّ أَنْ أَصْطَادَ ضَبًّا سَحْبَلًا  
\* وَرَمَى التَّيْسِجَ وَالشَّيْثَةَ أَرْمَلًا

(T, TA,) meaning [I love to hunt out, or catch, a large ضَبٌّ, that has pastured during the autumn and the winter,] having no female, so that he may be fat. (TA.) — And one says also **أَرْمَلٌ** **عَامَرٌ** (ISK, T, S, M, K) **سَنَةٌ رَمْلًا** (ISK, T, S, M) meaning *A year of little rain* (ISK, T, S, M, K, TA) and of little good or benefit. (T, M, K, TA.) — Also i. q. **أَبْلَقٌ** [i. e. Black and white: or white in the hind legs as high as the thighs]: (AA, T:) or a sheep or goat of which all the legs are black: fem. **رَمْلَةٌ**. (A'Obayd, S:) or the latter is applied to a ewe as meaning of which the legs are black, the rest of her being white. (AZ, T, M, K.)

**أَرْمَلَةٌ** as fam. of **أَرْمَلٌ**, and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places.

**أَرْمَلَةٌ**, as an epithet applied to a boy, or young man, (**غُلَامٌ**, Lth, T, Ibn-'Abbád, K,) i. q. **أَرْمَلٌ** [as meaning *Poor, needy, or the like*]; (Ibn-'Abbád, K;) accord. to Lth, (T, TA,) i. q. **زَارَةٌ** [i. e. *abject*] in Persian: (T, M, TA:) [but in two copies of the T **زَارَةٌ** and in the TT, as from the **الْأَرْمَلَةُ** (T, ZAR, ZAR, ZAR) but Az says, I know not the Persian rendering thereof. (T.) — Also The stump (**جَنْمُورٌ**) of the [plant, or tree, called] **أَرْمَلٌ** or **أَرْمِلٌ** (K:) **أَرْمِلٌ** and **أَرْمَلٌ**: عَزَجٌ pl. **أَرْمَالٌ** and **أَرْمِلٌ** (**كُ**) **أَرْمَلٌ** (**كُ**) signifies the stocks, or stems, (**أَصُولٌ**, [but

this sometimes means *stumps*, as well as *roots*, &c.,] of the عرج. (M.)

مَرْمُولُ: see مَرْمَل.

مُرْمِلٌ A man whose provisions, or travelling-provisions, are exhausted, or consumed. (A'Obeyd, T.) See also أَرْمِلٌ, first sentence. = See also المَرْمِل.

مِرْمَلٌ *A small قَيْد* [i. e. *shackle or pair of shackles*]. (IAar, T, K.)

طَعَامٌ مَرْمَلٌ [*Food, or wheat,*] into which sand  
(الرَّمْلُ) has been thrown. (TT, as from the T.)  
خَبِيبٌ مَرْمَلٌ [*A mess of dates and clarified  
butter mixed together*] into which dust, or earth,  
and sand, have been put : (so in a copy of the T :  
[but this seems to be a mistake, occasioned by the  
omission of what here follows :] [ur] such as has  
been much stirred about and turned over (K, TA,  
and so in the TT, as from the T) [app. with coarse  
flour (see حَرِيشٌ)] so that it has complicated  
streaks. (TA, and so in the TT, as from the T.)  
— And طَعَامٌ مَرْمَلٌ [*Speech, or language, adulterated, corrupted, or*] rendered unsound, or untrue :  
هَكَذَا مَرْمَلٌ. (TA.)

المُرْمِلُ *The lion*; [app. because he smears his prey with blood;] as also \*المُرْمِلُ. (O, K.)

مَرْمُولٌ A mat woven [of palm-leaves or the like  
(see 1)]; as also مَرْمَلٌ. (A'Obeyd, T, TA)

يَرْمُولُ *Palm-leaves* (خُوصٌ) woven together.  
(K,\* TA.)

ومن

رَمَانٌ [The pomegranate;] a certain fruit, (T,) the produce of a certain tree, (M,) well known: (T, S, M, K:) n. un. with ة: (S, M, Mṣb, K:) the sweet sort thereof relieves the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the رَمَان has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance (K:) رَمَان is of the measure فَعْلَان accord. to Sb: (M in art. ر.م.ر.) Kh, being asked by Sb respecting الرَمَانِ (S,) or [rather] respecting رَمَان (M in art. ر.م.ر.) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate: (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M,\*) i. e., that he regarded its ا and ن as augmentative: (S:) but accord. to Akh, the ن is not radical, (S,) [i. e.] he held it to be of the measure فَعْلٌ, making it to accord to many similar names of plants, (M,) like حَبَائِشُ &c., (S, M,) فَعْلٌ being more common than فَعْلَان: (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is فَعْلٌ, the ن being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl. and must be accord. to the majority [of proper

names ending with **ل** and **ن**, as **شُحَان** &c., (Mgb.) [Freytag mentions several varieties of **رمان**, as follows: but the names, as given by him and hers transcribed, require verification or correction: **رمان**, **رمان البرسي**, **رمان القطبي**, **العديسي**, **رمان**, **رمان الترحين**, **رمان الخزايي**, **البروتي**, qui ad speciem dulcium pertinent: tum **رمان** dulce et corticem tenuissimum habens. **رمان امليسي** **Malum Punicum maximum**, esu gratissimum et acinorum expers: **رمان الحسي**, **رمان الدوي**, **رمان الدواي**, **رمان الدوي**, sunt minores magnitudinis, formæ rotundæ: **رمان السقيا**: **Malum Punicum** magnitudine et sapore præstantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante **Abd-Alrahmano** hanc speciem transtulerat:"] and he refers to "Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Avicenn. L. ii. p. 254;" the latter of which authors only mentions the properties of the **رمان** **الغالي**.] [in the

وَكَيْ [السَّائِي] *The white خَشَاش [or poppy]: or a species thereof.* (ك.) [The heads of the poppy are called رَمَانِ خَشَاشِي because of their resemblance to pomegranates.] — رَمَانُ الْأَنْهَارِ [*Androsæmum, or hypericum majus*] *the large species of خِيَوَانِيُون* (ك.) — [In the present day, رَمَانُ and more properly رَمَاتَانُ are used as meaning † A young woman's breasts, when small and round, they being likened to pomegranates. In a saying of Umm-Zarr, (mentioned in the M in art. رز) رَمَاتَانُ of Umm-Zarr, (mentioned in the M in art. رز) رَمَاتَانُ is used in this sense, or as meaning † a woman's posteriors.] — The n. un. رَمَاتَةٌ, رَمَاتِي is also used, vulgarly, as meaning † The قَطْمَةُ [or third stomach, commonly called the manplies, and by some the millet, of a ruminant animal]: (ك.) in art. قطن) or it signifies † the thing [or part] in which is the fodder, of the horse. (M and TA) — In art. رز and in the present art.) One says رَمَاتَانُ الدَّابَّةِ رَمَاتِي [The beast filled its رَمَاتِي]

(TA.) *And أَكَلَ حَتَّى تَنَّتَ رِمَانُهُ*, meaning + *He ate until his navel with the parts around it projected.* (TA.) — [+ *A knob of metal, of wood, and of silk, &c.: so called as resembling in shape a pomegranate.*] — *And [for the same reason] + The weight of a steelyard, or Roman balance.* (MA.) [Also applied in the present day to + *The steelyard itself; and so رُومَانَة.*]

رُمَّانٌ, n un of رَمَّانٌ [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, M<sub>sb</sub>, K.)

رُمَانِي [Of, or relating to, the pomegranate. —  
 A seller of رُمَان [or pomegranates]. (TA.) —  
 [Of the colour of the pomegranate. — † Ruby-  
 coloured. — And, accord. to Golius, on the au-  
 thority of a gloss in a copy of the KL, † The  
 ruby itself.]

رُمَانِيَّةٌ *A kind of food prepared with pome-*  
granates. (KL.)

رَمِيْنَةٌ dim. of رَمَانٌ [or rather of رَمَانَةٌ, the  
n. un.]. (TA.)

مَرْمَرَةٌ *A place of growth of رُمَام [or pomegranates], (T, K.) when they, (K.) or their stems (T,) are numerous therein. (T, K.)*

## رمو

رَمَا, mentioned under this head in the M, see the art. here following.

رمی

١. رَمَى الرَّيْءَ. (T,\* S, M, K,) aor. رَمَيْتُ. (Ti) inf. n. رَمَى; (T, M,) and رَمَى به (M, K;) *He threw, cast, or flung, the thing, (S, K,) مِنْ يَدِهِ from his hand; (S, T.A.)* as also رَمَى (M, K,) ١. e. رَمَى الشَّيْءَ مِنْ يَدِهِ. (M: [in this K it is implied that one says also رَمَى به agreeably with a phrase mentioned in what follows:]) you say, رَمَيْتُ الْحَجَرَ مِنْ يَدِي *I threw the stone from my hand.* (S:) and الْفَرَسَ بِرَأْسِهِ *I threw the horse threw, or threw down, [i. e. threw off,] his rider.* (T:) رَمَيْتُ الْبَيْدَ is said بِدَلِّهِ *with my hand*, ١. e., as meaning رَمَيْتُ بِيَدِي which may be rendered *I threw him (the man) with my hand;* and also *I threw, or shot, at him (the man) with my hand;* but when you remove him from his place, you say, رَمَيْتُ عَنْ الْفَرَسِ وَغَيْرِهِ *[I threw him, or threw him down or off, from the horse &c.]*: (Msb:) رَمَيْتُ عَنْ قَوْسِهِ meaning *[He thrust him, or pierced him, with his spear,] and threw him, or threw him down [or off], from his horse.* (El-Farábee, S, Msb:) and رَمَيْتُ الْبَيْدَ *I threw down, or shot, the animal from the back of the camel.* (T.) وَرَمَيْتُ *and I shot* (T. [vii. 17], is said by Abou-Is-hák to be tropical, and to mean *† And thou didst not cast [in effect, or] so as to attain the point that was attained, [when thou didst cast,] but God [cast in effect, i. e.,] overruled the casting: or, accord, to Abu-l-Abbás the meaning is, +thou didst not cast fear, or terror, into their hearts, when thou didst cast the pebbles, [but God cast the fear, or terror:] or accord, to Mbr, +thou didst not cast with thy strength, when thou didst cast, but with the strength of God thou didst cast [so that in effect God cast.]* (T. [See also another explanation in what follows.] — رَمَى بَسْجَلِهِ *He cast forth his sacrement, or ordure, or properly, in a thin state, is a phrase of frequent occurrence.* — You say, also, رَمَيْتُ بِالسَّيْرِ *[I shot the arrow],* inf. n. رَمَى. (S, M, Msb,) and رَمَى عَنِ الْقَوْسِ (S, M, Msb,) and رَمَى السَّيْرَ عَنِ الْقَوْسِ (Mgh,\* K,) inf. n. رَمَى (Mgh, Msb, K) and رَمَاةٌ (Mgh, K,) *[He shot, or shot the arrow, from, and upon, meaning with, the bow; and accord, to El-Ghooree, بِهَا also; (Mgh:) but one should not say رَمَى بِهَا (S, M, Msb, K,) unless meaning "he threw it from his hand;"] though some make it to mean رَمَى عَنْهَا [i. e. رَمَى عَنْ عَلِيٍّ or عَلِيٍّ عَنْ رَمَى] making the ب to be instead of ع* (Msb.) — And رَمَى الْقَضَ (S, M,) or الصَّيْدَ *[He shot, or shot at, the animal, or animals, of the chase,]* inf. n. رَمَى. (Msb,) and رَمَاةٌ (Msb,) or رَمَى (S, M, Msb, K,) and none other (M.). [And رَمَاهُ بِكَذَا *He threw at him, cast at him, or shot at him, with such a thing.* (T.)]

*thing; i. e. he threw it, cast it, or shot it, at him:* and, more commonly, *he threw at him, or cast at him, and hit him, or he shot him, with such a thing:* namely, with a stone, an arrow, &c. And رَمَاهُ بِحِجَارَةٍ *He threw at him with stones, threw stones at him and he pelted him with stones, i. e. threw at him and hit him with stones.* [Isk, T, S, M.] — [Hence,] one says, in cursing a person, رَمَى فِي يَدَيْهِ *[He shot, or cast, at the butto].* [Isk, T, S, M.] — [Hence,] one says, in cursing a person, رَمَى اللَّهَ وَأَنْفَهُ، *and I said, [May God aim at and smite, with some bone, or malediction his hand, or arm, and his nose,] and in like manner in relation to other members.* (M, K.) رَمَاهُ اللَّهُ بِكَذَا [And He smote him, sometimes meaning *God smote him, or afflicted him, with such a thing:* but generally, *may God smite him, or afflict him, with such a thing;* as in the saying,] رَمَاهُ اللَّهُ بِالذُّبِّ *[May God smite him, or afflict him, with the disease of the wolf];* a prov., meaning *may God destroy him, or cause him to perish;* because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, رَمَاهُ بِالْجُوعِ *[may God afflict him with hunger];* because the wolf is always hungry. (Meyd.) And رَمَاهُ بَذَاهِيَةٍ [He (God) sent upon him, or against him, or smote him with, a calamity: and also] + he (a man) made a very sagacious and crafty and politic man to be his assailant. (L in art. رَمَى فَلَانَ بِحَجَرٍ. See also, in that art. رَمَاهُ بِكَذَا [And He assailed him with such a thing; as, for instance, reproach, and an argument, &c. Hence,] رَمَاهُ بِالْبَغْيِ، (TA,) or رَمَاهُ بِأَمْرٍ قَبِيحٍ (Isp, T,) or رَمَاهُ بِمَعْصِيَةٍ، (TA,) + He reproached him, or upbraided him, with a thing, or with that, which was bad, evil, abominable, or foul. (Isp, T, Meyd, TA:) whence the usage of the verb alone [in this sense, adultery being understood,] in the Kur xxiv. 4 and 6. (T, TA.) [And رَمَاهُ بِسَوْءٍ + He cast an evil imputation upon him; accused him, or suspected him, of evil: see him. And رَمَاهُ أَلONE + He accused him, or suspected him.] And رَمَاهُ بِحَقٍّ [He accused him with truth]. (L in art. قَرَعَ، in explanation of قَرَعَهُ بِحَقٍّ [And He assailed him with truth]. — رَمَى رَبِّي لَكَ — May God aid thee, or aid thee against thine enemy, and work [good] for thee: (AḌ, S, TA:\*) and رَمَى اللَّهِ لَهُ [God aided him, or aided him against his enemy, (AAf, M, K, TA:) and wrought [good] for him: (AAf, M, TA:) and [it is said that] the verb has this meaning in the words of the Kur، وَمَا زَيَّنْتُ لَهُ زِينَةً وَلَكِنَّ اللَّهَ رَمَى [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (يُرِي)، that enemy. (Mf, TA.) [In like manner, also, فَلَانٌ يُرِي مَن رَوَّاهُ فَلَانٌ means *Such a one defends such a one.*] — رَمَيْتُ بِكَذَا † I had such a thing offered, or presented, to me, the meeting with it being appointed, or prepared; [I had it as it were thrown to me, or thrown in my way, as though I were thrown at therewith;] like نُبْتُ بِهِ

3. رَمَيْتُهُ بِالسَّيَّارِ (S, K), رَامَيْتُهُ (TA),  
 رَمَيْتُهُ بِالسَّيَّارِ (T, S, K), رَامَيْتُهُ (K),  
 or this last is like the two preceding vs. [in mean-  
 ing, but is a quasi-inf. n.], (T,) [I threw, or shot,  
 (generally the latter), and I shot arrows, with him,  
 or at him; (see 6.)] mostly meaning in  
 competition, or contention; i. e. *I competed, or  
 contended, with him, in throwing, or shooting,  
 and in shooting arrows: رَامَيْتُهُ alone often  
 means بِالسَّيَّارِ; whence it is*  
 said that رَمَيْتُهُ signifies the shooting arrows,  
 and throwing stones, with any one. (KL.) It is  
 said in a prov., respecting an affair in which one  
 is forward before doing it.

[Before shooting arrows with another, or doing so in competition or contention, the quivers are to be filled]. (A'Obeyd, T.)

4. see 1, first sentence, in seven places: — and  
see also 6. = ارمى (M, Mgh.) inf. n. عَمِيءَ  
(Mgh.) also signifies *It* (a thing, Mgh) *exceeded*.  
(M, Mgh.) You say, ارمى عَمِيءَ *It* (anything)  
*exceeded it*, namely, another thing. (M) Hâtim-  
Teiyi says,

وَأَسْمَرَ خَطِيًّا كَانَ كُعُوبُهُ  
نَوَى الْقَسْبَ قَدْ أَرَمَى ذِرَاعًا عَلَى الْعَشْرِ

[And a *taromy* spear of El-Khatt, as though its knots, or joints, were hard date-stones; one that exceeded a cubit over the ten:] (T, S) i. e., قَدْ زَادَ عَلَيْهِ (T). And hence, (T), you say, اَرَامِي عَلَى الْخَمِينِ i. e. II. exceeded [the age of fifty]; (AZ, A'Obeyd, T, S, M, K,) [like اَرَامِي] i. e. also يَرَامِي (AZ, T, S, M, K,) [for] اَرَامِي signifies the *exceeding* in age: and one says also اَرَامًا and رَمًا in the same sense. (IAR, T) And اَرَامِي signifies the same as اَرَامِي [meaning] *Such a one took wary or the like*. (S.) See also اَرَامِي, below. You say also عَلَيْهِ, اَرَامِي, i. e. [H]e *reciprocated reviling, or vilifying, with him, and* he *exceeded him*. (S)

5. <sup>ترمی</sup> *He shot, or cast, at the butts, and at the trunks of trees.* (ISK, T, S, M.)

8 تَرَامَتِ ۖ وَتَرَامَتْ [We cast, or shot, (generally the latter), one with another, or one at another; mostly meaning in competition, or contention, i. e. we competed, or contended, together in throwing, or shooting]: (S. K.): الترامي القوي، بالسيار ارتماوا ۖ والسيار ارتماوا The people, or party, shot arrows, [one with another, or] one at another. (T.) — [Hence,] ترامت به البلاد †The countries cast him forth, or expelled him; (M, K, TA.); [as though they banded him, one to another:] as also ۖ ترامت، (so in a copy of the M, [which I think correct,]) ارتمت. (K.) — And الترامي السحاب The clouds became drawn, or joined, together, (M, K, TA.), [as though thrown, one at another,] and heaped, or piled, up; (TA.): as also ترامى أمره إلى And ۖ ترامى الأمر إلى الظفر أو الخذلان؛ or i. e. †[His affair, or case] came eventually [to the attainment of what was desired, or sought; or to abandonment by God]. (T, K, TA.) Hence, (TA,) it is said in a trad., of Zayd Ibn-Harithah, في الجاهلية سبى في الجاهلية قترامى الأمراء صار لخدوجة [He was made a captive in the Time of Ignorance, and the case] came eventually, and led, [to his becoming the property of Khadojah], (إلى) being understood before ۖ قترامى، (as though the decrees [of God] cast him thereto. (Ath, TA.) One says also ترامى الأمر، meaning تراعى [i. e. †The affair was sluggish, or backward]: (K:) [or] one says of a [purulent swelling such as is termed] ترامى إلى فساد (T,) or of a wound, (S,) إلى الفساد (T,) or backward, state, (تراعى)، and became putrid and corrupt. (T.) ترامى إليه الخبر And ۖ ترامى The

قَبْلَ الرَّمَاءِ تُمَلَأُ الْكَفَّائِنُ





at the enemy; app. such as was called by the Romans "onager," or the like thereof]: because, like the رَمْطَة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also art. رَمَى] and [the pl. رَمَامٍ] also signifies † *Thunderbolts*; and رَمَامِيَّ (Bd in xviii. 38.) — Also *A cloven hoof* (S, Mgh, K) of a sheep or goat; because it is of the things that are thrown away: (Mgh:) [or,] accord to A'Obeyd, (T, S,) a thing that is between the two hoofs of a sheep or goat, (T, S, M, K;); as also رَمَامَةٌ (A'Obeyd, T, M, K;); thus, he says, it is explained; but I know not what is its meaning: (T, S;); its dual occurs in the following trad.: لَوْ أَنَّ أَمْدَهْرَ دَعَى إِلَى مِزْمَاتَيْنِ لَأَجَابَ وَمَا لِي يَجِيبُ إِلَى الصَّلَاةِ (T, S;); related also, with some variations, in the M and Mgh; in which it is said to be the dual of رَمَامَةٌ in the former of these two senses; [i.e. If any one of you were invited to partake of two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer;] (S, Mgh;); or, accord. to A'Obeyd, it is here the dual of this word in the latter of the same two senses: (T, S;); accord. to IAgar, (T, A;); or Abou-Sa'ad, it here means the kind of arrow called رَمَامَةٌ (T, Mgh, TA;); but in another, and similar, trad., رَمَامَتَيْنِ is followed by أَوْعَرِي [i.e. "or a bone with some meat remaining upon it."]. (T, Z, TA.)

رَمَى pass. part. n. of 1; *Thrown*, &c.: (TA.)

[*Thrown at, or cast at, or shot at, or shot:*] see رَمَى. — [Hence, † *Smitten, or afflicted*, with some bane, or malady, &c.: † *assailed with reproach*, &c.: † *reproached, or upbraided, or stigmatised with an ill name*: † *accused, or suspected*.] You say رَمَى امْرَأَةً مِزْمِيَةً *A woman accused, or suspected, of evil*. (TA in art. رَمَى.)

رَمَى *A scout* (T, K) لِقَوْمٍ [to a people or party]: (T, K, \*.) and so مَرْمِيٌّ. (T.)

## رن

1. رَنَّ, aor. رَنَّ, inf. n. رَنَنٌ; and رَنَّ, (Mgh, K;); *It (a thing) emitted a sound*: (Mgh;); or he cried aloud; (K;); or رَنَّ, aor. and inf. n. as above; and رَنَّ, she cried aloud, said of a woman: (S;); or رَنَّ and رَنَّ signify he raised his voice in weeping: (Ham p. 11.) or رَنَّ signifies the crying aloud in weeping; (Lth, T;); or the uttering a plaintive, or mournful, voice or sound or cry: (M;); and رَنَّ, [inf. n. of رَنَّ] the uttering a loud, or vehement, sound or cry; (Lth, T, M;); or the uttering of the sound of reiterating the breath with weeping: (IAgar, T;); or رَنَّ and رَنَّ signify the crying out loudly, or vehemently; and the uttering a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M;); you say of a woman, رَنَّ, inf. n. as above; and رَنَّ; (T, M;); and رَنَّ, inf. n. of رَنَّ, [which is properly inf. n. of رَنَّ as belonging to art. رَنَو] all meaning she cried

out loudly, or vehemently; and she uttered a plaintive, or mournful, voice or sound or cry, in singing or in weeping: (M.) and رَنَّ, [the women cried loudly, or vehemently, in their wailing]. (T.) See also 4. — رَنَّ, and رَنَّ, *He gave ear, hearkened, or listened, to him, or it*. (K.)

2. رَنَّ, inf. n. رَنَّ, [I twanged the bow;] *I made the bow to produce a sound [by pulling the string and letting it go suddenly]*. (S) — See also 1.

4. رَنَّ, inf. n. رَنَّ: see 1, in seven places. رَنَّ is said of a woman in her wailing [as expl. above]; and of a pigeon (حَمَامَةٌ) in its cooing [app. as meaning *It uttered plaintive sounds*]; (M;); and of a bow (قَوْسٌ), (T, S, M, Mgh, TA.) on the occasion of its string's being pulled and let go, (T;); accord. to the K, رَنَّ, but this is a mistake, (TA.) meaning it [twanged, or] produced a sound, (S, M, Mgh;); accord. to AIn, above what is termed حَمَامَةٌ; (M;); and of a cloud (سَحَابَةٌ) in its thundering [app. as meaning *it resounded*]. (M.) And رَنَّ is also said of an ass in his braying, (T, M;); and of water in its murmuring, or gurgling, or running vehemently. (M.) — رَنَّ, *Such a one was cheered, or delighted, and pleased, or was diverted, by reason of such a thing*; as also رَنَّ, and رَنَّ, and رَنَّ, (T.) — رَنَّ: see 1, last sentence.

رَنَّ, *A sound, voice, or cry*, (IAgar, T, S, K;); [in an absolute sense, or] in joy or sorrow: (IAgar, T;); or a plaintive, or mournful, cry; whence one says رَنَّ ذُو رَنَّ [a lute having a plaintive sound]: (Lth, T;); [or a moaning:]; or a cry; (Mgh;); or a loud cry: (M, Mgh;); and also a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M;); pl. رَنَّات. (IAgar, T)

رَنَّ, *A certain thing that utters a cry [or sound]* [يَطْبَحُ [in one of my copies of the S] in the water, (S, K;); or in still water, (so in one copy of the S;); in the صَيْف [i.e. spring or summer], (S;); or in winter. (K.) A poet says,

وَلَيْتَ يَصْخَرُ لَهُ الرَّنَنُ

[And the رَنَّ did not raise its voice at him, or it]. (S.) — Also *A small quantity of water*. (TA.)

رَنَّ, inf. n. of 1. (T, S, M, &c.) — [Accord. to Gohus, El-Meydān explains it also as meaning *A woman afflicted and oppressed by misfortunes*; and Gohus adds, as though moaning, or lamenting.]

الرَّنَى *Mankind, or all created beings*. (AA, T, K) One says, مَا فِي الرَّنَى مِثْلُهُ [There is not among mankind, or all created beings, the like of him]. (AA, T.) — Also, (AA, T;); or رَنَّ, without ال, (K;); *The month Jumādā*: (AA, T;); or a name of Jumādā-l-Akhīrah; (K;); and so رَنَّ, [said to be from رَنَّ, (see art. رَنَّ) though app. belonging to art. رَنَو, being] without tashdeed: pl. رَنَّ: Abou-Amr Ez-Zāhid disallowed رَنَّ,

and pronounced it to be a mistranscription: but accord. to Kṯr and IAm and Abu-l-Tayyib 'Abd-El-Wāhid and Abu-l-Kāsim Ez-Zejjāji, it is رَنَّ only; because in it were known the results of their wars; from رَنَّ applied to a ewe or she-goat: and الْحَبِين was a name of Jumādā-l-Ola: see also art. رَنَّ, in which is said what somewhat differs from the statement here. (TA.)

رَنَّ, like رَنَّ, with tashdeed, accord. to Th, رَنَّ, (TA.) or so رَنَّ, without tashdeed, (M, TA.) accord. to A'Obeyd: the latter is mentioned in its proper place [in art. رَنَو, q v.]. (TA.)

رَنَّ, an epithet applied to a day, meaning *vehement in respect of anything*, in of the measure رَنَّ, from الرَّنَن, accord. to IAgar; but accord. to Sh, of the measure رَنَّ, from رَنَّ, meaning "harshness," and "grievousness," of a thing, or an affair, or event: it is mentioned in art. رَنَّ. (M.)

رَنَّ is applied as an epithet to birds [app. as meaning *Uttering plaintive sounds*]: (S.) and, as also رَنَّ, as an epithet to a howl [as meaning *twanging*], and so to a cloud (سَحَابَةٌ) [app. as meaning *resounding with thunder*]: (M.) and such is applied to a howl [itself]; (S, K;); and the latter, to a cloud [itself]; as an epithet in which the quality of a subtil is predominant [so as to imply, app., the meaning of *resounding with thunder*, or because it is hoped that it will resound with thunder, or because it often does so]. (M.)

رَنَّ: see the next preceding paragraph.

## رنب

رَنَّ [The hare; and now applied to the rabbit also;] *a certain animal*, (TA.) well known, (M, A, K, TA.) like the عناق [?], having short fore legs and long hind legs, that treads the ground with the hinder parts of its [hind] legs: (TA;); a certain very prolific animal, called in Pers.

خَرْكُوش [or خَرْكُوش]: it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes (قَصَب), and its sickness ceases: (Kaw.) the word is a gen. n., (TA.) of the fem. gender, (Mgh, TA.) accord. to El-Jāhīdh; (TA;); but (Mgh) applied to the male and the female; (M, A, K, TA;); as is also رَنَّ, (Mgh;); which is a dial. var.: (Mgh, Mgh;); or to the female [only]; the male being called رَنَّ; (T, M, K, TA;); accord. to Lth; but others allow its application to the male: (T;) the female is also called رَنَّ

and the young, خَرْكُوش: (TA;) the pl. is رَنَّات (T, S, M, Mgh, K) and رَنَّات, (Lth, S, M, K;); the latter, like تَعَال for تَعَالِب, occurring in poetry, (S, M, \*.) and not allowed by Sb except in poetry. (M.) The 1 in رَنَّ is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA.) or radical: (so in another copy of the T;) Lth says that no word commences with a radical 1 but such as

is trilateral; as **أَرْتَبُ** and **أَرْتَبُ**. (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak, **إِنَّمَا هُوَ أَرْتَبٌ** [*He is only a hare*]; because that animal cannot defend itself, and even the lark will endeavour to make it its prey. (A, TA.) See another ex. below, voce **أَرْتَبُ**. [Hence, also,] **الرَّاتِبُ** is the name of  $\Delta$  a certain constellation, [*Lepus*], comprising twelve stars in its figure, having no observed stars around it, situate beneath the feet of **الجَارِ** [i. e. Orion], and facing the west. (Kzw.) — Also, (K,) or  $\nabla$  **رَتَبٌ** accord. to the L, (TA,) or both, (M,) and  $\nabla$  **رَتَبٌ**,  $\Delta$  **جَرْدٌ** [or large field-rat], (M, L, K,) like the *jerboa*, (M, L,) having a short tail. (M, L, K.) — **الرَّتْبُ** — **الرَّتْبُ** accord. to Kzw,  $\Delta$  a certain marine animal, the head of which is like that of a hare [or hare], and the body like that of a fish: or, accord. to Ibn-Seuab, a small testaceous animal, which is of a poisonous quality when drunk [app. meaning in water]: so that, accord. to this explanation, the resemblance [to the **أَرْتَبُ** commonly so called] is in the name, not the form. (TA.) — Also  $\Delta$  a sort of ornament worn by women. (M, K.)

**أَرْتَبٌ** The ant, or tip, [i. e. the lower portion, or lobule,] of the nose: (T, S, A, K.) this is [also] called **الرَّتْبُ**: (Mgh, Mgh.) it is one of the parts that touch the ground in prostration [in prayer]: (TA.) pl. **أَرَاتِبُ**. (T, A, TA.) You say, **جَدَعْتُ أَرَاتِبَهُ** [lit. *He cut off the end of his nose*]; meaning *he held him in mean estimation, or in contempt*. (A, TA.) And **وَجَدْتُهُ مَجْدَعِي** and **وَجَدْتُهُ مَجْدَعِي** [I found them to be held in contempt, (lit. *having the ends of their noses cut off*), more fearful than hares]. (A, TA.) — See also **أَرَاتِبٌ**.

**أَرَاتِبِي** [Cloth of the hind called] **أَرَاتِبِي** of a blackish colour (أَرَاتِبِي). (K.) — See also **أَرَاتِبِي**.

**أَرَاتِبٌ**  $\Delta$  **فَارَةٌ** [or rat]: (K:) omitted in some copies of the K. (TA.) See **أَرَاتِبٌ**. — See also **أَرَاتِبٌ**.

**أَرَاتِبٌ**: see **أَرَاتِبٌ**.

**أَرَاتِبٌ**  $\Delta$  **مُؤَرَّبٌ** [garment of the hind called] **أَرَاتِبٌ**. (T, K.) — See also **أَرَاتِبٌ**.

**أَرَاتِبٌ**  $\Delta$  **كِسَاءٌ** [garment of the hind called] **أَرَاتِبٌ** that is of the colour of [or hare]; (T, M, A, K;) as also  $\nabla$  **أَرَاتِبِي**. (A.) See also the next paragraph.

**أَرَاتِبٌ**  $\Delta$  **كِسَاءٌ** [garment of the hind called] **أَرَاتِبٌ** of which the thread is interwoven with the soft hair of [or hare]; (T, S, M, K;) as also  $\nabla$  **أَرَاتِبٌ**, (so in a copy of the M,) or  $\nabla$  **أَرَاتِبٌ**, like **مَقْعَدٌ**: (A, K.) or, as some say,  $\nabla$  **أَرَاتِبِي**. (T.) — See also the next paragraph.

**أَرَاتِبٌ**  $\Delta$  **أَرَاتِبٌ**  $\Delta$  **أَرَاتِبٌ** [or hare]; (S:) or  $\Delta$  **أَرَاتِبٌ** [or hare]; (T, K, M, and so in some copies of the K;) as also

$\nabla$  **أَرَاتِبٌ**, (M, and so in some copies of the K, and in a copy of the A,) and  $\nabla$  **أَرَاتِبٌ**. (T, M, A.)

**أَرَاتِبٌ**: see **أَرَاتِبٌ**.

## رنج

**رَنَجٌ**, (El-Farábee, S, A, Mgh, Mgh, K,) or **رَنَجٌ**, (Mab,) The Indian nut, or cocoa-nut: (AHn, S, A, Mgh, Mgh, K, TA.) thought by AHn to be an arabicized word: (TA:) [J says,] "I do not think it to be Arabic." (S) pl. **رَنَاجٌ**. (Mgh.) — Also  $\Delta$  a kind of smooth date, (Mgh, K,) as some say, (Mgh,) like that called **رَنَجٌ**: [a coll. gen n.] n. un. with 3. (K.) — **رَنَجٌ** is a name given by the children of Mekkah to The **مُفَلٌّ** [or fruit of the **دَوْف**, i. e. *cucifera* Thebaica, or Theban palm]. (A.)

## رنح

**رَنَحَ**, [inf. n. as below,] said of wine (رَنَحَ), It made him to incline from side to side. (A, TA.) [Also, as appears from what follows, It made him to incline and go round. It made him giddy in the head, and confused: it affected him with giddiness in the head like one in a swoon.] It deprived him of his strength by reason of its potency. (Ham p. 562.) [And, said of a beating, and app. of intoxication &c., It made him to swoon, or faint: for,] when you have beaten a person so that he swoons, or faints, you say, **رَنَحْتُهُ حَتَّى رَنَحَ**. (Ham ibid.) [Hence,] **رَنَحَ** He was made to incline from side to side:

**رَنَحَ** is expl. in the TA in a similar sense, as said of a man &c.; but it is app. a mistranscription for **رَنَجَ**: see 5. He was made to incline and go round. (L.) It is said, by Imra-ol-Kays, of a dog gored by a wild bull. (S, \* L.) He was giddy in the head, and confused: and **رَنَحَ** he was affected with giddiness in the head like one in a swoon. (L.) Also, (L,) and **رَنَحَ** inf. n. **رَنَحَ**, (S, L, K,) He swooned, or fainted; or was affected by a weakness of the bones, (S, L, K,) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclined from side to side. (S, L, K.) — **رَنَحْتُ الرِّيحَ الْفُصْنَ** † The wind made the branch to incline from side to side. (A.)

5. **رَنَحَ** He inclined from side to side, by reason of intoxication &c.; (S, A, K;) as also  $\nabla$  **رَنَحَ**, (K,) and  $\nabla$  **رَنَحَ** [app. a mistranscription for **رَنَجَ**]. (TA.) He inclined, and went round. (TA.) — † It (a branch) inclined from side to side, being blown by the wind. (A.) — **رَنَحَ** **رَنَحَ** **رَنَحَ** † He moved between two things. (A.) — **رَنَحَ** **رَنَحَ** **رَنَحَ** † He was, or became, inimical to such a one, domineering, and swathing himself. (A.) — And **رَنَحَ** **رَنَحَ** **رَنَحَ** (شَرَابٌ) by little and little. (AHn, K.)

8: see 5, first signification.

**رَنَجٌ** Vertigo, or giddiness in the head; (K;) and confusion. (TA.) — Also  $\Delta$  a certain appearance of the brain, separate, or distinct, therefrom, like, or of the size of, the **غُصُورُ** [q. v.]. (K.)

**مَرْنَجَةٌ** The prow, or fore part, of a ship. (A, K.)

**مَرْنَجٌ**: see what follows.

**مَرْنَجٌ** Swooning, or fainting; or affected by a weakness of the bones, (S, L, K,) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclining from side to side. (S, L, K.) — Also, (A, K,) or  $\nabla$  **مَرْنَجٌ**, (so in the L,) † **أَلَوْسُ**-wood, (A, L, K,) of the best kind, (L, K,) used for fumigation. (A, L, K.)

## رند

**رَنْدٌ** [a coll. gen n.] A kind of tree of sweet odour, (AO, T, S, A, Mgh, K,) which distills much (سَيْالٌ); (A.) of the trees of the desert; (AO, T, S, A, Mgh,) a kind of tree of the desert, of sweet odour, with the wood of which the teeth are cleaned; not large; and having a berry; (حَبَّةٌ); called [i. e., the tree is called, and not the berry, for the verb is masculine,] **رَنْدٌ** [a name commonly and properly applied to the *laurus nobilis*, or sweet bay]: n. un. **رَنْدَةٌ**. (M:) or the myrtle (أَسْبُ); (M, A;) this is also called **رَنْدٌ**, (Kh, Mgh, K,) on account of its sweet odour; (Kh, Mgh;) and Ahmad Ibn-Yahya says that the **رَنْدُ** is the **رَنْدُ** accord. to all the lexicologists except Abou-ʿAmr Esh-Sheybānee and IAg, who assert that the **رَنْدُ** is the plant called **رَنْدُ**, and is of sweet odour; but AO also denies it to be the **رَنْدُ**; (T;) and so does Ag: (S:) or **أَلَوْسُ**-wood, (رَنْدُ), with which one fumigates; (M;) **رَنْدُ** (or **رَنْدُ**), with which one fumigates, AO, and T;) is also thus called, (AO, A, T, S, K,) sometimes: (AO, Ag, T, S:) [and accord. to Forskål, (Flor. Aeg. Ar., exix.), the *artemisia pontica* bears this name.]

## رنز

**رَنْزٌ**  $\Delta$  **أَرَزٌ**,  $\Delta$  **أَرَزٌ**, [and **رَنْزٌ**, i. e. *Rice*]; (S, K;) [incorrectly said in the TA to be omitted by J;] in the dial. of ʿAbd-el-Kays: (ISd, TA:) as though the first j were changed into ن, (S, TA,) as ج in **إِنْجَاصٌ**. (TA.) [See **إِنْجَاصٌ**.]

## رتق

1. **رَتَقَ**, (S, Sgh, K,) aor.  $\nabla$ ; (K;) and **رَتَقَ**, aor.  $\nabla$ ; (ISd, K;) inf. n. (of the former, S) **رَتَقَ** (S, K) and [of the latter] **رَتَقَ** (S, K); (K;) It (water) was, or became, turbid, thick, or muddy; (S, K;) as also  $\nabla$  **رَتَقَ**. (K.) — See also 4, in two places.

2. **رَتَقَ**, (S, K,) inf. n. **رَتَقَ**, (IAg, S,) He rendered water turbid, thick, or muddy; (IAg, S, K;) as also  $\nabla$  **رَتَقَ**. (S, K.) — And the former, He cleared it; rendered it clear: thus it bears two contr. significations. (IAg, K.) [Hence,] one says, **رَتَقَ اللَّهُ فَذَاتَكَ** May God

clear away thy قَذَا [or mote in the eye; probably meaning † that which annoys thee]. (IAar, K.) — Also, as an intrans. verb, *He was, or became, confounded, or perplexed, and unable to see his right course* (TA.) And رَتَّبُ signifies A man's standing, not knowing whether to go or come. (TA.) And *the being weak, or infirm, [and, app., disordered, or perturbed,] in sight, and in body, and in an affair or case.* (S, K.) Hence, (TA.) رَتَّبُوا فِي الْأَمْرِ *They confused the judgment, or opinion, [that they formed, or they were confused in judgment or opinion,] in, or respecting, the affair, or case.* (S, K.) — Also *He paused and waited.* (TA.) [Hence the saying,] رَمَضْتُ الْبَحْرَى فَرَبْتُ رَتَّبُ (JK, S, K.) i. e. *The she-goats have secreted milk in their udders, (JK:) but wait thou, wait thou, (JK, S, TA.) for their bringing forth, (S, TA.) for they show signs, but do not bring forth until after some time: (S:) thou wilt have to wait long for them: (TA:) sometimes it is said with م in the place of ن, and also with د [in the place of ر]. (S, TA:) it is mentioned in art. رَق [q. v.]. (K.) [See also art. رَمَق.] — Also *He continued looking, (S, K, TA, in this art. and in art. رَمَق) like its art. (S and TA in the same two arts.) And you say also, رَتَّبُ الْبَصَرَ وَتَت [meaning He continued looking at it]. (S in art. رَمَق.) And رَتَّبُ الْبَصَرَ meaning [He looked covertly, or clandestinely; or] he concealed the looking. (TA.) — Said of a company of men, *They remained, stayed, dwelt, or abode, in a place (بَيْتَان) (S, K.) and confined themselves therein.* (S.) — Said of a bird, *It flapped his wings in the air, (S, K.) and remained steady, (S,) not flying: (S, K:) or flapped his wings in the air without alighting and without quitting his place: or it has two meanings: i. e. he expanded his wings in the air without moving them: and he flapped his wings.* (TA.) Hence also, رَتَّبَتِ السَّيْفَةُ (JK, TA) *The ship turned round in its place without proceeding in its course.* (JK, TA.) — رَتَّبَتِ الشَّمْسُ *The sun became near to setting.* (TA.) [See also رَدَّت.] And رَتَّبَتِ الْبَيْتَةَ † *Death was near to befalling him: a metaphorical phrase from رَتَّبُ said of a bird.* (TA.) — رَتَّبَ فِي عَيْنِهِ (S, K) † *Sleep pervaded his eyes, (S, Z, Sgh, K.) without his sleeping.* (Z, TA.) — رَتَّبَ also signifies *The breaking of the wing of a bird by a shot or throw, or by disease, so that he, or it, falls.* (Lth, K.) [You say of this bird رَتَّبَ رَتَّبُ حَسَنَهُ *His wing was broken &c.* See the pass. part. n., below.]**

4. رَتَّبَ: see 2. — Also *He moved about, or agitated, [or waved,] his banner, previously to a charge, or an assault, in war or battle; (IAar, K:) and [in like manner,] رَتَّبَ, inf. n. رَتَّبُ, he moved about, &c., the banner. (TA.) — And *It (a banner) was moved about or agitated [or waved]; (IAar, K:) and [in like manner,] رَتَّبَ it (a banner) was moved about &c. over the heads.* (TA.)*

5: see 1.

رَتَّبُ *Turbid, thick, or muddy, water; (S, K:) as also رَتَّبُ and رَتَّبُ. (K.) — Also (TA.) Dust in water, consisting of motes, or particles of rubbish, and the like, that fall into it [and render it turbid]; (JK, TA:) and so رَتَّبُ. (JK) Accord to IB, رَتَّبُ has for pl. رَتَّبَاتُ; as though this were pl. of رَتَّبَةُ (TA:) or الرِّبَاتِيُّ is pl. of رَتَّبَةُ (Ibn-'Abbād, K, TA,) or of رَتَّبَةُ (JK,) and is formed by transposition, (JK, Ibn-'Abbād, K, TA,) being originally الرِّبَاتِيُّ (Ibn-'Abbād, TA.) One says, مَا فِي عَيْنِهِ رَتَّبُ † [There is not in his life anything that renders it turbid] (JK.) — Also † *Lying, or falsehood, or a lie; syn. كَذِب.* (TA.)*

رَتَّبُ: see the next preceding paragraph, in three places.

رَتَّبُ: see رَتَّبُ. — [Hence,] رَتَّبُ رَتَّبُ † *Turbid life.* (S.)

رَتَّبَةُ *A small quantity of turbid water remaining in a watering-trough or tank.* (TA.) [And accord. to Freytag, رَتَّبَةُ occurs in the Deewān El-Hudhaleeyen as meaning *A small quantity of turbid water.*] Accord to Ibn-'Abbād, (TA,) one says, صَارَ الْبَاءُ رَتَّبَةً (K, TA,) or رَتَّبَةً (JK,) and so in the CK and in my MS. copy of the CK, meaning *The water became such that mud predominated in it: (JK, K, TA:) but the correct phrase, as given in [the 'Nawādir' by Ll], is, صَارَ الْبَاءُ رَتَّبَةً وَاحِدَةً [The water became one puddle in which mud predominated]. (TA.) See also رَتَّبُ.*

رَتَّبَةُ: see the next preceding paragraph. — Also *Land (أَرْض) that does not give growth (JK, Ibn-'Abbād, K) to anything: (JK, Ibn-'Abbād:) pl. رَتَّبَاتُ. (JK, Ibn-'Abbād, K.) — And A female bird sitting on eggs (K)*

رَتَّبُ *The مَاءُ [or water] of a sword; (S, K, TA:) i. e. its مِرْبَد [or diversified navy marks, streaks, or grain]; (TA:) and its beauty; (S, K:) or the semblance of water that is seen upon a sword. (JK.) — And (hence, S) of the ضَعَى [or early part of the forenoon,] (S, K,) &c.; (S:) meaning † *The first, or beginning, thereof; (JK,) and its clearness.* (TA.) One says, أَتَيْتُهُ فِي رَوْتِي الضَّحَى *I came to him in the first, or beginning, of the day; ضَعَى: like as one says فِي رَوْتِي الشَّبَابِ (TA.) And رَوْتِي الشَّبَابِ means † The prime of youth; and its freshness, or brightness, and beauty.* (TA.)*

رَتَّبَةُ: see رَتَّبَةُ.

رَتَّبَاتُ (JK, S, K) and رَتَّبَاتُ (K) *The mud that is in rivers, and in a channel of water, (S, K,) when the water has sunk therefrom into the earth: (K:) or the thin, and viscous, cohesive, or slimy, mud remaining in a pool of water left by a torrent: (JK:) or the slime of a well, and of the channel of a torrent, mixed with black, or black and fetid, mud. (Mgh voce رَتَّبُ, from the 'Jāmi' of El-Ghazee.)*

رَتَّبُ *A bird having the wing broken by a shot or throw, or by disease, so that he, or it, falls.* (K.)

لَقِيتُ فَلَانًا مَرَّتَةً عَيْنَاهُ (so in one of my copies of the S, and in the P<sup>g</sup> and JM; in the other of my copies of the S مَرَّتَةً) † *I met such a one having his eyes languid by reason of hunger or from some other cause.* (S.)

## زبر

1. زَبَرَ: see 5, with which it is syn., in two places.

2: see the next paragraph, in four places.

5. زَبَرَ and زَبَرُ (S, Mgh), aor ز, (Mgh), inf. n. زَبَرٌ and زَبَرٌ (TK;): زَبَرٌ *He trilled, or quavered; or [he reiterated his voice in his throat, or fauces,] (S and K and TA in art. رَجَعَ, like [as is done in] chanting, (S in that art.,) or in reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA in that art.:) both said of a singer. (Mgh:) and the former said of a bird, in its هَدِير (or cooing), (S, Mgh:) and of a howl, when it is twanged: (S.) and زَبَرٌ [inf. n. of زَبَرٌ] signifies the like (S): زَبَرٌ signifies الصَّوْتُ [i. e. the trilling, or quavering, and prolonging the voice; or prolonging the voice, and modulating it sweetly, or warbling]; (T, M, K;) and so زَبَرٌ [mentioned above as inf. n. of زَبَرٌ] (Lth, T, M, K;) whence زَبَرٌ [which signifies the same, as is shown by what follows]: (Lth, T:) زَبَرٌ is said of the pigeon, (M, K,) and of the [bird called] مَكَّة, (M,) and of the [lucust, or species of locust, called] جَنْدَب [meaning it chirped], and of the bow [meaning it emitted a musical ringing sound, or a plaintive sound (see تَزَبَّرْتُ, below), when twanged], (M, K,) and [in like manner] of the lute, (M,) and of a thing (M, K) of any kind (M) of which the sound is esteemed pleasant, or delightful; and زَبَرٌ like-wise: (M, K:) or you say, زَبَرَتِ الْبَيْتَةُ [The pigeon trilled, or quavers, or coos]: and of the [In its voice, or cry, is a trilling, or quavering]: and of the bow, and the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, and زَبَرٌ [It has a musical ringing sound, or a plaintive sound]. (Lth, T.) It is said in a trad., مَا أَدْنَى اللَّهِ لَيْسَ أَذْنُهُ لَيْسَ حَسَنَ اقْتَرَبَ بِالْقُرْآنِ [God has not listened to anything as He listens to a prophet having a good manner of trilling, or quavering, or prolonging and modulating sweetly his voice, in reciting the Qur-ān]: or, as some relate it, حَسَنَ الصَّوْتِ يَزَبَرُ بِالْقُرْآنِ [good in respect of the voice, trilling, &c., in reciting the Qur-ān]. (TA.)*

صَوْتُ q. زَبَرٌ [as meaning *A voice, or sound; or, more probably, the uttering thereof: see زَبَرٌ, of which it is an inf. n., in the next preceding paragraph]. (S, K.)*

زَمْرٌ [a pl. of which the sing. is not mentioned, app. pl. of زَمْرَةٌ; like as زَمْرٌ is supposed to be of زَمْرَةٌ, originally زَمْرَةٌ: Good, or excellent, female singers. (IAqr, T, K.)

زَمْرَةٌ (M, and so in copies of the K,) thus it seems to be accord. to [a rule observed in] the K, but accord. to Z it seems to be زَمْرَةٌ (TA), and thus it is written in the CK, and زَمْرَةٌ (M, and so in the K accord. to the TA,) or زَمْرَةٌ (S, [and so in my MS copy of the K.]) or this last also, (M,) or زَمْرَةٌ or زَمْرَةٌ (accord. to other copies of the K,) i. e. *A trilling, or quavering, &c.*: see 5]. (S, M, K.) Thus in the phrases, سَمِعَ زَمْرَةً حَسَنَةً [He heard a good, or pleasing, trilling, &c.]. (M) and زَمْرَةً حَسَنَةً or زَمْرَةً حَسَنَةً &c. (accord. to different copies of the K) [i. e. *He, or it, has a good, or pleasing, trilling, &c.*]. زَمْرَةٌ is formed by the addition of و and ت, like as is مَكْرُوتٌ. (S) it is said to be the only instance in which ت is added at the beginning and end of a word: (MF) and it is used in relation to a bow [as meaning *A musical ringing sound on the occasion of twanging*]. (S, M.) زَمْرَةٌ, also, said to be an inf. n. of زَمْرٌ, and in the M and K to be syn. with زَمْرٌ, is used in a similar manner: you say, سَمِعْتُ لَهُ زَمْرًا [I heard him to have a trilling, or quavering, sound proceeding from him; or I heard it to have a musical ringing sound proceeding from it], taken from the زَمْرٌ of the bird in its cooing (Mgh)

زَمْرَةٌ *A certain slender plant*, (T, K,) well known; (T;) said by Ag to be one of the plants growing in plain, or soft, ground: (A'Ushyd, T.) IAqr is related to have said that the زَمْرَةُ with ن, is a certain species of tree: Sh know not this word, and supposed it to be a mistranscription for زَمْرَةٌ; but the زَمْرَةُ are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the زَمْرَةُ is of the slender kind of plants [as is said above]. (T.) = See also the next preceding paragraph, in two places.

زَمْرَةٌ: see زَمْرَةٌ.

زَمْرَةٌ: see زَمْرَةٌ.

زَمْرَةٌ: see زَمْرَةٌ, in two places. — Also an epithet applied to a bow, meaning *Having a plaintive sound* (جَسَّ, so in a copy of the M, or حَسِين, K, TA) on the occasion of shooting. (M, K.)

زَمْرَةٌ: see زَمْرَةٌ, in three places.

زَمْرَةٌ: see زَمْرَةٌ or زَمْرَةٌ.

## زور

1. زَوْرًا (Lth, T,) and زَوْرًا (S, M,) and زَوْرًا (M, TA,) aor. يَزُورُ (Lth, T, S, Mgh,) inf. n. زَوْرٌ (Lth, T, S, M, Mgh, K) and زَوْرًا (Lth, T, M, K,) *He gazed, i. e., looked continually*, (Lth, T, S, M, K,) without any motion of the Bk. I.

eyes, (M, K,) at her, (Lth, T,) or at him, or it: (S, M:) or زَوْرًا signifies [simply] *he looked at him, or it; as also زَوْرًا; but the former is said to be the original word.* (TA in art. زَوْرًا.) [See also 5.]

— زَوْرٌ also signifies *The being cheered, or delighted, and pleased, or being diverted, together with occupation of the heart and eyes, and with predominance of love and desire.* (M, K) You say, يَزُورُنِي إِلَى حَدِيثِهَا [He is cheered, or delighted, &c., with her discourse]. (M, K) And زَوْرٌ زَوْرٌ إِلَى حَدِيثِهَا *I was cheered, or delighted, and pleased, or was diverted, with her discourse.* (T.) And زَوْرًا لَهَا and زَوْرًا لَهَا *He was cheered, &c., as above, by reason of such a thing: and so زَوْرًا.* (T in art. زَوْرًا) And زَوْرًا (K,) aor. as above, (TA,) is syn. with طَرِبَ [app. as meaning *He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad, or delighted*]. (K.) [See زَوْرًا, below, which is perhaps an inf. n.]

2. زَوْرًا: see 4. — Also, (TA,) inf. n. زَوْرًا (K,) i. q. طَرِبَ [app. as meaning *He, or it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad, or delighted*: see also 4]. (K, TA.) = زَوْرَةٌ signifies also *The act of singing* (K.) And i. q. حَسِين [app. as meaning *The uttering a plaintive sound, or plaintive sounds*]. (K.) A woman's crying out loudly, or vehemently; and uttering a plaintive, or mournful, voice or sound or cry, in singing or in weeping; like زَوْرَتَيْنِ. (M in art. زَوْر.)

3. زَوْرًا (K,) inf. n. زَوْرًا (TA,) *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled him*: (K, TA:) *he treated him in an easy and a gentle manner.* (TA.)

4. زَوْرًا (S, M, Mgh, K,) and زَوْرًا (M, K,) inf. n. of the latter زَوْرَةٌ (TA:) *It (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Mgh) made him to gaze, i. e., to look continually, (S, M, K,) without any motion of the eyes: (M, K,) or pleased him: (Mgh:) or pleased him, and made him to gaze, &c. (TA.) And the former, It (a thing) cheered, or delighted, him, and pleased him; or diverted him.* (T in art. زَوْر.) [See also 2.] — زَوْرًا إِلَى الطَّاعَةِ *He (God, T) reduced him to obedience, so that he became still, and continued obedient*: (T, TA:) from a trad. (T.)

5. زَوْرًا *He continued looking at the thing that he loved* (IAqr, T, K.) [See also 1.]

6. زَوْرًا *I feigned myself unmindful of, or inadvertent to, him, or it.* (A, TA.) [The primary meaning seems to be, *I feigned myself looking steadily away from him, or it.*]

10: see 1.

زَوْرًا *A thing at which one looks* (S, M, K) continually, [or gazes,] without any motion of the eyes, by reason of its beauty: (M, K:) an inf. n. used as a subst. properly so termed. (M.)

زَوْرَةٌ, or الزَوْرَةُ, a name of *The month Jumādā-l-ākharah*: see الزَوْرِي in art. زَوْر, and زَوْرَةٌ in art. زَوْر.

زَوْرَةٌ *A piece of flesh or flesh-meat*: pl. زَوْرَاتٌ (IAqr, T, K, TA,) like as زَوْرَاتٌ is pl. of زَوْرَةٌ (TA. [In the CK, the pl. is erroneously written زَوْرَاتٌ.])

زَوْرًا, with fet-h, (T,) like زَوْرًا (TA,) i. q. جَمَالٌ [Beauty, goodness, comeliness, &c.]: (T, K:) so says AZ. (T.)

زَوْرًا, with damm, i. q. طَرِبَ [app. as meaning *A lively emotion of joy; mirth, joy, gladness, or delight*]. (K. [See also زَوْرًا, in art. زَوْر: and see the last signification of 1 in the present art.]) — Also *A sound, voice, or cry.* (El-Uuwas, T, K.) [like زَوْرَةٌ as expl. in the S and K:] pl. زَوْرَاتٌ. (T.)

زَوْرًا in the following phrase is like زَوْرًا (K:) you say, هُوَ زَوْرٌ فَلَانَةً *He is one who gazes, or looks continually, at such a woman or girl*: (Lth, T, S; [see also زَوْرًا:]) or *he is one who is cheered, or delighted, or diverted, and pleased, with the discourse of such a woman or girl.* (M, K, TA.) And فَلَانٌ زَوْرٌ الْأَمَانِي *Such a one is a person who expects things for which he wishes.* (Lth, T, M, K.)

زَوْرًا *A man who gazes, or looks continually, at women.* (S. [See also زَوْرًا:])

زَوْرًا *A cup of wine* lasting, or continuing, syn. زَوْرًا (IAqr, T, S, M, Mgh, K,) to the drinkers; عَلَى الشَّرْبِ: IAqr, T, K; the sh. being with fet-h to the ش, pl. [or rather quasi-pl. n.] of شَارَبٌ; TA; [in the CK, and in one copy of the T, erroneously, عَلَى الشَّرْبِ, still, or motionless; syn. سَاكِنَةٌ (S, Mgh): [were it not for this addition, the meaning might be thought to be, *a cup of wine circling to the drinkers*]: or pleasing: (Mgh:) pl. زَوْرَاتٌ: (IAqr, T, K:) the word زَوْرًا is of the measure زَوْرَةٌ; and it occurs in the poetry of Ibn-Ahmar, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.)

زَوْرًا *A fornicatress, or an adulteress*: (M, K:) [accord. to ISd,] of the measure زَوْرَةٌ, from زَوْرًا, i. e., that is gazed at, or looked at continually; because she is made an object of suspicion, or evil opinion: (M:) [whence,] *أَيْنَ زَوْرَتِي* *One that is base-born.* (S.) [See more in art. زَوْر.]

زَوْرًا *A singer.* (AA, K.)

## زهب

1. زَهَبٌ (S, A, Mgh, K) aor. زَهَبَ, (S, K) and زَهَبَ (Ksh and Bq in xxviii. 32) and زَهَبَ (K) and زَهَبَ (S, A, Mgh, K) or this is a simple substat. (Mgh,) and زَهَبَانٌ and زَهَبَانٌ (K,) *He feared*: (S, A, Mgh, K:) or he

feared with caution. (TA.) You say, قَلْبِي فِي رَهَبٍ [In my heart is fear, or cautious fear, of him, or it]. (A.) — And رَهَبِي, inf. n. رَهَبٌ (JK, Mgh) and رَهَبَةٌ and رَهَبٌ (JK); [and app. رَهَبٌ, as seems to be indicated above:] *He feared him, or it*; (JK, Mgh); [or feared him, or it, with caution,] namely, a thing. (JK) = See also the next paragraph, in two places.

2: see 4. — [Hence, رَهَبٌ عَنْ كَذَا, inf. n. رَهَبٌ. *He made him to have no desire for such a thing; to relinquish it, or abstain from it; contr. of رَهَبِي*: used in this sense by post-classical writers, and perhaps by classical authors also. — And رَهَبٌ *He made him a راهب, or monk*: in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Meksen's History.] = رَهَبٌ, said of a man, *He was, or became, fatigued, tired, weary, or jaded*. (JK.) And رَهَبٌ, [so in the TA, app. رَهَبٌ, but perhaps رَهَبٌ, without teshdeed,] said of a camel, *He rose, and then lay down upon his breast, by reason of weariness in his back-bone*. (TA.) You say also, رَهَبْتُ النَّاتَةَ قَعْدَ يَحْيَاهَا, (JK, TA), [or, accord. to some copies of this, رَهَبْتُ النَّاتَةَ قَعْدَ يَحْيَاهَا, (JK), but in some copies the verb is an unaugmented triliteral, [app. رَهَبْتُ] (TA), *The she-camel was fatigued, or jaded, by travel, so he sat feeding her and treating her well until her spirit returned to her*. (K, TA) = رَهَبٌ *It (an iron head or blade of an arrow &c.) was rubbed [app so as to be made thin: see رَهَبٌ] (JK.)*

4. رَهَبٌ (JK, S, A, K) and رَهَبَةٌ (S, A, K) *He, or it, frightened him, or caused him to fear*; (S, K); as also رَهَبَةٌ (MA.) or *disquieted him, or agitated him, by frightening*. (A.) You say, يَنْقَعِرُ الْإِهَابُ إِذَا وَقَعَ مِنْهُ الْإِرْهَابُ [The skin quivers when frightening befalls from him]. (A, TA.) And رَهَبْتُ النَّاسَ عَنْهُ بَأْسُهُ وَتَجَدَّدَهُ [His valour and courage frightened men away from him]. (A.) And لَمْ أَرَاهَبْ بِكَ [lit. *I was not frightened by thee*]; meaning *I did not see in thee what induced in me doubt, or suspicion, or evil opinion*. (A, TA.) رَاهِبُ الْإِبِلِ (JK, A, K), inf. n. رَاهِبٌ (JK, K), † *He drove away, (A,) or repelled, (JK,) or withheld, (K,) the camels, (JK, A, K,) from the watering-trough or tank*. (A, K.) — رَاهِبٌ (said of a man, TA) also signifies *He rode a camel such as is termed راهب*. (K.) = Also *He was, or became, long in the راهب, i. e. sleeve*. (Aqr, K.)

5. تَرَهَّبَ *He (a man) became a راهب [or monk], fearing God, or fearing God with reverence or awe*: (TA.) or *he devoted himself to religious services or exercises* (JK, S, A, K) *in his صَوْفَةٍ [or cell]*: (A.) or *he (a monk) detached himself [from the world, or became a recluse,] for the purpose of devoting himself to religious services or exercises*. (Mgh) — تَرَهَّبَهُ *He threatened him*. (K.)

10. اسْتَرْهَبَهُ *He called forth fear of him, so that men feared him*. (TA.) وَاسْتَرْهَبُوهُمْ, in the Kur [vit. 113], has been expl. as meaning *And they called forth fear of them, [i. e. of themselves,] so that men feared them*. (TA.) — See also 4.

رَهَبٌ *An emaciated she-camel*; (A, S, K); or so [the fem.] رَهَبَةٌ (JK): or the former, a she-camel much emaciated; as also رَهَبِي; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel lean, and lank in the belly. (TA.): or tall; applied to a he-camel; (K); fem. with ة: (TA.) or one that has been used in journeying, and has become fatigued, or jaded; (JK, TA.) fem. with ة: and رَهَبَةٌ signifies a she-camel fatigued, or jaded, and the first, a he-camel large, wide in the belly-girth, broad in make between the shoulder-joints: (JK.) or wide in the bones, broad in make between the shoulder-joints. (TA.) — Also A slender arrow or a great arrow. (TA.) and a thin iron head or blade (S, K, TA) of an arrow. (S, TA.): pl. رَهَابٌ. (S, K.)

رَهَبٌ: see what next follows, in two places.

رَهَبٌ (Zj, K, TA) and رَهَبٌ (Zj, TA) *A sleeve*: (T, K): accord. to Z, (TA,) of the dial of Himer; but one of the innovations of the expositions [of the Kur-án]. (Ksh in xxviii. 32, and TA: [not, as Golius says, referring to the Ksh as his authority, of the dial. of the Arabs of El-Hereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Mukátil, (T, L, TA,) in the Kur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are الرَّهَبُ and الرَّهَبُ and الرَّهَبُ) an inf. n. of رَهَبٌ] and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, رَهَبْتُ الشَّيْءَ فِي رَهَبِي, meaning *I put the thing in my sleeve [to carry it therein, as is often done]*. (TA.)

رَهَبَةٌ: see what next follows: — and see also رَهَابَةٌ.

رَهَابٌ and رَهَابَةٌ and رَهَابٌ [which last I write with taween accord. to a general rule applying to words of the measure فَعْلَانَةٌ and رَهَابِي, such a simple subst. (K), as also رَهَابَةٌ, (Mgh, [but accord. to the S and K, this last is an inf. n. of رَهَبٌ,]) signifying *Fear*. (Mgh, K): or *fear with caution*. (TA.) One says, رَهَابِي خَيْرٌ مِنْ رَهَابِي, (S, Meyd, K), or, accord. to Mbr, رَهَابِي خَيْرٌ مِنْ رَهَابِي, (Meyd, [Fear is better than pity, or compassion,] meaning thy being feared is better than thy being pitied, or compassionated: (S, Meyd, K): a proverb. (Meyd. [See 1 in art. رَهَبٌ.]) And رَهَابِي خَيْرٌ مِنَ الرَّهَابِ, a similar prov. [expl. voce رَهَابٌ]. (Meyd.) And الرَّهَابِي مِنَ اللَّهِ وَالرَّهَابِي إِلَيْهِ [also expl. voce رَهَبٌ]. (Lth, TA.) = For the first word, see also رَهَبٌ.

رَهَبِي: see the next preceding paragraph, in three places.

رَهَابٌ: see رَهَبِي: — and see also رَهَبٌ.

رَهَابٌ: see رَهَبِي.

رَهَابٌ *Excessively fearful*. (Bḍ in lvii. 27.)

رَهَابَةٌ: see رَهَابٌ.

رَهَابُوت: see رَهَبِي, in two places. = Also *Fearful*; applied to a man. (S.)

رَهَابِي: see رَهَبِي, in two places.

رَهَابِيَّةٌ (JK, S, Mgh, Mḥb, K), written in an exposition of the Maknát [of El-Hareeb] without teshdeed, (Mgh), [Monhery; asceticism; the life, or state, of a monk or an ascetic;] the state of a راهب, (A, Mḥb), or *Christian devotee*; (Mgh.) the maqdar of راهب, (JK, S, K), as also رَهَابِيَّةٌ (S, K): or it is originally from رَهَبٌ; and by a secondary application is used as a noun signifying *excess, or extravagance*: (AA, TA.) or it is from رَهَبَةٌ [which has the same signification, of the measure فَعْلَانَةٌ from رَهَبٌ, or فَعْلَانَةٌ on the supposition that the ن is a radical letter: (IAth, TA.) or it signifies *access in religious services or exercises, and discipline, and the detaching oneself from mankind; and is from رَهَابٌ, signifying "excessively fearful"*: so in the Kur lvii. 27; where it is said, رَهَابِيَّةً ابْتَدَعُوهَا, (Bḍ), meaning رَهَابِيَّةً ابْتَدَعُوهَا [And they innovated excess &c.: they innovated it]: (AA, Bḍ, TA.): and some read with damma, رَهَابِيَّةً [as though from رَهَابٌ, pl. of رَهَابٌ].

(Bḍ.) It is said in a trad., (TA,) رَهَابِيَّةٌ فِي الْإِسْلَامِ [There is no monhery in El-Islám], i. e., no such thing as the making oneself a monk, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like. (K.) And in another trad., عَلَيْكُمْ ابْتِغَاءُ رَهَابِيَّةٍ أَمِي [Keep ye to the raging of war against the unbelievers, for it is the asceticism of my people]. (TA.)

رَهَابٌ and رَهَابٌ: see what next follows.

رَهَابَةٌ (S, K) and رَهَابَةٌ and رَهَابَةٌ [which last I write with taween accord. to El-Hirmáze, (K, TA), [The ensiform cartilage, or lower extremity of the sternum;] a certain bone, (S, K), or small bone, (TA), in the breast, impending over the belly, (S, K, TA), resembling the tongue, (S), or like the extremity of the tongue of the dog: (TA.): or a certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly: (TA.): the tongue of the sternum, at the lower part: (Ish, TA.): or, accord. to IAqr, the extremity of the stomach: (TA.): pl. [or rather coll. gen. n.] رَهَابٌ [and رَهَابٌ]. (K.)

رَهَابَةٌ and رَهَابَةٌ: see what next precedes.

رَهَابٌ *Fearing; [or a fearer; or fearing with caution; or a cautious fearer:]* as in the phrase هُوَ رَاهِبٌ مِنَ اللَّهِ [He is one who fears God; or a fearer of God; &c.]: whence the signification

next following. (Mgh.) — *A Christian* [monk, ascetic, religious recluse, or] devotee; (Mgh, Mghb;) one who devotes himself to religious services or exercises, in a *صُومَة* [or cell]; (TA;) *one of the رُهَبَانِ of the Christians*: (S, K:) [i. e.] the pl. is *رُهَبَان* (A, Mgh, Mghb) and *رُهَبَة*; (A:) or, sometimes, *رُهَبَان* is a sing.; (K,) as in the following ex., cited by IAgar:

\* لَوَّكَتْ رُهَبَانٌ دَبْرِي الْقُلَّ \*  
\* لَاتَحْدَرُ الرُّهَبَانُ بَيْتِي مَنَزَلُ \*

[If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend]: but he says that the approved way is to use it as a pl.: (TA:) and *رُهَابِين* is a pl. (A, Mgh, K) of *رُهَبَان*, (K,) and *رُهَابِنَة* is another pl. (A, K) of the same, and so is *رُهَابُون*. (K.) = See also *مَرْهُوب*.

*رَاهِيَة* A state, or condition, that frightens. (TA.)

*أَرْغَابٌ* Birds that are not rapacious; that do not prey. (K.) [App. so called because timid; as Golius supposes.]

*مَرْهَبٌ*, applied to a she-camel, [though of a mause. form.] *Fatigued in her back*. (TA. [See its verb, 2.])

*مَرْهُوبٌ* *Fearful*: (Mgh, Mghb:) [or *fearful with caution*:] applied to God. (Mgh.) In the phrase *لَبَيْكَ مَرْهُوبٌ وَمَرْغُوبٌ* [At thy service time after time: Thou art feared, and petitioned, or supplicated with humility, &c.], it is in the noun. case as the nominative of an inclusive [نَبْتٌ] suppressand. (Mgh.) — [Hence, *الرَّهْوَوبُ*, as also *الرَّهَابُ*, [the latter in this case being like *رَاضِي* in the sense of *مَرْضِي*] *The lion*. (K.)

### رَهَج

4. *ارْهَج* (K,) or *ارْهَجَ الْغَبَارُ* (S, Mgh, K) *It, or it, raised the dust*. (S, Mgh, K.) You say, *ارْهَجَتْ خَوَافِرُ الْخَيْلِ* *The hoofs of the horses raised the dust*. (A.) — [Hence, because a heavy rain raises the dust,] *ارْهَجَتِ السَّيَّاتُ* *The sky poured, or flumed, with rain*. (A, K.) — *ارْهَجَ بَيْتُهُمْ* *He raised, or excited, conflict and faction, or sedition, or discord or dissension, between them, or among them*. (A.) — *ارْهَجُوا فِي الْكَلَامِ* *They raised a tumult in talking and clamouring*. (A.) — *ارْهَجَ* *He had in his house, or chamber, much بخور* [or incense]. (IAgar, K.)

*رَهَجٌ*: see what next follows.

*رَهَجٌ* (S, A, Mgh, K) and *رَهَجٌ* (K) *Dust*, syn. *رَهَبٌ* (S, A, Mgh, K) *raised*. (Mgh.) In the phrase *رَهَجَ عَلَيْهِ الْغَبَارُ* [Upon him, or it, is raised dust], *الغبار* is subjoined by way of explanation. (Mgh.) It is said in a trad., *مَنْ دَخَلَ جَوْهَةً لَوْحٍ دَخَلَ فِي مَوْجِئِهِ* [He entered into whose inside the

dust raised in fighting in the cause of God has entered, the heat of the fire of Hell will not enter it]. (TA. [The meaning is shown by another trad. there cited.]) — Also, (K,) or the former word, (TA,) *Clouds, (K,) or thin clouds, (TA,) without water, (K,) resembling dust*: (TA:) n. un. with *ة*. (K.) — Also, (K,) or the former word, (TA,) *Excitement of evil or mischief, of conflict and faction, of sedition, or of discord or dissension*. (IAgar, L, K, TA.)

*رَهَجُوحٌ*: see what next follows.

*رَهِيَجٌ* *Weak*; (K;) applied to a young weaned camel; (TA,) or to a man and an animal [of any kind]: (TK:) and *soft*; as also *رَهَجُوحٌ*, (K,) with damma; (TA; in the CK [erroneously] *رَهَجُوحٌ*) applied to a man. (TK.)

*مَنْى رَهْجٌ* (S) *An easy, gentle, pace*: (TA:) the latter app. a Pers. word, arabicized; (S;) [from *رَهْجَاوُ* or *رَهْجَاوُزُ*, or] its Pers. original is *رَهْجُو*. (L.)

*رَهْجُوعَةٌ* A certain [easy] kind of pace. (S, K.)

*نَوَّ مَرْهَجٌ* † [A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain,] attended by much rain [as though it raised the dust]. (A, K.)

### رَهْدَن

Q. 1. *رَهْدَن* (TA,) inf. n. *رَهْدَنَة* (K, TA,) *He circled in walking* [like the bird called *رَهْدَن*]: (K, TA:) or he was as though he circled in his gait. (Az, TA.) See *رَهْدَن*. — *He was, or became, slow, tardy, dilatory, late, or backward*. (K, TA.) And *He was, or became, restricted, or limited*. (K, TA.) A poet, cited by IAgar to Th, says,

\* فَجِئْتُ بِالْقَدْرِ وَبِمَرِّ ارْهَدِنَ \*

i. e. [And I brought the cash, or ready money, and] was not slow, or tardy, &c., and was not restricted, or limited, with it. (TA.)

*رَهْدَن* (S, K) and *رَهْدَنٌ* (K) A certain bird, in *Melikeh*, like the *عَصْفُور* [or sparrow]; (S, K;) as also *رَهْدَنَة* and *رَهْدَنِيَّة* and *رَهْدُون*: (K:) and a certain bird resembling the *حَمْر*, [which is said by Es-Sakhāwee, cited in the Mgh in art. *حَمْر*, to be the *قَبْر*, i. e. *larh*,] except that it is *أَدْبَسُ* [i. e. brown, or of a colour between black and red, or of a dark, or an ashy, dust-colour, in which are redness and blackness], and is larger than the *حَمْر*; as also *رَهْدَنِيَّة*: (S, TA:) pl. *رَهْدَان*: (S, K;) and *رَهْدَل*, pl. *رَهْدَل*, signifies the same: (TA:) or the *رَهْدَنَة* is a bird resembling the *قَبْرَة* [or *larh*], that moves as though circling (*كَأَنَّهَا تَسْتَدِيرُ*) in her gait: (JK:) and accord. to the L, in art. *حَضْب*, the *رَهْدَن* is the *قَبْر* [or *larh*]. (TA in that art.) — *A coward*: (K, TA:) as being likened to the bird so called. (TA.) — And *A foolish; stupid; or unsound, or deficient, in intellect or under-*

*standing*: (K:) or so the first word (*رَهْدَنٌ*): or a weak man: (JK:) pl. *رَهْدَانَة*. (TA.)

*رَهْدَنٌ*: see the next preceding paragraph.

*رَهْدَنٌ*, without *teshdeed*, + *A heavy* [or *slon*] man. (JK.)

*رَهْدَنٌ*: see *رَهْدَنٌ*.

*رَهْدَنَة* and *رَهْدَنَة*: see *رَهْدَنٌ*; for each in two places.

*رَهْدُونٌ*: see *رَهْدَنٌ*. — Also + *A liar*. (K.)

### رَهَط

1: see what next follows.

8. *نَحْنُ ذُووْ أَرْهَاتٍ* *We are collected together, or congregated*; as also *ذُووْ رَهْطٍ* (K, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for *أَرْهَطُ*, (a pl. of *رَهْطٌ*) which I find put in the place of *رَهْط* in a MS. copy of the K:] from Ibn-'Abbād. (TA.) — In a trad. occurs the phrase, *فَاتَّغَلَبَ وَنَحْنُ أَرْهَاتُ* [And he waked us,] we being parties collected together, or congregated: the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for *ذُووْ أَرْهَاتٍ*]. (TA.)

*رَهْطٌ* (Lth, S, Mgh, K, &c.) and *رَهْطٌ* (Lth, Mgh, K,) but the former is the more chaste, (Lth, Mgh,) *A man's people, and tribe*, (S, Mgh, K,) consisting of his nearer relations. (Mgh.) [i. e. his near kinsfolk.] and a number of men less than ten, among whom is no woman; (AZ, S, Mgh, K;) as also *نَهْرٌ*: (AZ, Mghb:) or *from seven to ten*; (IDrd, Mgh, K;) and sometimes a little more; (IDrd;) less than seven, to three, being called *نَهْرٌ*: (Mghb:) or *from three to ten*: (K:) or *عَشِيرَةٌ*: (ISK, Mghb:) or more than ten, to forty: (Ag, IF, Mghb:) a pl., (S, Mghb,) or a word having a pl. meaning, (Th, Az, Mghb,) without any proper sing.; (Th, Az, S, Mgh, K;) like *عَشِيرَةٌ* and *مَشْتَرٌ* and *قَوْمٌ* and *نَهْرٌ*; all applied to men, exclusive of women: (Th, Mghb:) and *رَهْطُ* signifies the same: (ISH, TA:) the pl. of *رَهْط* is *أَرْهَطُ* (Lth, S, K) and *أَرْهَطَةٌ* (Lth) and *أَرْهَاتُ* (S, K,) [all pls. of pauc.,] the last of these being pl. either of *رَهْطٌ* or of *رَهْطٌ*, (TA,) and *أَرْهَطُ* (S, ISd, K,) as though pl. of *رَهْطٌ*, (S, ISd,) though Sh makes it pl. of *رَهْط*, because of the rareness of the pl. pl., (ISd,) *أَرْهَاطٌ* [which is app. pl. of *أَرْهَاتُ*]. (S, K.) You say, *رَهْطٌ هُمْ رَهْطُ* *They are his people, and his tribe, closely related*. (S, TA.) And it is said in the Kur [xxvii. 49] *وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ*, but this means, [And there were in the city] nine persons, (Bḡ,) or nine men. (Jal.) You also say *رَهْطٌ مِنْ عَشَرٍ* [A collection of plants of the kind called *عَشَر*]. (IAgar, Sh, TA in art. *عَاك*.) — *An enemy*; syn. *عَدُوٌّ*: (K, TA; [in the CK *عَدُوٌّ*];) mentioned by Sgh, on the authority of Ibn-'Abbād. (TA.) — *A skin*, (K,) or a waist-*wrapping* (زَارٍ) made of leather, (Jm,) the sides

of which are slit in several places in their lower parts, so that one may walk in it; (Jm, K;) or made of skin, and also of wool; (Abou-Tâlib the Grammarian;) or a skin of *Eti-Tâfîs*, slit in several places; (M, TA;) or a skin of a size equal to the space between the navel and the knee; (S;) or a skin slit into a number of thongs or strips; (ISH, S, K;) or a skin cut into a number of thongs or strips, these being one above another; (AHeyth;) or a waist-wrapper (مِثْرَ) made of skin, or leather, slit in several places, except in the place of the pudendum; (TA;) or a skin slit into strips, each strip being of the breadth of four fingers; (IAqr;) worn by children, (M, K,) or by a young girl before she has arrived at puberty, (IAqr;) and by a woman in menstrus; (IAqr, S, M, K, &c. :) [in Nubia, the رَقَط, still called by that name, is very neatly made, consisting of a great number of slender thongs; it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs.] in the Time of Ignorance, the men used to perform their circuitings [around the Kaabeh] naked, and the women wearing [only] the رَقَط: (S;) [see also رَحَاف, in two places:] this pl. is رَقَاطُ [a pl. of panc.] (S, TA) and رَقَاطُ (ISH, S, K;) or this last is a sing. also, (K,) signifying a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the [thongs called] شَرَك [of the sandal, pl. of شَرَاك]; worn by a girl of seven years: or a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or ples, one above another, like fans: (TA:) pl. رَقَاطُ [a pl. of panc.]. (K.)

رَقَطٌ: see رَقَطٌ.

رَقَطٌ Qf, or relating to, or belonging to, a رَقَط, meaning a man's people, and tribe, &c. (L.)

رَقَطٌ } see what next follows.  
رَقَطٌ }

رَقَطٌ (S, K) and رَقَطٌ (K,) like رَقَاطٌ (S). One of the holes of the jerboa, from which it takes forth the earth or dust, (S, K,) and collects it; (S;) it is the first hole that it excavates; (TA:) and is between the قَاعِصَة and ثَانِيَة; and therein it hides its young: (AZ, TA:) or, as AHeyth explains the first of these words, what the jerboa makes, or puts, at the mouth of the قَاعِصَة, and what is behind that, covering its hole except enough to admit the light from it. (TA.)

رَقَطٌ: see رَقَطٌ.

## رَقَب

1. رَقَبٌ, aor. ٢, inf. n. رَقَبَةٌ (JK, MA, K) and رَقَبٌ (JK, K) and رَقَبٌ (TA.) It (a sword, K, or a thing [of any kind], JK, TA) was, or became, thin, or slender; (JK, K, MA;) or (a sword) was, or became, thin in the edge or point; (Ham p. 349:) it was, or became, sharp, or keen; contr. of رَقَبٌ. (MA.) — رَقَبَةٌ: see-what next follows.

4. رَقَبٌ (JK, S, K, &c.) inf. n. رَقَبٌ (Ham p. 93;) and رَقَبَةٌ, aor. ٢, (K,) inf. n. رَقَبٌ (TA;) He made it (a sword, S, K, &c., or a thing [of any kind], JK) thin, (S, MA, K,) or sharp or pointed; (JK, MA;) he made it (a sword) thin in the edge or point; (Ham p. 93;) he made it sharp, or keen. (MA.) — [Hence,] عَلَيْنَا أَهْنُتْ لِسَانَهُ † [Thou hast sharpened against us thy tongue]. (A, TA.) أَهْنُتْ غَرَبَ ذِيكَ لِيَا أَهْنُتْ أَقُولُ † [Sharpen the edge of thine intellect for what I say]. (A, TA.)

رَقَبٌ Thin; slender, (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (ISH, TA in art. يَنْتَ: or) thin in the edge or point; applied to a sword: (Ham p. 349:) or sharp, or keen; thus applied: (JK, MA;) but AZ says that it is seldom used; رَقَبٌ being used in its stead. (TA.)

رَقَبٌ (JK, S, TA) and رَقَبٌ (JK, TA) Made thin; (JK, S, TA;) applied to a sword, (S, TA,) or to an arrow: (JK:) and the former, [or each,] made sharp or pointed: (JK:) [or made thin in the edge or point: or made sharp or keen: see 4:] and see also رَقَبٌ. — رَقَبٌ + A slender ear. (TA.) And خَصَرَ رَقَبٌ + A slender waist. (Ham p. 93.) And رَجُلٌ رَقَبٌ (S, TA,) or to an arrow: (JK:) and the former, [or each,] made sharp or pointed: (JK:) [or made thin in the edge or point: or made sharp or keen: see 4:] and see also رَقَبٌ. — رَقَبٌ + A slender ear. (TA.) And خَصَرَ رَقَبٌ + A slender waist. (Ham p. 93.) And رَجُلٌ رَقَبٌ (S, TA,) and رَقَبٌ + البَدَنُ (JK, TA) and رَقَبٌ, but the former is the more common, † a man slender in the body. (TA.) — رَقَبٌ + فَرَسٌ رَقَبٌ + A horse lank in the belly, having the ribs near together: which is a fault. (IDrd, K, TA.)

رَقَبَةٌ [as a subst., or an epithet in which the quality of a subst. is predominant,] Swords; (Ham p. 93;) and so رَقَبَاتٌ (S and TA in art. بَرَد:) or swords made thin in the edge or point. (Ham p. 349.) One says يَوَارِدُ رَقَبَاتٍ Sharp, or cutting, swords: (TA in art. بَرَد:) or slaying swords. (S in that art.)

رَقَبٌ: see رَقَبٌ, in two places.

## رَقَى

1. رَقَى (JK, S, Mgh, Mgh, K,) aor. ٢, (S, Mgh, K,) inf. n. رَقَى (S, Mgh, Mgh, K,) He, or it, came upon, properly as a thing that covered, him, or it; or came to him, or it; syn. رَقَى (S, K, K): and (K) reached, or overtook, him, or it: (El-Fārābee, Mgh, K:) or it signifies, (K,) or signifies also, (S,) he drew near to, or approached, (S, Mgh, Mgh, K,) whether he took, or did not take, (S, K,) him, or it: (S, Mgh, Mgh, K:) or he followed him, and was near to reaching, or overtaking, him. (JK.) It is said in the Qur [x. 27], وَلَا يَرَقُ وَيُجَاهِرُ قَتْرٌ وَلَا ذَلَّةٌ, meaning † And there shall not come upon, or overpread, their faces [blackness, or darkness, nor abjection, or ignominy]. (S, TA.) And you say, رَقَى الدَّيْنُ (Mgh, TA,) or دَيْنٌ (Mgh,) Debt, or a debt, came upon him. (Mgh, Mgh, TA.) And رَقَى الصَّلَاةُ (inf. n. رَقَى, Mgh, or رَقَى, TA.) † The time of prayer came upon us. (Mgh, Mgh, TA.) And it is said in a trad., صَلَّى إِذَا صَلَّى

أَحْدَثُ إِلَى التَّيِّبَةِ فَلْيَرْقَهُ, i. e. [When any one of you prays towards the thing,] let him come near to it. (JK, S. [In the Mgh, سَتَرَةً إِلَى سَتَرَةٍ, i. e. towards a thing that he has set up for that purpose, &c.]) One says also, عَلَيْنَا أَهْنُتْ لِسَانَهُ, inf. n. رَقَى, I sought such a one until I drew near to him, and, as it sometimes means, took him, or, as it sometimes means, did not take him. (S.) And رَقَى حَتَّى رَقَبَتْهُ وَكَدَّتْ حَتَّى طَلَبْتُ الشَّيْءَ حَتَّى رَقَبَتْهُ وَأَحْدَثُهُ أَوْ أَحْدَثُهُ, i. e. [I sought the thing until I came near to it, and I almost took it, or I took it]. (AZ, Mgh.) And رَقَى شَحُوصَ فَلَانٍ, i. e. † [Such a one's going, or going forth or away,] drew near. (S.) And رَقَى أَهْنُتْ also signifies I drew near to it, syn. دَانِيَةً. (Mgh.) And one says, اللَّيْلُ أَهْنُتْ لِي, i. e. † The night has drawn near [to you, therefore hasten ye]; syn. دَنَا. (TA.) — You say also, رَقَى بِيَا يَكْرَهُ, inf. n. رَقَى, He did to him that which he disliked, or hated. (JK.) — And رَقَى رَقَى: see 4. — رَقَى as an intrans. v.: see رَقَى, which is its inf. n., below.

2. رَقَى He was one to whom رَقَى [q. v.] was attributed. (Mgh.) [He was one to whom ignorance was attributed; an object of suspicion in respect of his religion. (see the part n., below) or he was suspected of evil conduct.] It is said in a trad., صَلَّى عَلَى أَمْرَأَةٍ تَرَقَى, (S, Mgh,) meaning [He prayed over a woman] suspected of evil conduct. (S.)

3. رَقَى (S, Mgh, K,) and رَقَى الحَلَمَ (JK, AZ, K, all in art. خَلَف) inf. n. رَقَى (Mgh,) He (a boy) was, or became, near to attaining puberty, or virility, (S, Mgh, K;) as also رَقَى رَقَى. (Mgh.) And رَقَى العَتْرِينَ [She nearly attained the age of twenty]. (K in art. عَصَر.)

4. رَقَى إِهَاءَهُ q. v. رَقَى He made excessive disobedience to come upon him, properly as a thing that covered him; (S, K;) and رَقَى إِهَاءَهُ [i. e. made it to reach him, or overtake him, or befall him]. (K.) It is said in the Qur xviii. 70, فَخَبَّرْنَا أَنْ يَرْقَى طَعْنًا وَكَفَرًا, meaning [And we disapproved] that he should make excessive disobedience, and ingratitude, to come upon them train, by his undutiful conduct, so bringing evil upon them: or that he should couple with the faith of them train his excessive disobedience and his ingratitude, so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or that he should communicate to them train his excessive disobedience and his ingratitude (Ksh, Bq. [See also رَقَى]) And one says, رَقَى لِي إِهَاءَهُ, meaning Such a one made me to bear the burden of a sin, [as though he made the sin to come upon me as a burden,] so that I bore it. (S.) And رَقَى الرَّجُلُ أَمْرًا I made, required, or constrained, the man to bear, or endure, a thing, or an event. (Mgh.) And رَقَى عَمْرًا He made, required, or constrained, him to do a difficult thing: (AZ, S, Mgh, K:) or he made a difficulty to come upon him, properly as a thing



that covered him; syn. أَشْأَهُ بِأَهْ. (Ksh and Bd in xviii. 72.) And رَاهِقَهُ alone, *He demanded of him a difficult thing.* (S, Mgh, K.) You say, اَرْهَقْنِي لَا اَرْهَقَنَّكَ اللَّهُ Demand not thou of me a difficult thing: may God not demand of thee a difficult thing. (AZ, S, K.) And رَاهِقٌ signifies also *The inciting, or urging, a man to do a thing that he is not able to do* (AZ, K, TA.) — You say also, اَرْهَقْنَا الْخَيْلَ We made the horsemen to overtake them, or come up with them: (TA:) or to be near doing so. (JK.) — And اَرْهَقَ الصَّلَاةَ † *He delayed the prayer* (JK, S, Mgh, Mgh, K, TA.) until it approached the other [next after it], (JK.), or until it almost approached the other, (Mgh, K, TA.), or until the time of the other approached. (S, Mgh.) — And اَرْهَقَنِي أَنْ يَضِلَّ اَرْهَقْتُهُ أَنْ اَعْجَلْتُهُ عَنْهَا [i. e. I hurried him so as to prevent him from praying: see similar phrases in art. عَجَلَ]. (K.) — See also 1, near the end of the paragraph, in two places: — and see 3. — رَهَقْتُ الدَّابَّةَ السَّجَّجَ see 4 in art. رَهَقٌ.

رَهَقٌ The doing of forbidden things. (S, Mgh, Mgh, K.) wrongdoing; wrongful, unjust, injurious, or tyrannical, conduct: (Fr, S, K.) it has this meaning in the Qur lxvii, 13, (S, TA.) accord. to Fr; or, as some say, the former meaning: (TA:) the doing evil: (AA, K.) and a subst. from اَرْهَقًا signifying the inciting, or urging, a man to do a thing that he is not able to do: (AZ, K:) lightwittedness; or lightness and hastiness of disposition or deportment: (S, K.); and excessive disobedience: so in the Qur lxxii, 5, (S, TA.) accord. to some: (TA:) foolishness, or stupidity: lightness, or levity: (K.) or ignorance, and lightness of intellect: (JK:) and illnature, or evil disposition: (TA:) and haste: (K:) and lying: (Mgh, K:) in all these senses, [i. e. in all that have been mentioned above as from the K, and app. in others also, above and below,] its verb is رَهَقَ, nor. ٢, [meaning *He did forbidden things: acted wrongfully, unjustly, injuriously, or tyrannically: &c.*] (K, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the Qur]: suspicion, or evil opinion: and sin: accord. to Katūdhī: *lowliness, vileness, or meanness; and meanness*; accord. to Zj: *error*; accord. to Ibn-El-Kalbee: and *bad, or corrupt, conduct*: and *pride*: and so رَهَقَةٌ, in these two senses: and the commission of a sin or crime or fault; syn. عَثَرْتُ and the act of reaching, or overtaking [app. of some evil accident]: and *perdition*. (TA.)

رَهَقِي A man in whose conduct, or character, is رَهَقٌ [expl. above: i. e. one who does forbidden things: &c.]: (O:) *hasty: quick to do evil: and self-conceited: proud, or haughty*. (TA.) And رَهَقَةٌ A vicious woman; or an adulteress, or a fornicatress. (TA.)

رَهَقَةٌ see رَهَقٌ.

رَهَقِي يَعْدُو He runs quickly, so as to require his pursuer to do what is difficult or what is beyond his power (يَرْهَقُ طَائِبَةً, or, as in the CK, حَتَّى يَرْهَقُ طَائِبَةً [which is virtually the

same]): (M, K, TA.) or he runs quickly, so that he almost reaches, or overtakes, (حَتَّى يَبْدَأَ يَرْهَقَ) the object of his pursuit. (JK.)

رَهَقَانِ مَائَةٍ see what next follows.

رَهَقَانِ مَائَةٍ and رَهَقَانِ مَائَةٍ As many as a hundred; (AZ, ISK, JK, S, K;) as also مَائَةٌ رَهَقَانِ (so in one of my copies of the S:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, ISK, S.)

رَهَقٌ A wide-stepping, and quick, or excellent, she-camel, that comes upon him who leads her so as almost to tread upon him with her feet. (En-Nadr, K.)

رَهَقِي Wines: (K:) a dial. var. of رَجِيِي, like as مَدَحٌ is of مَدَحٌ. (TA.)

رَاهِقٌ applied to a boy, and رَاهِقَةٌ applied to a girl, From ten to eleven years old. (TA.) [See also مَرَاهِقٌ.]

رَهَقَانِ سَافِقَانِ (JK, IdRd, S, K.)

رَهَقٌ Reached, or overtaken, (JK, S, O, K,) to be slain. (S, O) — Straitened. (Ham p. 682.)

رَهَقْنَا فِي الْعَصْرِ الرَّهَقَةَ † [app. We came when the time of the afternoon-prayer was drawing near; the عَصْرِ being the dim. of الْعَصْرُ: see the phrase رَهَقْنَا الْبَيْتَ فَأَسْرَعُوا near the end of the first paragraph]. (TA.)

رَهَقٌ One to whom men come (S, K, TA.) often, (TA.) and at whose abode guests alight. (JK, S, K, TA.) — Also One to whom رَهَقٌ [q. v.] is attributed: (JK, K:) [said in the TA to have no verb; but this is not the case: see 2:] one of whom evil is thought: (JK, S, K:) or who is suspected of evil, or of lightwittedness. (TA:) one to whom ignorance is attributed; (Mgh:) an object of suspicion in respect of his religion. (Mgh, TA:) corrupt [in conduct]: one in whom sharpness [of temper] and lightwittedness. (TA.)

رَهَقٌ Near to attaining puberty; applied to a boy: (JK, Mgh, TA:) and with ٢ applied to a girl. (TA.) [See also رَاهِقٌ.] — [Hence,] دَخَلَ مَرَهَقًا † He entered Mekkeh nearly at the end of the [proper] time [to do so as a pilgrim], so that he almost missed the halt at 'Arafāt. (Nb, O, K, TA.) And صَلَّى الظُّهْرَ مَرَهَقًا † He performed the noon-prayer nearly missing the time. (TA.)

## رَهْلٌ

رَهْلٌ 1. رَهْلٌ نَحْمَةً (S, K.) [nor. ٢,] inf. n. رَهْلٌ (JK, TA.) His flesh was, or became, quivering, and flaccid, or flabby: (S, K:) and (some say, TA.) his flesh was, or became, inflated, or puffy, or swollen, (K, TA,) in any part: (TA:) or it was, or became, swollen without disease; (JK, K, TA:) he being flaccid by reason of fatness, (JK, TA,) and inclining to weakness. (TA.) [See also 5.]

2. رَهْلَةٌ, inf. n. رَهْلٌ It (flesh-meat) rendered it (i. e. his flesh) quivering, and flaccid, or flabby: (S, K:) or inflated, or swollen: or swollen without disease: (K: [see 1:]) or it (much sleep) rendered his face swollen, and the parts below, or around, his eyes puffy. (TA.)

5. رَهْلٌ He was, or became, soft in the flesh: and it (the flesh of a limb or member) was, or became, soft. (KL.) [See also 1.]

رَهْلٌ [in the Lexicons of Gohus and Freytag] ثَمَرٌ مُرْتَهَلٌ A horse quivering, [falling] dem, (K, TA,) in the sky. (TA.)

رَهْلٌ Yellow water [or fluid] in the سُدْحُ [app. here meaning the membrane that encloses the fetus of a beast]. (IdRd, K.)

رَهْلٌ Quivering, and flaccid, or flabby, flesh. (TA.) And رَهْلُ الصَّدْرِ A horse quivering, and flaccid, or flabby, in the breast. (S, TA.)

رَهْلًا أَصْبَحَ مَرَهْلًا He was, or became, in the morning, swollen (K, TA) in his face, by reason of much sleep. (TA.) [See 2. In some copies of the K, رَهْلًا is erroneously put, in this explanation, for رَهْلًا.]

## رَهْمٌ

1. رَهْمَتِ الْأَرْضُ The land was rained upon [with such rain as is termed رَهْمَةً]. (Z, TA.)

4. رَهْمَتِ السَّمَاءِ (JK, K.) or السَّكَابَةِ (S.) The sky, or the cloud, shed the sort of rain, or rains, termed رَهْمَةً or رَهْمًا. (JK, S, K.)

رَهْمَةٌ A drizzling and lasting rain; i. e. a lasting, or continuous, rain, consisting of small drops: (JK.) or weak and lasting rain, (S, K.) said by AZ to be such as falls with more force, and passes away more quickly, than that which is termed رَهْمَةً: (S:) pl. رَهْمٌ and رَهْمٌ: (JK, S, K.) El-Āmidēs seems to have held that رَهْمٌ is pl. of رَهْمَةٌ: for he likens these two words to رَهْمَةٌ and رَهْمَةٌ; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رَهْمٌ in a verse of Labceid cited in the first paragraph of art رَزَزٌ.]

رَهْمَةٌ أرضٌ رَهْمَةٌ Land upon which rains such as are termed رَهْمٌ have fallen: (Ham p. 99:) and رَهْمَةٌ مَرَهْمَةٌ, [from رَهْمَتِ, Meadows] watered by the rain termed رَهْمَةٌ: (JK, S, K:) one should not say مَرَهْمَةٌ. (K.)

رَهْمَانٌ see رَهْمٌ.

رَهْمَانٌ, in the going of camels, A bearing, and leaning, on one side, or sideways. (JK, K.) [In the former, it is implied that the word is رَهْمَانٌ, which is at variance with an express statement in the K.]

رَهْمَانٌ + A sheep, or goat, [رَهْمَانٌ] lean, or emaciated; (JK, K;) [in the former written رَهْمَانٌ, but said in the latter to be like رَهْمَانٌ] and so





مُرْتَبِنٌ *One who takes, or receives, a رهن* [or pledge]. (S.)

مُرْتَبِنَةٌ: see رهن, in two places.

### رهو

1. رَهَا بَيْنَ رِجْلَيْهِ (AO, JK, S, S.) inf. n. رَهَوُ (AO, S, K, K.) *He parted, or made an opening between, his legs: (AO, S, K, K.) or he parted mildly, or made a wide opening between, his legs. (JK.)* Hence the saying in the *Kur* [xlv. 23], وَأَتَرَكَ الْبَحْرَ رَهَوًا [expl. in art. ترك, and below]. (S.) — رَهَوُ also signifies *The going easily: (S, K, K.)* one says, جَاءَتِ الْحَيْلُ رَهَوًا [*The horses, or horsemen, came pacing along easily*]: and accord. to *IAqr*, رَهَا فِي السَّيْرِ, aor. as above, means *He was gentle in going, or pace: (S:)* or, as some say, رَهَوُ in going, or pace, is the being soft, or gentle, with continuance: (TA:); or the going along quietly: (JK:); and one says, جَاءَتِ الْحَيْلُ رَهَوًا, meaning *The camels came following one another. (TA:)* Also *The going lightly: (JK:)* you say, رَهَتْ, aor. and inf. n. as above, *They, [i. e. camels or the like,] or she, went lightly. (TA:)* And *The going vehemently. (TA:)* [Thus it has two contr. significations.] — Also *The being still, quiet, motionless, calm, allayed, or assuaged. (K, TA:)* You say, رَهَا الْبَحْرُ *The sea became still, or calm. (S:)* And رَهَا الْحَرُّ *The heat became allayed, or assuaged. (TA:)* Hence some explain رَهَوُ الْبَحْرُ [mentioned above] as meaning *And leave thou the sea motionless, or calm: some, as meaning dry. (TA:)* And you say, افْعَلْ ذَلِكَ رَهَوًا *Do thou that quietly, or calmly. (S:)* And ذَلِكَ رَهَوًا *He did that quietly, or calmly, without being hard, or difficult: (TA:)* or voluntarily; without its being asked, or demanded; (K and TA in art. سهو) and without constraint. (TA in that art.) — رَهَوُ (JK, K, K.) sail of a bird, *He spread his wings, (JK, K, TA:)* without flapping them. (JK.)

3. رَاهَاهُ (K, K.) inf. n. مَرَاهَاهُ (TA, TA.) *He approached it, or drew near to it. (K, TA:)* [App. a dial. var. of رَأَفَهُ, which is better known.] You say, رَاهَيْتُ الْإِخْلَامَ *I approached, or drew near to, puberty, or virility. (JK:)* — Also *He aided him in his foolishness, or stupidity; syn. حَامَاهُ. (K, TA: in the OK جماعة.)*

4. رَاهَى *He found, or met with, a wide, or an ample, place. (M, K:)* — *He took to wife a woman wide in the vulva. (K, TA:)* — *He continued the food to his guests by reason of liberality. (TA:)* And رَاهَيْتُ الْبُزْءَ وَالشَّرَابَ *I continued to them the food and the beverages; (Xap, K, S, K:)* like رَاهَيْتُ. (S:). — *He did well: they say to the shooter, or thrower, when he does well, اُرَاهُ, i. e. Do thou well. (TA:)* — اُرَاهُ عَلَى نَفْسِكَ *Be gentle with, or to, thyself! (S, K, TA:)* [in

the OK اُرَاهُ; and (hence, perhaps,) thus in the printed edition of *Har*, p. 498; where it is said to be from رَاهَى السَّيْرِ, meaning رَهَقَ: but the right reading is اُرَاهُ, for] one says also اُرَاهُ عَلَى نَفْسِكَ *Thou must not, or hast not been, gentle, save with, or to, thyself: (TA:)* or thou didst not show, or hast not shown, mercy, save to thyself. (JK:). — اُرَاهِي لَكَ الشَّيْءَ *The thing became, or has become, within thy power, or reach; or possible, or practicable, to thee. (TA:)* — And اُرَاهَيْتُ لَكَ اُرَاهَيْتُ *I made it, or have made it, to be within thy power, or reach; or possible, or practicable, to thee. (TA:)* — اُرَاهَيْتُ مَا اُرَاهَيْتُ *I did not leave it still, or motionless: and اُرَاهُ ذَاكَ Leave thou that until it become still, or motionless. (TA:)* — *He kept continually, or constantly, to the eating of the كُرْحَى, or species of crane called [رَهَوُ], or كُرْحَى. (K:)*

6. تَرَاهَا (JK, K, K.) inf. n. تَرَاهَا (JK, K.) *They two made peace, or became reconciled, each with the other; syn. تَوَادَعَا. (JK, K, TA: in the OK تَوَارَعَا.)*

9. اِرْتَهَوَا *They became commingled, confounded, or confused. (K:)* — Also, (K:), or اِرْتَهَوَا *They made رَهِيَةً, i. e. they took ears of corn, and rubbed them with their hands, then bruised, or pounded, them, and poured milk thereon, and then cooked this mixture. (K, TA:)*

اِرْتَهَوُ inf. n. of 1. (S, K, &c.) — Also *An intervening space (JK, TA) between two things, (JK:), as, for instance, between the two humps of a camel of the species termed مَالِج. (TA:)* — *A place where water remains and collects or stagnates. (JK, TA:)* a جَوْبَةٌ [i. e. a depressed place, or a hollow, or an excavation, or such as is round and wide,] in the place of abode of a people, into which flows the rain-water or other fluid. (A'Obeyd, S:). — or, as also رَهْوَةٌ, a depressed place (S, K) in which water collects: (S:); and, both words, an elevated place: thus they have two contr. significations: (S, K:); or رَهْوَةٌ signifies an elevation like a hillock, upon a hard and elevated, or an elevated and pluvial, tract of ground, or upon a mountain, (JK, TA:), where hawks and eagles alight: (TA:); or a hillock inclining to softness, two or three cubits in height, but only in a soft tract of ground, and in hard, or hard and level, ground consisting of earth, mould, or clay; not upon a mountain: (TA:); [and accord. to some, it signifies a mountain itself; for] Ghatafan are called in a trad. رَهْوَةٌ تَبَحُّ مَاءً, meaning *a mountain velling forth water: or it means that in them were roughness and hardness: (TA:)* the pl. [accord. to the S app. of رَهَوُ, and accord. to the TA app. of رَهْوَةٌ, in such case agreeable with analogy,] is رَهَا. (S, TA:). — [Also, accord. to Golius, as on the authority of the KL, *A way through a market-place, at the sides of which sit the sellers: but not in my copy of the KL:)* — Also *Wide, ample, or spacious. (TA:)* — *A well (بئر) wide in the mouth. (TA:)* — *A woman (S) wide in the vulva; (Lth, ISb, S, K:)* as also رَهْوَى (Lth, K) and رَهَا (IAqr, K:)

[or] a woman who will not refrain from vitious conduct, or adultery, or fornication; as also رَهْوَى (JK, TA:); or (TA) a woman that is not approved on the occasion of جِمَاع (JK, TA:), because of her being wide [in the vulva]. (JK:). — *A thing dispersed, or scattered. (TA:)* — And sometimes, *Quick, or swift. (TA:)* — And *Still, quiet, or motionless. (TA:)* — And [hence, or thus] رَهَوُ *A still rain. (TA:)* — Also *A company of men (JK, K, TA) following one another. (TA:)* And عَارَةٌ رَهَوُ *A company of horsemen making a ravil, or an inroad, or incursion, following one another. (TA:)* And one says, مُتَنَاطِرُونَ *the people are disposed consecutively in one double rank, partly such and partly such, facing one another. (TA:)* — Also *A certain species of bird; as some say, (S:), the [species of crane called] كُرْحَى (JK, S, K, TA:); or a certain aquatic bird resembling the كُرْحَى: (TA:); pl. رَهَا. (JK:)* — And *A head-covering which is next to the head, and which very soon becomes dirty. (TA:)*

رَهْوَةٌ *A state of elevation: and a state of depression: thus having two contr. significations. (TA:)* — See also the next preceding paragraph, in four places.

رَهْوَى: see رَهَوُ, as applied to a woman, in two places: — and see also مَرَاهَا.

رَهْوَانٌ *A depressed piece of land or ground. (TA:)* — And applied to بُزْدُون [or horse for ordinary use and for journeying] that has an easy back in going along: a genuine Arabic word: (TA:); رَهْوَانٌ [thus I find it written, but it is commonly pronounced رَهْوَان, or رَهْوَان with ح] is a vulgar term applied to a pacing horse. (MF voce هَمْلَج.)

رَهَاً *A wide place. (K:)* — *A wide tract of land: (S, TA:); or what is void of land: (M, TA:)* [or] an even tract of land, seldom free from the سَرَاب [or mirage]: (JK, TA:); and what is even of anything (TA:). — See also رَهَوُ, as applied to a woman. — It is also [app. A haze, or a haze,] like dust-colour and smokes. (TA:)

رَهِيَّةٌ *Wheat which is ground between two stones, and upon which milk is poured: (M, TA:); or ears of corn rubbed with the hands, then bruised, or pounded, and then milk is poured thereon, and it is cooked. (K:)*

رَاهٍ *A life (عَيْشٌ) ample in its means or circumstances, unstrained, or plentiful, easy, pleasant, soft, or delicate; (S, K:); and quiet, or calm. (S:)* Easy; as an epithet applied to a journey such as is termed خَيْس. (S:). And Anything still, or motionless, as also رَاهٍ. (TA:). — *طَعَامٌ رَاهٍ Food that continues, or is permanent; like رَاهِيْن: (AA, S:); and [in like manner (see رَاهِيْن)] the fem. of each, with ة, is applied to wine. (S:)* [Freitag adds, "Inde dicitur الراجل رَاهِيْ Oler de equo:" but رَاهِيْ is here a mistranscription. For رَاهِيْ: see اِهْبَل.]

أَهْبَةً [the epithet رَاه converted by the affix ة into a subst.] *A bee*; because of its quiet manner of flying. (JK, K)

مَرْهَافَةٌ, with kees, (K, TA,) like مَسْحَافَةٌ [in form], (TA,) or مَرْهَافَةٌ (JK, and so in the CK, [like مَرْهَافَةٌ in form, and, as most explain the latter, similar also in meaning, whence it seems that مَرْهَافَةٌ is the more probably correct,]) *A quick, swift, or fleet, mare*: (JK, K, TA:) pl. مَرْهَافِي (JK, K,) [or rather مَرَاه if the sing. be مَرْهَافَةٌ, and مَرْهَافِي if the sing. be مَرْهَافَةٌ, like مَسْحَافِي [or rather مَسْحَافٍ, (TA,) or like مَرْهَافِي [or rather مَرْهَافِي, pl. of مَرْهَافَةٌ]: (JK:) but in this M, it is مَرْهَافِي, [app. meaning that the sing. is thus,] like مَرْهَافِي; and in like manner in the Tekmilsh and the Jm. (TA)

## رَوَا

رَوَا فِي الْأَمْرِ. (T, S, M, Mgh, Msh, K, &c.) inf. n. رَوَاةٌ (S, Mgh, K,) or رَوَاةٌ (so in one of my copies of the S,) after the manner of a verb with an infirm final radical, like رَوَاةٌ, inf. n. of رَوَاةٌ, (TA,) and رَوَاةٌ (S, K,) agreeably with analogy; (TA:) and, accord. to IdRst, in his Expos. of the Fg, رَوَا also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حَلَّاتٌ in the phrase حَلَّاتُ السُّبُحِ (TA); *He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it*; (S, M, Mgh, Msh, K;) and thought upon it repeatedly, syn. تَعَبُّهُ (M, L, K, TA:) i. e. رَوَا فِيهِ فَعَرَهُ (TA); *not hastening to reply*: (S, K:) and رَوَا signifies the same; (K in art. رَوَا) i. q. رَوَا; (T;) or, accord. to some, it is a mispronunciation. (MF.) — Hence, رَوَاةُ الْيَوْمِ *The eighth day of [the month] Dhul-Hijjah*; originally with ة: its derivation from الرَوَاة is a mistake; and its derivation from الرَوَا requires consideration. (Mgh.) [See 2 in art. رَوَا.]

أَرَوَا. It (a place) abounded with the [kind of plant, or tree, called] رَوَا (AZ, AAF, K:) or so أَرَوَاتُ, said of land (أَرْض). (M.)

رَوَا *A kind of [plant, or] tree*, (T, S, M, K, &c.) that grows in plain, or soft, land, (T, M, TA,) having a white fruit: or, as some say, a kind of dust-coloured tree, having a red fruit: (M, TA:) n. un. رَوَاةٌ (T, S, M, K) and dim. رَوَاةٌ (M, TA:) AHn says that the رَوَا is not taller nor broader than a sitting man: and accord. to one of the Arabs of the desert of 'Oman, it is a tree that rises on a stem, and then there branch forth [so in the M, but accord. to the TA, rise] from it round, rough leaves: others, he adds, say that it is a small tree of the mountains, resembling an ظميلة [q. v.], having a soft white flower like cotton: (M, TA:) [but in the latter, the word rendered "soft" is omitted:] some say that it is a species of the kind of tree

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called طَلَح [acacia, or mimosa, gummifera], and is the tree that grew at the cave in which were the Prophet and Abou-Bekr: so say Suh and others it is, they say, of the height of a man, and has white flowers, resembling cotton, with which cushions are stuffed, like feathers in lightness and softness: it is said by IHsh to be the same [tree] that is called عِلَّان [see art. عِغَل]; but they have found fault with him [for so saying]: it is not the شَعْر [asclepias gigantea], as one author has supposed; but a tree resembling this: (MF, TA:) such is the truth: the رَوَا is not the عِشْر: I have seen them both [says SM] in El-Yemen; and with the fruit of each of them cushions and pillows are stuffed: but the fruit of the عِشْر commences small; then increases to the size of the بادشانة [or frunt of the egg-plant, and much larger, like a bladder]; and then breaks open, disclosing what is like cotton: and the fruit of the رَوَا is not thus: the عِشْر [the add] is not found in Egypt; but it and the رَوَا are peculiar to El-Hijaz and the neighbouring parts; [in saying this, however, he errs; for I have seen them in abundance in the deserts of the upper part of the Sa'eed]; and the saddles of camels &c. are stuffed with the fruit of the رَوَا in El-Hijaz. (TA.) — Also *The foam of the sea*. (AHeyth, K.) — And *One of the letters of the alphabet*. (TA.) [See the letter ر.] — See also art. رِي.

رَوَا n. un. of رَوَا. (T, S, M, K.) — See also رَوَا, in art. رِي.

رَوَاةٌ, or, as some say, only رَوَاةٌ, without ة; (M;) the latter was the usual form, without ة; (S, Mgh;) or each; (K;) a subst. from رَوَا فِي الْأَمْرِ (S, K;) meaning *Inspection, examination, consideration, or thought*; (S, M, Mgh, K, &c.) and repeated inspection or examination or consideration; (M, Mgh, K, &c.) or *consideration of the issues, or results, of an affair*; (Mgh;) *without haste to reply*. (S, K, &c., TA.) You say, فَلَنْ رَوَاةٌ [Such a one has no inspection, &c.]. (T.) It precedes what is termed عَزِيمَةٌ [i. e. resolution, or determination, &c.], and follows what is termed بَدِيهَةٌ [i. e. intuitive knowledge, &c.]: one has well said,

بَدِيهَتُهُ تَحُلُّ عَنِّي الْمَعَانِي  
إِذَا اتَّعَلَّقْتُ تَفَكُّيهِ الرَوَاةِ

[His intuitive knowledge undoes the loops of meanings when they are fast closed, and inspection suffices him]. (Har p. 8.) [See also رَوَاةٌ in art. رَوَا.]

رَوَاةٌ dim. of رَوَا, q. v. (M, TA.)

رَوَاةٌ قَصِيدَةٌ *A رَوَاةٌ and رَوَاةٌ and قَصِيدَةٌ رَوَاةٌ of which the (باب الالف اللينة) (TA) رَوَاةٌ رَوَاةٌ*

## رَوَب

رَوَبٌ (T, S, M, &c.) aor. رَوَبٌ (T, S, &c.) inf. n. رَوَبٌ (Lth, T, Mgh,) or رَوَبٌ (S,) or both, (T, M, Mgh, K,) said of milk, (T, S, M, &c.) It was, or became, thick, or coagulated: (M, A,

Msh, K:) or was churned, and deprived of its butter: (M, A, K, &c.) or was, or became, fit to be churned: (T:) or thick, (S,) or having a compact pellicle upon its surface, and thick, or resembling liver so that it quivered, (Lth, T,) and fit to be churned: (Lth, T, S:) or such as had become thick; (Fr, A'Obeyd, T, S, Mgh;) until its butter was taken forth; (Fr, A'Obeyd, T, S, &c.) or before and after it had been deprived of its butter. (Mgh.) — [Hence,] رَوَابٌ دُمٌّ (T, M, A, K,) aor. as above, (T,) inf. n. رَوَبٌ (M,) i. [His blood is about to be shed;] his death, or destruction, is at hand: (M, K:) said of one who has exposed himself to that which will cause his blood to be shed; (T;) of one who has exposed himself to slaughter: (A:) like the phrase دُمٌّ يَغِي دُمَّهُ (T,) or like يَغِي دُمَّهُ: his blood being likened to milk that has become thick, and fit to be churned. (A.) — And رَوَابُ الرَّحْلِ (As, T, S, &c.) aor. as above, (TA,) inf. n. رَوَبٌ (S, M, K) and رَوَبٌ (M, K,) i. The man was, or became, confused, or disturbed, (As, T, S, K,) in his affair, or case, (As, T,) or in his reason, or intellect, (S, K,) and his opinion: (As, T, S:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness, (M, A,) or intoxication; as also تَفَنَّهُ (A:) or he arose (M, K, TA) from sleep (M, TA) disordered in body and mind (M, K, TA:) or he was intimated with sleep: (M, K:) or he was lazy, sluggish, or slothful. (Abou-Sa'ed, T.) — And رَوَابٌ (Th, M, K) inf. n. رَوَبٌ (TA:) and رَوَبٌ (Th, M, K) inf. n. رَوَبٌ (K); i. He (a man, Th, M) was, or became, fatigued, or jaded. (Th, M, K.) And رَوَاتُ الرُّحْلِ *The riding-camel of such a one was, or became, fatigued, or jaded*. (T.) — And رَوَابٌ *He, or it, was, or became, quiet, still, or motionless*. (IAgr, T.) — It is said in a prov., of him who does wrong and does right, [or of him who does right and does wrong] رَوَاتُ وَيَرُوتُ, meaning, accord. to Abou-Sa'ed, i. He defends his companion [at one time], and is lazy or sluggish or slothful [at another time]; or it means he defends without energy at one time, and at another time is lazy or sluggish or slothful, so that he defends not at all: or, as some say, he mixes water with the milk, and so spoils it, and he makes it good; from the saying of IAgr that رَوَابٌ signifies أَصْلَحَ; but if it have this meaning, it is originally رَوَابٌ, with hemz. (T.) [See more in art. رَوَاب.] — Accord. to IAgr, رَوَابٌ also signifies *He suspected*. [T. [But in this sense it seems to belong to art. رَوَب.] — Also *He lied*. (K.) [But in the T, this signification is assigned to رَوَابٌ, not to رَوَبٌ; app. in relation to the prov. above cited.]

رَوَاتُ اللَّبَنِ (S, M, A, K,) inf. n. رَوَاتُ (AZ, M,) *He made the milk to be such as is termed رَوَاتُ*; (S, M, A, K;) as also رَوَاتُ (M, A, K:) or he put the milk into the skin, and turned it over, in order that it might become fit for churning, and then churned it, when it had not thickened well. (AZ, M.) — See also 1, in two places.

4. رَوَاتُ اللَّبَنِ: see 2. = [اراب as an intrins.

verb app. signifies *He had much milk such as is termed رَابٍ*: see its part. n. رُوبٌ, below.]

**رَابٌ** The equal in quantity or measure or the like: so in the saying, هَذَا رَابٌ كَذَا [This is the equal in quantity &c. of such a thing. (K, \*TA.)]

**رُوبٌ**: see رَابٌ in two places. — Hence, (M,) **رُوبٌ** شُوبٌ وَلَا رُوبٌ (IAqr, T, M,) occurring in a trad., meaning † *There is, or shall be, no dishonesty, nor any mixing*: (TA.) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults, or defects*. (IAqr, T, M.)

**رُوبَةٌ**: see what next follows, in three places.

**رُوبَةٌ** The ferment of milk, (T, S, M, A, Mgh, Msh, K,) consisting of a sour portion, (S, TA,) which is put into milk in order that it may become such as is termed رَابٍ; (T, S, Mgh, Msh, TA.) and رُوبَةٌ signifies the same as رُوبَةٌ in this sense, (Kr, M, A, K,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or ferment of milk which contains its butter, and when its butter has been taken forth; as also رَابٌ in both of these two senses; (T:) or in the latter state it is termed رَابٌ (TA.) or so in the A and K, but in the M “and,” remains of milk (M, A, K, in the second of which, as in the last, this applies also to رُوبَةٌ) that has become such as is termed رَابٍ: (M:) or remains of milk left in the [skin or vessel called] مَرُوبٌ, in order that fresh milk, when poured upon it, may quickly become رَابٍ: (T:) and milk containing its butter: and also milk from which its butter has been taken forth: (Abou-ʿAmr El-Mutarriz, MF, TA.) It is said in a prov., شُبُّ رُوبَةٍ [Mix thou a mixture, app. of thick and fresh milk: these shall be what will remain of it]: (S:) or لَكَ بَعْضُهُ [thine shall be some of it]: (so Meyd.) it is like the saying كَلْبٌ لَكَ شَطْرُهُ [expl. in art. خَطَرٌ]: (S, Meyd.) and is applied in ineiting to aid him in whom one will find profit, or advantage. (Meyd.) — *I. q.* رُوبٌ [as meaning a ferment] such as is put into [the beverage called] نَبِيدٌ [to make it ferment]. (TA.) — † *What has collected of the seminal fluid* (T, S, M, A, K) of a horse, (S, A,) or of a stallion, (M, K,) after resting from covery: (T, S, M, K,) and رُوبَةٌ in this sense is mentioned by Lh: (M:) you say, أَغْنَى رُوبَةُ فَحْلِكَ (T,) or قَرَسَكَ (S, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, S, A:) or the collecting thereof: or the seminal fluid of the stallion in the womb of the camel: (M, K:) it is thicker than that which is termed مَهَاءٌ, and more remote in respect of the place into which it is injected. (M.) — † *Strength of a horse to run*: so in the phrase رُوبَةُ بَاقِي [A horse whose strength to run remains]. (A.) — † *Intellect* (IAqr, S, A,) of a man (IAqr, S) when it has attained to full vigour: (A:) [app. as being likened to the vigour of the stallion:] so in the saying, إِذْ ذَاكَ هُوَ يَنْتَبِهُ وَأَنْ إِذْ ذَاكَ [He would talk to me, I being

then a boy, not having full intellect]. (IAqr, S, A:) in one of my copies of the S, and in the TA, (نَبَتْ) — † *The main, or most essential, part, syn. جُمَاع*, of an affair: (M, K:) so in the saying, مَا يَتَوَرَّبُ رُوبَةَ أَمْرِهِ [He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair]: app. from the رُوبَةُ of the stallion. (M.) — † *Means of subsistence*: (M, K.) † *food, or sustenance*: (TA:) † *anything that puts a thing into a good, right, or proper state; from the same word as signifying “a sour ferment that is put into milk to make it ferment.”* (JM:) † *a want, or thing that is needed [to put one into a good, or right, state]*: (S, M, A, K:) and want as meaning poverty. (Ibn-Es-Seed, K, TA.) You say, لَا يَتَوَرَّبُ رُوبَةَ أَهْلِهِ (S, A,) or مَا يَقْرَأُ (M, TA.) a. † [He will not, or does not, undertake, or take upon himself, or attend to, the food, or sustenance, of his family: or † their case, and the putting them into a good, right, or proper, state: (TA:) or † [the supplying of] what they require of him. (S, M, A, TA.)] — † *A part, or portion, or small portion, (طَائِفَةٌ, S, M, or قِطْعَةٌ, K, or سَاعَةٌ, T, M, A,) of the night*: (T, S, M, A, K.) [app. from the same word signifying “remains of milk,” as seems to be implied in the A:] so in the saying, مَضَتْ رُوبَةُ اللَّيْلِ [A period, or short portion, (سَاعَةٌ) of the night passed: (T, M, TA.)] and نَقِيتْ رُوبَةَ (سَاعَةً) of the night remained: (M, A, TA.)] — † *A piece of flesh-meat*: (M, K:) so in the saying, قَطَعَ الشَّمْرَ رُوبَةَ رُوبَةٍ [He cut the flesh-meat into pieces; or cut it piece by piece]. (M.) — † *Heaviness, sluggishness, or torpidness, (T, K,) or laeness, or confusion of the intellect, (T,) and languor, feebleness, or faintness, (K,) from drinking much milk*. (T.) — *Good and fertile land, abounding with plants, or herbage, (T, M, K,) and with trees*: (T, M:) that kind of land in which the herbage, or pasture, remains longest. (T.) — Accord. to Abou-ʿAmr Bah-Shaybānī, *i. q.* مَقَارَةٌ, which means *أَسْقِيَةٌ* [or channel of water for irrigation: but it has also other meanings, which see in art. أُشْرٌ]. (TA.) — *The tree called نُنْكٌ*: (T, K, TA.) expl. by Ibn-Es-Seed as meaning the tree called زَعْرُور [q. v.]. (TA.) — † *A kind of hooked instrument (كُؤُوبٌ) by means of which an animal that is hunted is drawn forth from its hole*: (M, K:) accord. to Abu-l-Omeiythil, *مِحْرَشٌ* [app. meaning the same, or an instrument used for drawing forth the lizard called ضَبٌّ from its hole]. (M.) — It is also mentioned by IAqr as [syn. with رُوبَةٌ and رُوبَةٌ] meaning *A knot*. (T.) — *A piece of wood with which a wooden bowl, or other vessel, is repaired, or mended; or with which a breach, or broken place, therein is stopped up*: (T, TA.) and, accord. to AZ, *a patch, or*

piece, with which a camel's saddle (رُحْلٌ) is patched, or pieced, when it is broken: (TA:) pl. رُوبٌ: but this is [properly, or originally, رُوبَةٌ] with ة: (T, TA:) so says Isk. (T.) [See art. رَابٌ.]

**رُوبَانٌ**: see the next paragraph.

**رَابٍ**, applied to milk, (Lih, T, S, M, Mgh, Msh, K, &c.) and رُوبٌ, so applied, (Lih, T, M, K,) *Thick, or conglutated*: (M, Msh, K:) or churned, and deprived of its butter: (S, T, M, K:) see also رُوبَةٌ in two places: or thick, (S,) or having a compact pulchre upon its surface, and thick, or resembling liver so that it quivers, (Lih, T,) and fit to be churned: (Lih, T, S:) or such as has been churned, and such as has not been churned: (S:) or such as has become thick: (Fr, A'Obeyd, T, S, Mgh;) until its butter is taken forth: (Fr, A'Obeyd, T, S;) or before and after its butter has been taken forth: (Mgh;) like as the epithet عُسْرَاءٌ is applied to a she-camel when pregnant and when she has brought forth. (A'Obeyd, T, S.) A poet, cited by Ag, says,

\* سَكَأَ أَبُو مَاعِزٍ رَابِيًا \* وَمَنْ لَكَ بِالرَّابِيِ الْخَالِي

(T, S, Mgh) meaning *Abou-Ma'iz gave thee to drink churned [milk]*, (T, S,) but how wilt thou obtain, (T,) or [rather] but who will be answerable to thee for, (S,) the unchurned (T, S) [that is thick, or] that has not had its butter taken forth from it? (S.) [Or رَابٍ in the former instance may be from رَابٌ of which the aor. is يَرِبُ; so that it may there mean what occasioned doubt, or evil opinion: see رَابٍ in art. رِبٍ: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.] And one says, وَلَا مَا عِنْدَهُ شُوبٌ وَلَا مَا عِنْدِي السَّ (M, i. e. *He has not, or I have not, mixed honey, nor milk such as is termed رَابٍ*: (T, M:) or, as some say, honey nor milk; thus explaining the two words شُوبٌ and رَابٌ without restriction. (M. [See also art. شُوبٌ].) — Hence, رَابٍ applied to a man, (T, S, M, A, K,) as also رُوبَانٌ (T, M, K,) and رُوبٌ (M, K,) † *Confused, disturbed, or disordered*, (T, S, A,) in mind, by reason of drowsiness, or satiety, or intoxication: (A:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness: (M:) or who has arisen (M, K) from sleep (M) disordered in body and mind: or intoxicated with sleep: (M, K:) or رَابٍ signifies † *confused in his intellect and his opinion and his affair*: (TA:) and a man † *fatigued, wearied, distressed, embarrassed, or troubled*: (A:) fem. [of the first] رَابِيَةٌ (Lh, M:) pl. of the first, (S, M, A, \* Mgh,) accord. to Ag, (S,) or of the second, رُوبِيَةٌ (S, A, Mgh:) you say قَوْمٌ رُوبِيٌّ † *a people, or company of men, confused, disturbed, or disordered, in minds*, (T, S, Mgh,) by reason of drowsiness: (Mgh:) accord. to Sb, (M,) rendered heavy, or weak, or languid, by journeying, (S, M,) and by pain, (M,) and heavy with sleep: (S:) or intoxicated by drinking [milk such as is termed] رَابِيَةٌ (S, Mgh.) — And رَابٍ

also signifies † A thing, or an affair, that is clear, or free from dubiousness or confusedness; (Th, T and TA in art. رَيب) like the milk so termed. (TA in art. رَيب. See an ex. in that art.)

رُوبٌ: see the next preceding paragraph.

مُرُوبٌ A vessel, (T, S,) or receptacle, (A,) on skin, (M, K,) in which milk is made to be such as is termed رَائِبٌ. (T, S, M, A, K.) [See also مَرُوبٌ.]

مُرِبٌ Having much milk such as is termed رَائِبٌ. (Har p. 416)

مُرُوتٌ Milk that has not as yet been churned, and that is in the skin, not having had its butter taken from it. (Aq, T.) — And سَقَاءٌ مُرُوتٌ A skin in which milk has been made such as is termed رَائِبٌ. (M, K.) or a skin that is wrapped up [in order that its milk may thicken more quickly by its being kept warm] until it attains the fit time for the churning. (S.) It is said in a prov., أَهْوَنُ مَظْلُومٍ سَقَاءٌ مُرُوتٌ, (T, S, M, A,) meaning [The lightest in estimation] of what is drunk, or given to be drunk, [of milk,] before its butter comes forth from it (Aq, T) [is that in] a skin that is wrapped up &c, as expl. above: (S.) [or † the least to be esteemed of the wronged as he who remains quiet, or inert, like milk not yet in a state of fermentation:] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that السَّقَاءُ عَلِمْتُ means "I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]." (T:) or مُرُوبٌ signifies not churned, but having in it its ferment; and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.)

### رُوت

1. رَاثٌ, (T, S, M, &c.) aor. رُبُوتٌ, (T, A, Mgh,) inf. n. رُوتٌ, (T, M, A, Mgh,) said of a horse (S, Mgh, K) and the like, (Mgh,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) He dunged. (M, Mgh.) It is said in a prov., أَحْسَنُ رُوتَوَيْتِي, (S,) or أَحْسَنُ رُوتَوَيْتِي, (TA in art. حش, in which it is explained.)

رُوتٌ, (T, S, M, &c.) originally an inf. n., (Mgh,) The dung (M, Mgh\*) of the horse (S, Mgh, K) and the like, (Mgh,) [i. e.] of a solid-hoofed animal (T, M, A, Mgh) of any kind: (T, Mgh:) [a coll. gen. n.:] n. un. رُوتَةٌ: (S, Mgh, K:) and pl. أُرُوتٌ. (S, M, A, Mgh, K.)

رُوتَةٌ: see what next precedes. — Also The end, or tip, (S, M, A, K,) of the nose, (M,) [i. e.] of the رُتَّةُ [or lower portion, i. e. lobule, of the nose], (S, A, K,) where the blood that flows from the nostrils drops, or drips: (M, A:) or the fore part of the nose altogether: (M:) or the end, or tip, of the nose, in the fore part thereof. (TA.) You say, فَلَنْ يَخْرِبَ بِلِسَانِهِ رُوتَةَ أَنَنِي, (S, TA.)

meaning [Such a one strikes with his tongue] the tip of his nose, or the tip of his nose in the fore part thereof. (TA.) It is said in a trad. that the mulet for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) — And † The bill of the eagle: Abou-Kebeer El-Hudhalee terms the eagle's bill رُوتَةً أَنْبًا. (M) — And رُوتَةُ السِّيفِ, occurring in a trad., is expl. as meaning † The upper part [of the hilt] of the sword, that is next to the little finger of the person grasping it. (TA.) — Also The remains of the culms of wheat in the sieve, when it is sifted. (K.) [Not found by SM in any other lexicon.]

مُرُوتٌ † مرَاتٌ (M, K) The part whence the رُوتٌ (or dung) issues; (M;) the خُورَان [i. e. the rectum, or the tuel,] of a horse. (K.)

مُرُوتٌ: see what next precedes.

مُرُوتٌ A man having a large nose. (A, TA.)

### رُوح

1. رَاحٌ, (S, A, Mgh, K,) aor. رُوحٌ, (S, A, Mgh,) inf. n. رُوحٌ, (S, A, K,) or this is a simple subst., and the inf. n. is رُوحٌ, (Mgh,) It (a thing, S, or a commodity, Mgh) had an easy, or a ready, sale; was, or became, saleable; easy, or ready, of sale; or in much demand. (S, A, Mgh, K.) — And رَاجَتِ الدَّرَاهِمُ, inf. n. رُوحٌ, The dirhems, or money, passed, or had currency, among men, in buying and selling. (Mgh, TA.) — And رَاحَ الْأُمُورُ, inf. n. رُوحٌ, accord. to IKoot, The thing, or affair, was, or became, quick, speedy, or expeditious: (L, Mgh:) or came quickly. (MF.) — And رَاحَ It was, or became, present, or ready, and prepared. so in the saying, خُذْ مَا رَاحَ [Take thou what is present, or ready, and prepared]. (Har p. 116.) — See also 2. — رَاجَتِ الرِّيحُ, (K,) or رُوجَتِ, (Mgh, [app. a mistranscription, unless رُوجَتِ be meant,]) The wind was, or became, confused, (Mgh, K,) not continuing from one direction, (Mgh,) so that one knew not whence it came. (K.)

2. رُوحٌ, (S, A, Mgh, K,) inf. n. رُوحٌ, (A, Mgh, K,) He made a commodity to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand. (S, A, K.) — He made money to pass, or be current. (S, A, Mgh.) — رُوحَ النَّيِّ, and رُوحَ بِهِ, He made the thing to be quick, speedy, or expeditious; or was quick with it. (L.) — رُوجَتِ is also syn. with رُوجَتِ: so in the saying, رُوجَتِ الْأُمُورُ فَرَّاحٌ, aor. of the latter رُوجٌ, and inf. n. رُوحٌ, [app. meaning I excited the affair, or event, and it became excited.] (TA.) — رُوحَ كَلَامِهِ He embellished his speech, or language, and made it vague, so that one knew not its true meaning: (Mgh, TA:) from رَاجَتِ الرِّيحُ, (TA,) or from رُوجَتِ الرِّيحُ, (Mgh.) — For رُوجَتِ الرِّيحُ see 1, last sentence. — رُوحَ الْخُبَارِ عَلَى رَأْسِ الْبَعِيرِ [perhaps رُوجٌ] The

dust continued, or went round, upon, or over, the head of the camel; syn. دَامَر. (TA.)

5. رُوحٌ Hz [app. a camel] went round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

رُوحَةٌ Haste, quickness, speed, or expedition. (IAqr.)

رُوحٌ [an inf. n., (see 1,) or] a subst., meaning The state, or quality, of having an easy, or a ready, sale, of being saleable; or in much demand. (Mgh)

رُوحٌ [app. applied to a camel] Going round about the watering-trough, or tank, thirsting, and not getting to it. (K.)

أَمْرٌ مَرُوجٌ A confused thing or affair. (TA.)

فُلَانٌ مَرُوجٌ Such a one is a person who makes commodities to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand: or who makes money to pass, or be current. (S.)

### رُوح

1. رَاحٌ, (S, Mgh, K,) sec. pers. رُحْتُ, (Mgh,) aor. رُوحٌ, (S, Mgh, K,) inf. n. رُوحٌ, (K;) and aor. رُوحٌ, (Mgh, TA,) inf. n. رُوحٌ, (Mgh,) or رُوحٌ; (TA;) It (a day) was violently windy. (S, Mgh, K.) And رَاحَ, aor. رُوحٌ, inf. n. رُوحٌ, It (a day) was one of good, or pleasant, wind. (TA.) — رَاحَ, aor. رُوحٌ, inf. n. رُوحٌ, It was, or became, cool and pleasant [by means of the wind]. (L.) It (a house, or tent, the door being opened,) [was, or became, aired by the wind; or] was entered by the wind. (L.) — رَاحَ الشَّجَرُ The trees felt the wind. (AHn, K.) [See also another meaning below.] — [Hence, perhaps,] رَاحَ, aor. رُوحٌ, inf. n. رُوحٌ, † He was, or became, brisk, lively, sprightly, active, agile, prompt, or quick; [as though he felt the wind and was refreshed by it;] (L;) as also † رَاحَ: (S, A, L, K:) in the CK, † رُوحٌ signify the same: (S, L, K:) [in the CK, the الإرتاح is erroneously put for الإرتاح:] and † اسْتَرُوحَ † he (a man) became light, or active, and quick; syn. شَمِر. (Mgh.) You say, رَاحَ لِلشَّيْءِ [and رُوحَ بِهِ] and † رَاحَ [and رُوحَ بِهِ] † He was, or became, brisk, lively, &c, as above, at the thing, [or betook himself with briskness, liveliness, &c, to the thing,] and was rejoiced by it. (Lth, TA.) A poet says,

\* وَرَاحَتُ أَتَكَ لَا تَرَاخَ إِلَى النَّبَا \*  
[† And thou assertedst that thou dost not, or wilt not, betake thyself with briskness, &c., to women, nor be rejoiced by them.] (Lth, TA.) And رَاحَ بِالْأُمُورِ, i. e. † رَاحَ [He betook himself with briskness, &c., to the thing, or affair; or was brisk, &c., to do it.] (TA.) And رَاحَ بِالْأُمُورِ, (L, 148)





peace, (or, as in the TA, مُؤْمِنًا, i. e. a believer,)] he will not perceive the odour of Paradise: (S, Mgh, Mshb.) As says, I know not whether it be from رُوحٌ or from رُوحٌ. (S.) You say also, رُوحٌ مِنْهُ طِبْيًا I perceived from him (a man, S) a sweet odour. (S, A.) — [And hence, app.,] رُوحٌ راح منك مَعْرِفًا, راح راحة, + He obtained from thee a favour, or benefit. (K.) — رُوحٌ, aor رُوحٌ, inf. n. رُوحٌ, He (a man) had the quality termed رُوحٌ, [explained below, i. e. width in the space between the thighs or legs; &c.; or] a spreading in the fore part of each foot. (Lih, TA.) And رُوحٌ قَدَمُهُ His foot had the quality so termed. (TA.)

2. رُوحٌ [He fanned]. You say, رُوحٌ عَيْنِي بِالرُّوحَةِ [He fanned him with the fan]. (A, TA.) And اِسْتَرُوحُوا إِلَى الشُّرُوبِ مِنَ الْحَرِّ بِالرُّوحَةِ [They required to be fanned, by reason of the heat, with the fan]. (TA.) — Also, (A, Mghb, K.) inf. n. رُوحٌ, (Mghb, K.) He perfumed oil; + رُوحٌ عَيْنِي in it. (Mghb.) — رُوحٌ عَيْنِي, and رُوحٌ عَيْنِي, (A, Mgh, Mshb, K.) inf. n. as above, (A, Mghb, K.) He performed with them the prayers termed الرُّوحَاتُ. (A, Mghb, Mshb, K.) — رُوحٌ having for its objects camels, and sheep or goats: see 4. — رُوحٌ إِلَيْهِمْ, in the latter half of the first paragraph.

3. اَنَا اُعَادِيهِ وَاُرَاحُهُ. see 1, in the latter half of the paragraph. — الرُّوْحَةُ فِي الْعَيْنَيْنِ (S, Mghb, K.) signifies The doing the two deeds, or works, alternately; thus one time, and that one time. (S, Mghb, K.) as, for instance, roading, or reeling, at one time, and writing at another time: (Mghb.) بين الرُّوْحَتَيْنِ the standing upon the two legs alternately; upon each in turn: and بين الجَنْبَتَيْنِ the turning over [upon the two sides alternately, or] from side to side. (K.) You say, رُوحٌ بَيْنَ عَيْنَيْنِ [He did two deeds, or works, alternately; he alternated them]. (A.) And رُوحٌ بَيْنَ رِجْلَيْنِ He stood upon one of his legs one time and upon the other another time: (S, Mghb, K.) it is said also of one walking [as meaning he moved his legs alternately]. (A.) And it is said in a trad., كَانَ يَرُوحُ بَيْنَ قَدَمَيْهِ مِنْ طَوْلِ الْقِيَامِ upon one of his feet one time and upon the other another time to give relief to each of them [in consequence of long standing]. (TA.) One says also, رَاحَهُ He did a thing with him by turns, each of them taking his turn [and so relieving the other: the الرُّوْحَةُ signifies the giving mutual relief, or rest]. (TA in art. رَاحَ.) [See also 8.] — رَاحَهُ, inf. n. مَرَّاحَةً: see 1, in the former part of the paragraph.

4. اراح He breathed: (S, A, K.) said of a man, (A, K.) and of a horse. (S.) — [It emitted an odour:] it (a thing, Mghb) stank; (S, Mghb, K.) as also اُرُوحَ (Mghb, TA.) the former said of

flesh-meat, (S, K.) and of water; (K.) and so the latter: (TA.) — the latter, it became altered [for the worse] in odour; (Lh, S, M, A, Mghb, K.) said of flesh-meat, (Lh, M, A, Mghb, K.) and of water, (Lh, S, M, A, Mghb, K.) &c., (S.) and so the former, said of water: (L, TA.) Isd makes a distinction between اراح and رُوحٌ [q. v., as does also J.] said of water. (Mghb, TA.) — Also, (inf. n. اِرَاحَةً, L.) He (a man, S, and a beast, Lh) revived, or his spirit returned to him, after fatigue; (Lh, S, K.) like اِسْتَرَاخَ q. v. (TA.) and he had rest. (K.) — And [hence], (S, Mghb, K.) inf. n. اِرَاحَةً, (TA.) or رُوحًا, (Mghb, K.) + He (a man) died; (S, Mghb, K.) as though he found rest: and he (a camel) died, or perished. (TA.) You say, اَرَّاحَ قَارِاحَ [He rested, i. e. laid rest, and so rested others], meaning + he died, and so people became at rest from him. (A.) — [Hence also,] اَرَّاحْنَا بِالضَّلَاةِ We performed the act of prayer: because its performance is [a cause of] rest to the soul, the waiting for the time thereof being troublesome. (Mghb.) — اَرَّاحَتْ said of camels &c. [as though meaning They returned in the evening, or afternoon, to rest]: see 1, in the latter half of the paragraph. — اراح, inf. n. اِرَاحَةً and اَرَّاحَ, said of a man, His camels, and sheep or goats, and cattle, returned to him in the evening, or afternoon, from pasture. (L.) — And اراح, [app. for اَرَّاحَ] likewise said of a man, He alighted from his camel to rest him and to alleviate him. (L.) — اَرَّاحُوا, or اَرَّاحُوا: see 1, in the last quarter of the paragraph. — اَرَّاحَةً and اَرَّاحَةً, اراح الرِّيحَ, &c.: see 1, in the last quarter of the paragraph, in twelve places. — اَرَّاحَهُ (S, A, Mghb, K.) inf. n. اِرَاحَةً, (Mghb, TA.) and رَاحَهُ a subst. used as an inf. n., [i. e. a quasi-inf. n.] like عَارَةً used as inf. n. of اَعَارَهُ and اَعَارَهُ, (TA.) said of God, (S, K.) or of a man, (A, Mghb, K.) He rested him, made him to be at rest or at ease, or gave him rest; (S, A, Mghb, K.) namely, a hired man, (Mghb, K.) or any man; as also رَاحَهُ عَيْنَهُ (TA.) and the former, He (God) caused him to enter into a state of rest, (K, TA.) or of mercy. (TA.) And رُوحًا رُوحًا (K in art. لُث) Gives ye rest. (TK in that art.) And اراح بَعِيرَهُ He revived, or recovered, his camel. (TA.) — [Hence,] اراح النَّاسَ بِالضَّلَاةِ He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer. (L.) — And اراح (S, M, A, Mghb, K.) inf. n. اِرَاحَةً: (M, Mghb, K.) accord. to one dial, رَاحَ, aor. يَرَّاحُ; (TA.) and رُوحٌ (S, A, TA, Mghb, K.) inf. n. رُوحٌ; (S.) He (the pastor, Mghb) drove back, or brought back, (S, M, Mghb, K.) camels, (S, M, A, Mghb, Mshb, K.) and sheep or goats, (M, A, Mghb, K.) and cows or bulls, (A, Mghb, K.) in the evening, or afternoon, (M, Mghb, K.) after the setting of the sun from the meridian, (S,) [from their place of pasture,] to their nightly resting-place, (S, M, K.) عَلَى أَهْلِبًا or إِلَى أَهْلِبًا (for you say رَاحَتْ عَلَى أَهْلِبًا i. e. to their owners). (Mghb.) — [Hence,] اراح عَلَيْهِ خَفَّهُ + He restored to him

his right, or due; (S, K.) as also اَرَّاحَهُ. (K.) And the saying, in a trad., of Umm-Zarā, اراح عَلَى نَعْبِ ثَرِيًّا + He gave me much cattle: because she was [as though she were] a مَرَّاحٌ for his bounty. (L.)

5. تَرُوحَ [He fanned himself]. (A, TA.) And تَرُوحَ بِرُوحَةٍ [He fanned himself with a fan]. رُوحَتُهُ يَتَرُوحُونَ فِي الشَّمْسِ (S, Mghb, K.) occurring in a trad., means I saw them requiring the being fanned with the fan (الرُّوْحَةُ) by reason of the heat [in the morning after sunrise]: or it may mean returning to their tents or houses, or seeking rest. (TA.) — تَرُوحَتْ الرَّاخَةُ The odour evahled, or diffused itself. (Mghb.) — تَرُوحَ said of water, It acquired the odour of another thing by reason of its nearness thereto. (S, A, Mghb, K.) See also 4. — See also 10: — and see 1, in five places. — تَرُوحَ said of herbage, It became tall: (S, K.) and in like manner said of trees; as well as in another sense explained in the first paragraph. (TA.) — تَرُوحَ, thought by Isd to be an inf. n., of which the verb is تَرُوحَ: see اَرَّاحِيَّةٌ.

6. تَرَاوَحَا عَمَلًا (TA) and تَرَاوَحَا (K, TA, A) [like اِعْتَارَا and اِعْتَارَا] They two did a deed, or work, by turns, [resting by turns,] or alternately; syn. تَعَاوَاهَا. (K, TA.) And تَرَاوَحَا أَمْرًا They did a thing by turns; syn. تَعَاوَاهَا. (TA.) [Hence,] اِنْ يَدَيْهِ لَتَتَرَاوَحَانِ بِالْمَعْرُوفِ (S, A, K.) [in the S, the context implies that the meaning is, Verily his two hands are occupied alternately in doing that which is kind, or beneficent: in the A, it is said to be tropical, and the context seems to indicate that the meaning is, his two hands vie, one with the other, in promptness to do that which is kind, or beneficent]. — تَرَاوَحُوا لَيْلَوْنَهُم تَرَاوَحُوا لَيْلَوْنَهُم [They went in the evening, or afternoon, to their tents, or houses, app. meaning one to another's tent, or house, by turns]. (A.) [See also 3.]

8. اَرَاتِحَ, and its inf. n. اِرَاتِحًا: see 1, in the former half of the paragraph, in ten places: — and see also 10. — اِرَاتِحًا عَمَلًا: see 8.

10. اِسْتَرُوحَ, said of a branch, (Mghb, TA.) It became shaken by the wind: (TA.) or it inclined from side to side. (Mghb.) — See also 1, near the beginning of the paragraph; and see اِسْتَرُوحَتْ in the former part of the same paragraph. — Also, (K, TA.) and اِسْتَرَاخَ (S, A, Mghb, K.) [which latter is the more common in this sense,] (TA.) and اِسْتَرَاخَ (TA.) and sometimes رُوحَ رَاحَ q. v., (Mghb, K.) (and رُوحَ رَاحَ q. v., (Mghb, K.) said of a hired man, (Mghb, K.) [and of any man,] He found, or experienced, rest, or ease; [was, or became, at rest, or at ease; rested;] (S, A, Mghb, K.) رُوحَ رَاحَ [from him, or it], (A,) and رُوحَ رَاحَ [by means of it]; (Mghb, K.) from الرَّاحَةُ (S, K.) quasi-pass. of رَاحَ,

(A, Mgh,) and of **أَرَاخَهُ اللَّهُ** (S.). — **اسْتَرَوْحَ إِلَيْهِ** (accord. to the S and K, but in other lexicons (استرح, TA) *He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind.* (S, K, TA.) — See also I, in the last quarter of the paragraph, in seven places. — **اسْتَرَوْحَ الْمَطَرُ الشَّجَرَ** *The rain revved the trees.* (L.)

**رَاحٌ** *Windy; applied to a day:* (TA.) or, so applied, *violently-windy*, (S, Mgh, Mgh, K;) as also **رَاحٌ**, which is the original form, (Mgh,) or may be so: (TA.) fem. of the former with **رَاحٌ**, applied to a night (لَيْلَةٌ). (A, TA.) [See also **رَاحٌ** *هَذِهِ لَيْلَةٌ رَاحَةٌ لِمَنْ تَغْرُبُ فِيهَا رَاحَةٌ* [This is a windy night: the oppressed in mind has rest therein]. (A.) — It is also *syn. with* **رَاحٌ**. (S, L, K. [See I, near the beginning of the paragraph.]) — And [hence,] **وِراح**; (S, A, K;) as also **رَاحٌ** (S, K;) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. **روح**], the **ل** in the former word is said to be substituted for **ي** [and hence the **ي** in the latter if such be the case]. (TA.) — See also **رَاحَةٌ**, in four places.

**رُوحٌ**, as an epithet; fem. with **رَاحٌ**; so **رُوحٌ**, in two places. — Also *A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong; or the breath of the wind when weak:* (S, K, TA.) or the *cool, or coolness, of such gentle wind.* (A, TA.) — *I. q.* نفس [app. نفس i. e. *Breath; like* **رُوحٌ**]: said to be the primary signification: (MF:) or *spirit; [like* **رُوحٌ**]: syn. **نَفْسٌ**; as in the saying, **أَحْيَا النَّاسَ بِرُوحِهِ** [*He (meaning God) hath quickened, or vivified, mankind with his spirit: or perhaps the right reading is* **بِرُوحِهِ**]. (A.) — See also **رَاحَةٌ**, with which it is *syn.* (S, K.) — Also **رُوحٌ**, *happiness, or gladness;* (AA, MF, TA;) said to be a metaphorical meaning, from the same word as *syn.* with **نَفْسٌ**; (MF;) and **رُوحٌ** likewise has this meaning: (IAqr, TA;) or the former, *rest, or ease, from grief, or sorrow, of heart.* (Ag, TA.) In the saying of 'Alee, **يَشْرَوْنَ رُوحَ الْيَقِينِ** or **الْيَقِينِ** **رُوحٌ**, the phrase **الْيَقِينِ** is thought by ISd to mean **رُوحٌ** *The joy and happiness that arises from certainty.* (TA. [See art. **يقين**].) — Also **رُوحٌ** (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so **رُوحٌ** (K;) and **رُوحَانٌ** (L;) and **رُوحٌ** is said by Az to have this meaning in the Kur iv. 139: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also], **أَرْوَاحٌ**. (TA.)

**رُوحٌ** *The soul, spirit, or vital principle; syn. نفس* (IAqr, IAmh, L, Mgh, TA, and S and K &c. in art. **نفس**; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. **نفس**]; [i. e.]

**رُوحٌ** [see also **رُوحٌ**, third sentence;]) often occurring in the Kur and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA,) [or the *nervous fluid, or animal spirit*;] *a subtle vaporous substance, which is the principle of vitality and of sensation and of voluntary motion; also called* **رُوحٌ حَيَوَانِي** (KT in explanation of the term **نَفْسٌ**;) or *a subtle body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries*: (KT in explanation of the term **الرُّوحُ الْحَيَوَانِي** [so too **نَفْسٌ**; q. v. see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Vugli's *Æn.* ix. 349.] or the *vital principle in man*: (Fr, TA:) or the *breath which a man breathes, and which pervades the whole body*: [and this seems to be the original idea expressed by the word.] *after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers.* **جان**: (AHeyth, TA:) accord. to the Sunnees, the *rational soul, النفس*, **الرُّوحُ الْإِنْسَانِي** [also termed **الرُّوحُ الْإِنْسَانِي**], which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the Kur iii. 163, which refer to the **روح**: (Mgh:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the *blood, by the exhausting of which the life ceases*: (Mgh:) the word is masc., (IAqr, IAmh, Az, S, M, A, Mgh, K,\*) thus, with the Arabs, differing from **نَفْسٌ**, for this they make fem., (IAqr, IAmh, Mgh,) but the former is also fem., (S, M, A, Mgh, K,) app. as meaning **نَفْسٌ** (Mgh,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says **خَرَجَ رُوحُهُ** (IAqr, Az, TA) [and also **خَرَجَتْ رُوحُهُ**, meaning *His soul departed, or went forth*]. the pl. is **أَرْوَاحٌ**. (S, Mgh.) — Also *i. q.* **رُوحٌ** (K) [properly *A blowing with the mouth; but here] meaning wind that issues from the* **روح**; (TA;) *wind, or breath.* (ADK, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, **أَحْيَا بِرُوحِكَ** *Gives life to it, or enliven it, with thy wind [or breath].* (TA.) And one says, **مَلَأَ الْقُرْبَةَ مِنْ رُوحِهِ** *He filled the skin with his wind; with his breath.* (ADK, TA.) — [Hence,] **الرُّوحُ** also signifies **رُوحٌ** *Inspiration, or divine revelation;* (Zj, Th, K;) such as is *imported by means of an angel*: thus in the Kur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the **روح** which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the K “and”) *the prophetic commission.* (Zj, K.) — And **رُوحٌ** *And a The Kur-an; (IAqr, Zj, S, A, K;) whereby God's creatures are [spiritually] quickened, and guided*

to the right way. (TA.) So in the trad., **تَحَابُّوا رُوحَهُ** [*Revive yourselves with God's book of religion and religious laws, (or رُوحٌ may here have some other meaning,) and his Kur-an.*] (TA. [Mentioned also in the A; in a copy of which, in the place of **تَحَابُّوا**, I find **تَحَابُّوا**, an evident mistranscription.]) — And **رُوحٌ** *What God ordains and commands* (K, TA) by means of his assistants and angels. (TA.) — Also **سُورَةُ** [i. e. *Gabriel*]; (S, A, K, K;) called in the Kur [xxvi. 193] **الرُّوحُ الْأَمِينُ**, and [in ii. 81] **رُوحٌ الْقُدُسُ** or **الْقُدُسُ**, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, **الرُّوحُ الْقُدُسُ**, is applied by the Eastern Christians among the Arabs to *The Holy Spirit; the Third Person of the Trinity.*] — And [sometimes *Our Lord*] **يسيس**. (S, A, K, K.) — And *A certain angel, (I'Ab, K,) in the Seventh Heaven, (I'Ab, TA,) whose face is like that of a man, and his body like that of the [other] angels: (I'Ab, K;) or certain creatures resembling mankind, but not men: so in the Kur lxxviii. 38: (Zj;) or the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the [other] angels.* (Th.) — See also **روح** in three places. — Also pl. of **رُوحٌ**: (L:) — and of **رُوحٌ**. (S &c.)

**رُوحٌ**: see **رَاحٌ**, of which it is said to be a quasi-pl. n., in three places. — Also *Width, wideness, or amplexness.* (S, K.) El-Mutanakhhil [in the TA El-Muntakhal] El-Hudhalee says,

\* لَنْ كَبِيرُكُمْ هَبْ يَوْمَ ذِكْرٍ \*  
\* فَتُخَ السَّيَالُ فِي أَنْجَانِهِمْ رُوحٌ \*

(S, TA,) meaning *But Kebeer Ibn-Hind, a tribe of Hudhayl, on that day, were law in the joints of the left hands by reason of vehement pulling [of the bows], having wideness in their right hands by reason of vehement striking with the sword.* (TA.) — And [particularly] **رُوحٌ**, or *wideness, in the space between the thighs:* (TA:) or *width, or wideness,* (S, Mgh, K,) *in,* (S, K,) or *of,* (Mgh,) [or *between,*] *the two legs,* (S, Mgh, K,) *less than what is termed* **فَسَحٌ** (S, K,) or *less than* **فَسَحٌ** (A, Mgh,) *with wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (S:) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (Mgh:) or *a spreading in the fore part of each foot:* (Lth, Mgh, Mgh:) or *a turning over of the foot upon its outer side:* IAqr says that **رُوحٌ** in the legs is *less than* **فَسَحٌ**, and this is *less than* **فَسَحٌ**. (TA.) — **هَذَا الْأَمْرُ بَيْنَنَا رُوحٌ** means *This is a thing, or an affair, which we do by turns; as also* **عَوْرٌ**. (TA.)

**رُوحٌ**, originally **رُوحٌ**, the **و** being changed into **ر** because of the preceding kearah, (T, S, Mgh,) as is shown by its dim. mentioned below; (T, Mgh;) Sh held it to be of the measure **عَوْرٌ**; and

Abu-l-Hasan, فعل and فعل; [if the latter, originally رُوحَ] (TA.); [Wind; i. e. the air that is made to obey (the will of God) and to run its course between heaven and earth: (Mgh, TA.); or the breath (نسيم) of the air; and in like manner, of anything: (L, TA.) said to be thus called because it generally brings رُوحَ and رَاحَةَ [i. e. rest, or ease]: (IAmb, MF.) one says رُوحَ and رَاحَةَ, like دَارَ and دَارَةَ; (S); [using the latter as a more special term; for] رَاحَةَ signifies a portion of wind (طَائِفَةٌ مِنْ رِيحٍ) [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M); but رُوحَ and رَاحَةَ may be used in the same sense, i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with كَرْوَنَ and كَرْوَنَةَ; (Sb, L:); رُوحَ is of the fem. gender (IAmb, L, Mgh) in most cases; (Mgh) and all the other names for wind are fem. except اِغْصَارُ, which is masc.; (IAmb, Mgh); but رُوحَ is sometimes made masc. as meaning هَوَاً: (AZ, Mgh); [it is used by physicians as signifying flatus, flatulency, or flatulence; as in the phrase رُوحَ غَلِيظَةً a gross flatus:] the pl. [of paua:] اُرُوحُ (S, Mgh, Mgh, K, &c.) and اُرَاحُ and اُرَاحُ, the latter used by some, but disallowed by AHat because there is in it no kesreh to cause the و to be changed into ي (L, Mgh), and [the pl. of mult. is] رُوحُ (S, Mgh, Mgh, K, &c.), with ي because of the kesreh, (Mgh) and رُوحُ; (K, but not found by SM in any other lexicon); and the pl. pl. is اُرُوحُ [pl. of اُرَاحُ] (K): the dim of رُوحَ is اُرَاحِيَّةٌ [pl. of اُرَاحِيَّةُ] (T, Mgh), or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the Kur-an. (L.) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, اَللّٰهُمَّ اجْعَلْ رِيحًا لَا تَجْعَلُنَا رِيحًا [O God, make it to be winds, and make it not to be a wind]. (TA.) [But this distinction is not always observed.] One says, رُوحٌ يَمِيلُ مَعَ كُلِّ رِيحٍ [Such a one inclines, or turns, with every wind]. (TA.) And فَلَانٌ كَارِيحُ الْمُرْسَلَةِ [Such a one is like the wind that is sent forth to drive the clouds, and produce rain; (see the Kur xxv. 50:)] meaning, I quick, or prompt, to do acts of kindness, or beneficence. (A.) And رَجُلٌ سَاكِنٌ رُوحًا [A man who is calm, sedate, staid, or grave. (A.)] — Also ↑ Predominance, or prevalence; and power, or force. (S, K.) A poet says, (S), namely, Sulayk Ibn-Es-Sulakeh, or Taabbata-Sharrā, or Asbah of the tribe of Fahm, (TA.) and so in one of my copies of the S,

أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفَاتِهِمْ  
أَوْ تَعْدُونَانِ قِيَامَ النَّجْمِ لِعَادِي

↑ [Will ye two await, a little, the time of their inadventure, or will ye act aggressively? for prevalence is for the aggressor]. (S.) And hence the phrase in the Kur [viii. 48], وَتَذَهَبُ [And your predominance, or power, depart]: (S:) [or in this latter instance it has the meaning next following] — ↓ Aid against an enemy; or victory, or conquest: (K, TA.); and a turn of good fortune. (A, K, TA.) One says, ذَهَبَتْ رِيحُهُمْ [Their turn of good fortune departed. (A.)] And إِذَا هَبَّتْ رِيحُكَ فَاتَّقِنِهَا [When thy turns of good fortune come, avail thyself of them]. (A.) And لَاحِلٌ فَلَانٌ [And aid against the enemy, or victory or conquest, or the turn of good fortune, is to the family of such a one. (TA.)] — See also رُوحٌ. — And see رَاحَةٌ (with which it is syn.), in four places. — Also ↑ A good, sweet, or pleasant, thing. (K.) — The pl. اُرُوحُ occurs in a trad. as meaning

↑ The jinn, or genii; because they are [supposed to be often] invisible, like the wind. (TA.)

رَاحَةٌ Rest, repose, or ease; contr. of جَعَبٌ (TA.) cessation of trouble, or inconvenience, and of toil, or fatigue: (Mgh) [or freedom then from;] and رَاحَةٌ signifies the same as رَاحَةٌ, (S, A, K,) from اِسْتَرَاخَ; (S, A:); like رُوحٌ [mentioned in the first paragraph as an inf. n. in a similar sense, as are also رَاحَةٌ and رُوحَةٌ and رُوحَةٌ, i. e., as meaning the experiencing relief from grief &c.]. (TA.) You say, رَاحَةٌ مَا لِفُلَانٍ فِي هَذَا الْأَمْرِ مِنْ رَاحَةٍ i. e. There is not, for such a one, in this affair, or case, or event, any rest, &c.]. (TA.) And أَفْعَلُ رَاحَةً [Do thou that in a state of ease (S, A, K) and rest. (A.)] — See also رَاحَةٌ, near the middle of the paragraph. — ↑ A wife; syn. مَرْوَسٌ: (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) — The hand; syn. كَفٌّ: (S, K:); or [rather] the palm of the hand; (Mgh, MF); for the term رَاحَةٌ includes the رَا حَةَ with the fingers: (MF:) pl. رَاحُ (S, A, Mgh, K, &c.) [or rather this, said in the K to be syn. with رَاحَاتٌ, is a coll. gen. n., of which رَاحَةٌ is the n. un.,] and [the pl. is] رَاحَاتٌ. (Mgh, K) You say, دَعَوْنِي بِالرَّاحِ [They pushed him with the palms of the hands]. (A.) The saying of a poet,

إِذَا دَكَّتْ شَمْسُ النَّهَارِ بِرَاحٍ

is explained as meaning When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands: or, accord. to IAsr, when the [sun of] day has become dark, by reason of the dust of battle, and it is as though it were setting, and people have found rest from its heat. (L. [See also رَاحٌ in art. برح; where other readings are mentioned.] — [Hence, app., as seems to be indicated in the TA.] — A certain plant. (K, TA.) — And دُو الرُّعَاةِ ↑ A sword of El-Muhktar Ibn-Abi-Obeid (K, TA) Eth-Thakafee. (TA.) — رَاحَةٌ also signifies A courtyard, an open area, or a

yard, (K, TA,) of a house (TA.) One says, رَاحَةٌ أَتَقَى أَتَقَى (K, TA) i. e. I left him, or it, more clear than the court, open area, or yard, [of a house,] or than the palm of the hand; (TA.) meaning, ↑ without anything. (K, TA.) — And رَاحٌ signifies also Plain and open tracts of land, producing much herbage, (Ish, K,) hard, but comprising soft places and [what are termed] جَزَائِر [pl. of جَزْوَمة, q. v.], not forming any part of [the bed of] a torrent nor of a valley; (Ish); one whereof is termed رَاحَةٌ. (Ish, K.) — Also The plicature of a garment, or piece of cloth: (K, TA.) or the original plicature thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, اَعُوذُ عَلَى رَاحَتِهِ [Fold thou it in the manner of its original plicature]. (TA.)

رُوحَةٌ: see رَاحَةٌ. — Also A journey in the evening, or afternoon: an inf. n. of رُوحَ: (L:) pl. رُوحَاتٌ. (Ham p. 521.) And The space of a journey in the afternoon, or evening. (L.) — [Also, as seems to be indicated in the TA, The outer side of each of the legs of a man when bowed: see رُوحٌ.]

رُوحَةٌ: see رُوحٌ, in two places: — and see also رُوحَةٌ.

رُوحِيٌّ Of, or relating to, wind: flatulent; as in the phrase قَوْلَتْ رُوحِيٌّ flatulent colic.]

رُوحَانٌ a word respecting the formation of which there are different opinions; many saying that its medial radical letter is و, and its original form رُوحَانٌ, as may be argued from the form of its dim., mentioned below; (Mgh); others, that its original form is رُوحَانِيٌّ; (MF,) and that others, that its medial radical letter is ي, and that it is of the same measure as رُوحَانٌ, as may be argued from the form of its pl., mentioned below; (Mgh); A certain plant, (S, K,) well known, (S,) of sweet odour; (K); the شَاهَنَقُور [or شاهَنَقُور, i. e. basil-royal, or common sweet basil, ocimum basilicum, the seed of which (called زَرْوَانُ الرَّيْحَانِ) is used in medicine]: (Mgh: [see also رُوحَانٌ]) or any sweet-smelling plant; (T, Mgh, Mgh, K, &c.) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Mgh); or the extremities thereof; (K); i. e. the extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it: (TA.); or the leaves thereof: (K:); or the leaves of seed-produce: so, accord. to Fr, in the Kur lv. 11: (S, TA:); [it is a coll. gen. n.:] the n. un. is رُوحَانِيٌّ; (TA); and is applied to a bunch (طَائِفَةٌ) of رُوحَانِ; and, with the article رُوحَانِ, (as a proper name, TA.) the رُوحَانِ [a certain plant respecting which authors differ]: (K:) the dim. of رُوحَانِ is رُوحَانِيَّةٌ (Mgh); and the pl. is رُوحَانِيَّةٌ (Mgh, Mgh). رُوحَانِ النَّجْمِيَّةِ: and رُوحَانِ النَّجْمِيَّةِ: see رُوحَانِ النَّجْمِيَّةِ. رُوحَانِ النَّجْمِيَّةِ: a name of The رُوحَانِ النَّجْمِيَّةِ [for myrtle-tree]. (TA in art. رُوحَانِ النَّجْمِيَّةِ) — Offspring; (L, K, TA:); from the same word as signifying “any sweet-smelling

## رَوَّاح

plant; (Ham p. 713;) or from the same word in the sense next following: (L.): [a coll. gen. n.: n. un. with ة; whence,] meaning *My two descendants* occurs in a saying of Moḥammad as applied to El-Ḥasan and El-Ḥoseyn (TA.). — *أبْوَاحٌ*, or *gift*, of God; such as the *means of subsistence*, &c.; syn. *رِزْقٌ*: (S, L, K, TA.) said to be of the dial of Himyer. (MF.) So in the saying, *خَرَجْتُ ابْتِغَى رِزْقِ اللَّهِ*, [I went forth seeking, or seeking diligently, the bounty, &c., of God]. (AO, S, TA.) And in a verse of En-Nomir Ibn-Towlab cited voce *دِرَّةٌ* (S, TA.) And in the saying, in a trad., *الْوَلَدُ مِنَ اللَّهِ رِزْقَانُ اللَّهِ* [Offspring are of the bounty of God]. (S, TA.) — It is also used (S, K) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (S) in the sense of *سَبَّحَانَ اللَّهِ وَرَحْمَتَهُ*, so in the saying, *سَبَّحَانَ اللَّهِ وَرَحْمَتَهُ*, [I extol, or celebrate, or declare, the absolute perfection, or glory, or purity, of God, and beg his bounty, or his supply of the means of subsistence]. (S, K.) — See also *رِزْقٌ*.

*رَوَّاحِيٌّ*, with fet-h to the ر, applied to a place, Good, or pleasant [app., like *رَوَّاح*, in respect of wind or air]. (S, TA.) — See also what next follows.

*رَوَّاحِيٌّ*, with ḡam to the ر, (S, A, K, &c.,) and *رَوَّاحِيٌّ*, with fet-h, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from *رَوَّاحٌ* [in the former instance], or from *رَوَّاحٌ* meaning the “breath of the wind when weak” [in the latter instance], extraordinary in form, with l added to the usual form of the rel. n.: (TA.) *Of, or relating to, the angels and the jinn or genii*. (S, A, K.) In this sense Abu-l-Khattāb asserts himself to have heard the former used: (S.) accord. to AO, it is applied by the Arabs to anything *having in it a soul, or spirit*, (Sb, S,) whether a human being or a beast. (Sb:) or it has this signification also: (K:) accord. to Wurdān Abou-El-Ḥalīl, as related by Ish, among the angels are those who are termed *رَوَّاحِيُّونَ*, and those who are created of light; and of the former are Jibreel and Meeḳāseel and Israfeel: and Ish adds that the *رَوَّاحِيُّونَ* are *souls, or spirits, which have not bodies, [spiritual beings:]* and that the term *رَوَّاحِيٌّ* is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Mughaffar, that it signifies that *into which, a soul, or spirit, has been blown*. (T, TA.)

*رَوَّاحِيٌّ*: see *رَوَّاحٌ*.

*رَوَّاحِيٌّ*: see *رَوَّاحٌ*, in three places. — It is also an inf. n. of *رَوَّاحٌ* [q. v.], signifying the contr. of *مَغْرُورٌ* (S.) — And it signifies also *The evening; (K:) or the afternoon, from the declining of the sun from the meridian until night*. (S, K.) ‘One says, *سَارُوا رَوَّاحًا* [They journeyed in the evening, or afternoon]. (TA.) And *لَقِيْتُهُ رَوَّاحِيَّةً* I met him

in the evening, or afternoon. (A.) And *خَرَجُوا بِرَوَّاحٍ* (S, K,) and *من العشيّ* (S, K,) (so in the T, A, L, and K,) or *بِرَوَّاحٍ* (so in the S,) and *من العشيّ* (A, K,) using a pl. form, (TA,) meaning the same, (S,) or *They went forth in the beginning of the evening, (K:) or when there were yet some remains of the evening* (A.) And *السَّارُ مِنْ أَتَى لَنَا وَعَلَيْهِ مِنْ السَّارِ* [Such a one came when there were yet some remains for him of day]. (A.)

*رَوَّاحٌ*: see *رَوَّاحٌ* — and see also *رَوَّاحٌ*.

*رَوَّاحٌ*: see *رَوَّاحٌ*, in two places.

*رَوَّاحِيٌّ*: see *رَوَّاحِيٌّ*.

*رَوَّاحِيٌّ*: see *رَوَّاحِيٌّ*, below.

*رَوَّاحِيَّةٌ*: }  
*رَوَّاحِيَّةٌ*: } see *رَوَّاحِيَّةٌ*.

*رَوَّاحِيَّةٌ* dim. of *رَوَّاحِيٌّ*, q. v. (T, Mgh.)

*يَوْمٌ رَوَّاحٌ* A day of good, or pleasant, wind, (S, Mgh, Mgh, K,) as also *يَوْمٌ رَوَّاحٌ* and *رَوَّاحِيٌّ* (TA.); or these two signify a good, or pleasant, day: (S:) and *لَيْلَةٌ رَوَّاحِيَّةٌ* a good, or pleasant, night; (K:) or a night of good, or pleasant, wind, as also *رَوَّاحِيَّةٌ* and *رَوَّاحِيٌّ*: (TA.) and *مَكَانٌ رَوَّاحٌ* a place of good, or pleasant, wind: (S:) [see also *رَوَّاحِيٌّ*] or, accord. to Lth, (TA,) and the Kifāyet el-Mutahaffih, (Mgh,) *يَوْمٌ رَوَّاحِيٌّ* signifies a violently-windy day; like [before mentioned]. (Mgh, Mgh, TA.)

*رَوَّاحِيَّةٌ* and *رَوَّاحِيَّةٌ* A certain plant that appears at the roots, or lower parts, of the *عِصَاءُ*, remaining from the preceding year: or what grows when affected by the cold, without rain: (K:) in the T, the former is expl. as signifying a plant that becomes green after its leaves and the upper parts of its branches have dried: (TA:) [see also *رَوَّاحِيٌّ*]: this term is applied to the *حَلَبِ*, the *نَصَبِ*, the *مُتَنَانِ*. (TA in art *حَلَبِ*)

*رَوَّاحِيٌّ* [† Very brisk, lively, sprightly, active, agile, prompt, or quick]. — See also *رَوَّاحِيٌّ*.

*رَوَّاحِيَّةٌ* A flock of sheep or goats. (L.)

*رَوَّاحِيَّةٌ*, applied to a day; and *رَوَّاحِيَّةٌ*, applied to a night (لَيْلَةٌ): see *رَوَّاحِيٌّ* and *رَوَّاحِيٌّ*. [In each case it probably has both of the meanings assigned under these two heads.] — Also *Going, or returning, [or journeying, or working, or doing a thing, (see its verb, L)] in the evening, or in the afternoon*: (L:) [and *going, or journeying, at any time of the night or day*: (see, again, its verb.)] and in like manner, [but in an intensive sense], *رَوَّاحِيٌّ* of which the pl. is *رَوَّاحِيُّونَ*, and *رَوَّاحِيٌّ* of which the pl. is *رَوَّاحِيُّونَ*, it having no broken pl. (L:) *رَوَّاحِيٌّ* is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of *رَوَّاحِيٌّ*, (S, L, K,) like as *خَدَمٌ* is of

*قَوْمٌ رَوَّاحِيٌّ* [Thy people, or party, are, or is, going, &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say *قَوْمٌ رَوَّاحِيٌّ* [though this is agreeable with analogy, as well as *قَوْمٌ رَوَّاحِيٌّ* and *قَوْمٌ رَوَّاحِيٌّ*: one says also *قَوْمٌ رَوَّاحِيٌّ* and *قَوْمٌ رَوَّاحِيٌّ* (L, TA.) And one says *رَوَّاحِيَّةٌ* Camels returning in the evening, or afternoon, from pasture. (Mgh) [Hence,] *وَلَا رَوَّاحِيَّةٌ* [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture], meaning *he has not anything*: (S:) and sometimes it means *he has not any people, or party*. (Lh, TA in art *سَبَّحَ*.) *رَوَّاحِيَّةٌ* occurs in a trad. as meaning *He gave me, of every kind of cattle that returned to him from pasture, a portion, or sort*: and in another, *رَوَّاحِيَّةٌ*, as meaning *Property, or cattle*, of which the profit and recompense return to one: or in each, as some relate it, the word is with *ب* [i. e. *رَوَّاحِيَّةٌ* and *رَوَّاحِيَّةٌ*]. (TA) *رَوَّاحِيَّةٌ* means *Birds in a state of dispersion or returning in the evening, or afternoon, (S, K,) to their places, (S,) or to their nests*: (K:) or, accord. to the T, *رَوَّاحِيَّةٌ* in this case is *رَوَّاحِيَّةٌ*, [a pl. of *رَوَّاحِيٌّ*] like *رَوَّاحِيَّةٌ* and *رَوَّاحِيَّةٌ*, [pls. of *رَوَّاحِيٌّ* and *رَوَّاحِيٌّ*] and means, in this instance, *in a state of dispersion*. (TA.) — Also, [used as a subst., or an epithet in which the quality of a subst. is predominant], *رَوَّاحِيَّةٌ* A wild bull: so in the saying of El-Aḥdij,

\* *عَلَيْتُ أَنْسَأِي وَجَلْبُ الْكُورِ*  
\* *عَلَى سَرَادِ رَوَّاحِيٍّ مَسْطُورِ*

i. e. [I put my plaited thongs, and the curved pieces of wood, or the cover, of the camel's saddle, upon the back of (a camel like)] a wild bull rained upon; for when he is ruined upon, he runs vehemently: (S, TA.) but the reading commonly known is,

\* *بَلْ جِلْتُ أَغْلَاقِي وَجَلْبُ الْكُورِ*

[Nay, or nay rather, I fancied my bags for travelling-provisions &c. that were hung upon my camel, and the curved pieces of wood of my camel's saddle]. (IB, TA in art *جَلْبُ*) [اعْلَاقِي] is there explained as meaning “my things that I held in high estimation:” but the rendering that I have given I consider preferable.]

*رَوَّاحِيَّةٌ* [fam. of *رَوَّاحِيٌّ*, used as a subst.,] and *رَوَّاحِيَّةٌ* both signify the same; (S, Mgh, Mgh, K;) i. e. *An accidental property or quality that is perceived by the sense of smelling; [or rather an exhalation that is so perceived; meaning odour, scent, or smell:]* (Mgh, Mgh;) syn. *نَسِيمٌ*; whether sweet or stinking: (K:) and the former, a sweet odour which one perceives in the *نَسِيمِ* [or breath of the wind]: (L:) the latter is fem. [like the former]: (Mgh:) the pl. of the former is *رَوَّاحِيَّاتٌ* and El-Ḥulwānee mentions *أَرْوَاحِيَّةٌ* as pl. of *رَوَّاحِيَّةٌ* [which is pl. of *رَوَّاحِيَّةٌ* under which see its other

pls. (Mgh.) You say, وَجَدْتُ رِيحًا ۖ الْقِيءُ and رَائِحَتُهُ in the same sense [i. e. *I perceived the odour of the thing*] (S.) And الرَّيْحَةُ بِذِهِ الرَّائِحَةِ [This herb, or leguminous plant, has a sweet odour]. (L.) — It is said in the K, that رَائِحَةٌ مَائِي وَجِبِهِ رَائِحَةٌ means *There is not in his face any blood* but [SM says that] this requires consideration; for, accord. to A'Obeyd, one says, أَنَا فُلَانٌ وَمَا فِي وَجِبِهِ رَائِحَةٌ دَمٌ مِنَ الْفَرَقِ [Such a one came to us not having in his face any tinge of blood by reason of fright, or fear]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, أَنَا فُلَانٌ وَمَا فِي وَجِبِهِ رَائِحَةٌ دَمٌ, however, one sometimes says, رَائِحَةٌ, without adding *دَمٌ*; and an instance of this occurs in a trad. of Abou-Jahl. (Mgh.) — رَائِحَةٌ also signifies *A rain of the evening or afternoon* (Lh, K:) or, as Lh says on one occasion, [simply] *rain*: (TA:) pl. رَوَائِحُ. (Lh, K) — [And] *A cloud (سَحَابَةٌ) that comes in the evening or afternoon.* (Har p. 607.) — See also رَوَّاحٌ.

أَرَوَّحُ [More, and most, conducive to rest or ease]. (K in art. مَرَحٌ.) = Also *Having the quality termed رَوَّاحٌ* [q. v.] (Lh, A, Mgh, Mqb, K) in the thighs, (TA,) or in the legs, (S, A, \* Mgh, K,) and feet, (S,) or in the feet: (Lh, Mgh, Mqb.) fem. رَوَّاحَةٌ. (S, Mqb.) and pl. رَوَّاحٌ. (S.) Such was 'Omar; (K, TA:) appearing as though he were riding when others were walking: (TA:) and such is every ostrich. (S, TA.) You say also رَوَّاحَةٌ, meaning *A foot spreading in its fore part* (Lh, Mgh, TA:) or turning over upon its outer side. (TA.) — Also, and رَوَّاحٌ, (K,) or the latter only is correct in this case, (TA,) *Wide*, applied to a مَحْبِلٌ [q. v.]: (K, TA:) and so the latter applied to anything: (Lh, TA:) so too the former applied to a [bowl such as is termed] قَدَحٌ: and the same also signifies *shallow*; applied to a vessel: (TA:) and so رَوَّاحٌ; applied to a [bowl such as is termed] قَصْعَةٌ. (S, A, K.)

رَوَّاحٌ: see the next preceding paragraph.

أَرَوَّاحِيٌّ † *Large, or liberal, in disposition*; (S, K, TA:) characterized by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of liberality, kindness, or beneficence. (S, \* A, L, K:\*) the former is said by AAF to be substituted for ر. (TA.) Mentioned in the L in the present art. and in art. رَوَّاحٌ. The Arabs have many epithets like this, [as أَحْوَجِيٌّ and أَحْوَجِيٌّ and أَحْوَجِيٌّ], of the measure — أُنْعِيٌّ, as though they were rel. ns. (TA.) — It is also an epithet applied to a sword, meaning *That shakes*, (TA, and Ham p. 358,) as though *brisk*, or *prompt*, to strike: (Ham:) or meaning of *Aryaah*, a town of Syria, (TA and Ham, [in the latter of which the phrase سَيْفُ أَرِيحَ is cited in confirmation from a poem of Sakhr al-Ghail]) or a tribe of El-Yemen. (TA.)

أَرَوَّاحِيٌّ † *Largeness, or liberality, of disposition*; (S, K, TA:) alacrity, cheerfulness, briskness, live-  
Bk. I.

liness, or sprightliness, disposing one to promptness in acts of liberality, kindness, or beneficence: (S, \* A, L, K:\*) the former is said by AAF to be substituted for ر. (TA:) ۖ تَرَوَّاحٌ, accord. to Lh, signifies the same, and ISd thinks it to be an inf. n., of which the verb is تَرَوَّاحٌ. (L: in which these two ns. are mentioned in the present art. and in art. رَوَّاحٌ. [See also رَوَّاحٌ: and see L.] You say, رَوَّاحِيَّةٌ إِلَى الدَّيْنِ, أَخَذْتُهَ الْأَرَوَّاحِيَّةَ, (A,) i. e. † *Alacrity, cheerfulness, &c., disposing him to promptness in acts of liberality, affected him.* (S, A, L, K.) [See also L, near the beginning, where it is mentioned as an inf. n.]

— رَوَّاحٌ [pl. رَوَّاحٌ, and of رَوَّاحٌ, and of رَوَّاحٌ] — أَتَى فُلَانٌ وَعَلَيْهِ رَوَّاحٌ: and خَرَجُوا بِأَرَوَّاحٍ مِنَ الْعَتَمَةِ رَوَّاحٌ: see التَّهَارُ أَرَوَّاحٌ.

تَرَوَّاحِيَّةٌ *A single rest*: pl. تَرَوَّاحِيَّاتٌ. (Mgh, \* Mqb, \* TA.) — Hence, the تَرَوَّاحِيَّةُ of the month of Ramaḍān, (K, TA,) or صَلَاةُ التَّرَوَّاحِ [A form of prayer performed at some period of the night in the month of Ramaḍān, after the ordinary prayer of nightfall, consisting of twenty, or more, rek'ahs, according to different persuasions]; (Mgh, \* Mqb, TA:) so called because the performer rests after each تَرَوَّاحِيَّةٌ, which consists of four rek'ahs; (Mgh, \* Mqb, K, \* TA:) or because they used to rest between every two [pairs of] salutations. (TA.) [See De Saacy's Chrest. Ar., sec. ed., i. 107-8.] You say, صَلَّيْتُ بِمِزْزَاتِ التَّرَوَّاحِ, [I performed with them the prayer of the تَرَوَّاحِ]. (A, \* Mgh, Mqb.)

مَرَّاحٌ *a n. of place from 1: (Mqb:) A place from which people go, or to which they return, in the evening or afternoon [or at any time: see L]. (S, Mqb, K.)* — [Hence,] مَا تَرَكَ فُلَانٌ مِنْ رَمَاحٍ, (S, and K in art. رَمَاحٌ) and ۖ مَرَّاحَةٌ, (K in that art.) + *Such a one resembled his father [without exception,] in all his states, conditions, or circumstances.* (S, K, \*) See also what next follows.

مَرَّاحٌ *a n. of place from 4; (Mqb:) meaning The place to which camels, and sheep or goats, and cows or bulls, are driven, or brought, back [from their place of pasture] in the evening, or afternoon; (Mgh:) the nightly resting-place or resort (S, Mqb, K) of cattle, (Mqb,) or of camels, (S, K,) and sheep or goats [q. v.]. (S.) ۖ مَرَّاحٌ, with fet-h, in this sense, is wrong. (Mgh, Mqb.)*

مَرَّاحٌ, applied to a pool of water left by a torrent, (S,) and to a place, &c., (TA,) and the former, (A,) or the latter, (S,) to a branch, (S, A,) *Smitten [or blown upon] by the wind*: (S:) and مَرَّاحَةٌ, the latter originally applied to a tree (نَجْدَةٌ), blown upon by the wind: or blown about, or shaken, by the wind, so that its leaves have been made to fall: or having the dust scattered upon it by the wind. (L.)

مَرَّاحَةٌ: see مَرَّاحَةٌ.

مَرَّاحٌ, and its fem., with ة: see مَرَّاحٌ.

مَرَّاحَةٌ: see مَرَّاحٌ.

مَرَّاحَةٌ *A place in which, or through which, the winds blow, (S, \* K, TA,) and in which they efface the traces of dwellings*: (TA:) and [hence,] a desert, or waterless desert: (S, K:) pl. مَرَّاحِيَّاتٌ [for مَرَّاحِيَّاتٌ]. (S.) [See an ex. in a verse cited voce تَدَلَّى in art. دَلَو.]

مَرَّاحَةٌ (S, A, Mqb, K) and مَرَّاحٌ (Lh, K) *A fan; a thing, or an instrument, with which one fans himself (يَشْرَحُ)*: (S, A, Mqb, K:) pl. مَرَّاحِيَّاتٌ. (S.)

مَرَّاحٌ *Perfumed; applied to oil*; (S, A;) and *إِنْدِيدٌ* [q v,] (A'Obeyd, S,) which latter is perfumed with musk. (A'Obeyd.)

نَافَةٌ مَرَّاحِيَّةٌ *A she-camel that lies down behind the other camels.* (IAp, Az.)

الْمَرَّاحُ *The fifth of the horses that run in a race*; (K, TA;) the number of which is ten. (TA.)

مَرَّاحٌ, applied to food, *That occasions much flatulence in the belly.* (A, TA.)

مُسْتَرَّاحٌ *a n. of place: and as such meaning + The grave [as being a place of rest or ease]. (Ham p. 228.) [And as such] † A privy; syn. مَسْجِدٌ. (S.) — Also, accord. to rule, a n. of time [i. e. A time of rest or ease]. (Ham ubi supr.) — And a pass. part. n. of 10. (Id. ibid.) [As such] meaning + *Dead* [for مُسْتَرَّاحٌ مِنْهُ]; as also ۖ مُسْتَرَّاحٌ [lit. at rest or ease]. (Id. p. 251.) — And it may also be used as an inf. n. of 10. (Ham p. 228.)*

مُسْتَرَّاحٌ: see the next preceding paragraph.

## رود

رَوْدَانٌ (A, \* Mqb, \* TA,) inf. n. رَوْدٌ, (T, S, A,) aor. رَوْدٌ, (T, A,) and رَوْدٌ, (K, TA,) *He, or it, (a thing, S,) came and went*; (T, S, A, K:\*) [went to and fro]; was restless, or unsettled. (T, TA.) One says, مَا لِي أَرَاكَ تَرَوْدُ فُلَانٌ الْيَوْمَ, [What aileth me that I see thee coming and going, or going to and fro, during this day?]. (A, TA.) And رَوْدَتْ (S, M, A, K,) aor. تَرَوْدُ, (S, A,) inf. n. رَوْدَانٌ (S, M, K,) and رَوْدٌ and رَوْدٌ, (M,) *She (a woman) went about to and from the tents, or houses, of her female neighbours.* (S, M, A, K.) And رَوْدَتْ (A, Hn, M,) inf. n. رَوْدَانٌ (A, Hn, M,) and app. رَوْدَانٌ [as above], *The camels went to and fro in the place of pasture.* (A, Hn, S, M, K.) And رَوْدَتْ الشَّعْرَبِيَّ الْمَرْوِيَّ, inf. n. رَوْدَانٌ, *The cattle went to and fro in the place of pasture.* (A.) And رَوْدَتْ الدَّوَابُّ, inf. n. رَوْدٌ and رَوْدَانٌ [and app. رَوْدَانٌ]; and ۖ رَوْدَاتٌ, *The beasts pastured [going to and fro].* (M.) And رَوْدَتْ الرِّيحَ, (T, M,) aor. تَرَوْدُ, (TA,) inf. n.



ك. And its dim. is رَوْدٌ. (S, A, K. [But see what follows]) They said رَوْدًا, meaning *Gently, softly, or in a leisurely manner*; (T, S, M, A, K;) with *between* (T:) and رَوْدًا *Walk thou, or go thou, gently, &c.*: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, رَوْدًا رَوْدًا, meaning *Act thou gently, softly, or in a leisurely manner, towards, or with, Zeyd; or grant him a delay, or respite; let him alone, or leave him, for a while*; syn. اَمْلَهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for رَوْدًا in the sense of رَوْد; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for رَوْد; though it has a nearer resemblance to رَوْدًا because it is a noun: others hold it to be the dim. of رَوْد, and cite the saying [of a poet],

كَأَنَّهُ مِثْلُ مَنْ يَمْشِي عَلَى رَوْدٍ

[As though he were like him who walks, or goes, gently, &c.]: but this is a mistake; for رَوْد is not put in the place of a verb, as رَوْدًا is. (M.) Accord. to Ibn-Keyṣān, رَوْدٌ seems to have two contr. significations; for they said, رَوْدًا رَوْدًا, meaning *Leave thou Zeyd, or let him alone*; and also meaning *act thou gently towards, or with, Zeyd, and retain him, or withhold him*. (TA) One says also, رَوْدَكَ عَمْرًا, meaning *act thou gently, &c., towards, or with, 'Amr*, syn. اَمْلَهُ: (T, S, M, K:) tho k in this case being a denotative of allocution, (T, S, M,) and having no place in the desuential syntax: (S, M:) it is added only when رَوْد is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رَوْد applies to one and to more than one and to the male and to the female; though sometimes one says رَوْدِكَ to a person when one does not fear his being confounded with another, using the k as a corroborative. (T.) In this case, رَوْد is an abbreviated dim. of رَوْدًا, the inf. n. رَوْد. (S.) In like manner also one says, (K, TA,) to a male, (TA,) رَوْدَكَنِي *[act thou gently, &c., towards, or with, me]*; and to a female, رَوْدِكُنِي; and رَوْدَكَنِي (K, TA) to two persons; (TA;) and رَوْدَكَنِي (K, TA) to males more than two; (TA;) and رَوْدَكَنِي (K, TA) to females more than two. (TA.) رَوْد is used in four different manners: first, as a verbal n.; as in رَوْدًا عَمْرًا (S, K,\*) i. e. رَوْدًا عَمْرًا (S), meaning اَمْلَهُ [expl. above]. (S, K:) secondly, as an inf. n.; as in رَوْدًا عَمْرًا [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M, K,\*) like رَوْدًا رَوْدًا in the Qur [xlvii. 4], (S, M,\*) in which the inf. n. is put for its verb; (Jel;) and like رَوْدًا عَمْرًا [expl. in art. رَوْد]: (M:) thirdly, as an epithet; as in رَوْدًا سَرًا *[They went, or journeyed, at a gentle, or leisurely, rate of*

going, or journeying]; (Sb, S, K;) and رَوْدًا رَوْدًا, in which سَرًا is suppressed: (T:) fourthly, as a denotative of state; as in رَوْدًا رَوْدًا *[The people, or party, went, or journeyed, going, or journeying, gently, or leisurely]*; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.) When it is used as a threat, it is with *nagh*, without *between*; (Lth, T, M;\*) as in the saying of a poet,

رَوْدًا تَصَالُ بِأَحْبَابِي جِيَادًا

كَأَنَّكَ بِالصَّحَابِ قَدَ قَامَرَنَادَةً

[Act thou, or proceed thou, gently, lest our coursers neigh, one to another, in Ed-Dahhā, it is as though thou wert with Ed-Dahhā, his summer-manner to battle having already risen]. (Lth, T.) Sb mentions his having heard the saying, رَوْدًا رَوْدًا لَوْ أَرَدْتَ الرَّاهِمَ لَأَعْطَيْتَكَ رَوْدًا مَا الشَّعْرُ *[By God, hadst thou desired the money, I had given thee: let alone the poetry: ما being here redundant]*; (T, M:) like the phrase, دَفْعَ السَّعْرِ: (M:) and similar to this is the saying, دَفْعَ السَّعْرِ يَغِبُ رَوْدًا *[explained in art. رَوْد]*. (T.)

رَوْدٌ [originally رَوْدٌ] *Will, wish, or desire*; (K;) and رَوْدًا [originally رَوْدًا]: (M, L:) or the former signifies a thing that one wishes, or desires, and strives to obtain: (T in art. رَوْد:) and the latter, love, or liking, for a thing; and solitude respecting it: (M, L:) or the latter signifies a kind, or manner, of wishing or desiring; as in the saying, أَرَدْتُ بِكُلِّ رَوْدَةٍ *[I wished it, or desired it, with every kind, or manner, of wishing or desiring]*. (M.)

رَوْدَةٌ: see رَوْد.

رَوْدٌ: see رَوْد.

رَوْدًا: see رَوْد, in two places.

رَوْدًا, originally an inf. n., and رَوْدًا, *The wild bull*; [a species of bovine antelope]; (M;) called رَوْدًا because he goes to and fro, not remaining in one place; (M in art. رَوْد:) or because he pastures going to and fro; (T and S,\*) and M in that art.; or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, *A man who comes and goes* (K, M and TA in art. رَوْد.) And *A man who is in the habit of visiting women*. (AA, T and K in that art.)

رَوْدًا: see رَوْد.

الرَّوْدُ الصَّيْبِيُّ (K,) or الرَّوْدُ الصَّيْبِيُّ (L,) [mentioned in this art. though the n. should be regarded as radical, for] it is not genuine Arabic, (L,) [China-rhubarb] a well-known medicine; (K;) a certain cool medicine, good for the liver: (L:) the physicians add an l to it, (K,) saying رَوْدًا: (TA:) there are four kinds thereof; the best of which is the صَيْبِيُّ; and inferior to this is the خُورَسَانِي, which is [commonly] known by the appellation of الرَّوْدُ الصَّيْبِيُّ, used by the veterinarians: it is a black [app. a mistake for red, or yellow], mood, of compound powers, but its predominant qualities are heat and dryness. (TA.)

رَوْدًا: see 4, first sentence: and see also رَوْدًا throughout.

رَوْدًا: see رَوْد.

رَوْدًا: see رَوْد or رَوْدًا or رَوْدًا: see 4, first sentence.

رَوْدًا [act. part. n. of 1, *Coming and going; moving to and fro*; &c.]. [Hence,] رَوْدًا رَوْدًا: [دَابَّةٌ رَوْدًا] [pl. of رَوْدًا] [lit. *Whose pillow moves to and fro*; meaning] *a man restless by reason of disease or anxiety*; (A;) or *unweary on his pillow by reason of anxiety that disquiets him*: (TA:) [or *sleepless*: see 1.] And رَوْدًا رَوْدًا *The glare of the eye, [i. e. the mote, or the like, that has fallen into it, or the final, thick, white matter that collects in its inner corner, and] that moves to and fro [irritates] them*. (S.)

رَوْدًا رَوْدًا *Beasts pasturing at pleasure*: (T:) or *going to and fro [in the place of pasture]: or pasturing together while the rest are debarr'd from the pasture, or tied*. (M.) And رَوْدًا رَوْدًا: see رَوْدًا, last two sentences. And رَوْدًا رَوْدًا [lit. *Whose pillow moves to and fro*; meaning] *a man restless by reason of disease or anxiety*; (A;) or *unweary on his pillow by reason of anxiety that disquiets him*: (TA:) [or *sleepless*: see 1.] And رَوْدًا رَوْدًا *The glare of the eye, [i. e. the mote, or the like, that has fallen into it, or the final, thick, white matter that collects in its inner corner, and] that moves to and fro [irritates] them*. (S.) — *This handle of the hand-mill*, (S, M, A, K,) which the grinder grasps (S, M, A) when he turns round the mill-stone (S, A) therewith. (A.) — See also رَوْدًا. — *One who is sent* (S, M, A, Mgh, L, K) *before a people or party* (Mgh) *to seek for herbage* (S, M, A, Mgh, L, K) *and water* (Mgh) *and the places where ruin has fallen*: (L;) or *one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof*; (T;) and رَوْدًا رَوْدًا signifies the same; (S, M, K;) the latter occurring in the poetry of Hudhayl; (M;) [originally رَوْدًا] of the measure رَوْدًا رَوْدًا in the sense of رَوْدًا رَوْدًا (S, K,) like رَوْدًا رَوْدًا in the sense of رَوْدًا رَوْدًا (S,) or of the measure رَوْدًا رَوْدًا deprived of its medial radical letter, or of the measure رَوْدًا رَوْدًا [originally رَوْدًا] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رَوْدًا رَوْدًا (M, A, L) and رَوْدًا رَوْدًا (L.) One says, رَوْدًا رَوْدًا لَا يَكْذِبُ أَهْلَهُ, (T, Mgh,) or رَوْدًا رَوْدًا لَا يَكْذِبُ أَهْلَهُ, (S,) [The seeker of herbage, &c., will not lie to his family,] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, رَوْدًا رَوْدًا الْحَمِي رَوْدًا رَوْدًا *† Fever is the messenger that precedes death, like the messenger that goes before a people, or party, to seek for herbage and water*. (Mgh, TA.) Hence, likewise, رَوْدًا رَوْدًا is also applied to *one who goes before with some abominable deed or design*. (TA.) And to *† A seeker of science or knowledge*. (L, from a trad.)

[Hence also,] رَوْدًا رَوْدًا وَأَنَا رَوْدًا رَوْدًا *† [I am the seeker of an object of want]* and أَنَا رَوْدًا رَوْدًا *† [Men who are the seekers of the objects of want]*. (A.) — *Also One who has no place in which to alight or abide*. (T in art. رَوْد, and TA.) — [See also رَوْدًا رَوْدًا.]

رَوْدًا رَوْدًا a subst. that is put in the place of رَوْدًا رَوْدًا [inf. n. of 8], and of رَوْدًا رَوْدًا [inf. n. of 4]. (T in art. رَوْد.)





ارتأصت القَوَافِي لِلشَّاعِرِ (S, A, \* K, TA.) — [And hence,] *It became broken, or trained.* (S, A, \* K, TA.) — [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.)

10. استراض: see 4, in five places. — Also + *It* (water) *stagnated, or remained, or collected*, in a place. (TA.) — And + *It* (a place, S, M, K.) *was, or became, wide, ample, or spacious*. (S, M, Mḡb, K.) — And [hence (see its part. n. below)] استراحت النفس *! The mind was, or became, dilated, free from straitness, cheerful, or happy* (K, TA.)

رَوْضَ: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رَوْضَةٌ (Ṣ, M, A, Mḡb, K) and رَيْضَةٌ (AA, A, K) and رَيْحَةٌ (TA) [seem to be best rendered, in general, *A meadow*; meaning, *a verdant tract of land, somewhat watery*; or (as in Johnson's dictionary) *ground somewhat watery, not ploughed, but covered with grass and flowers*: and sometimes, *a garden*: accord. to the following explanations:] *verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side; not otherwise: or, accord. to Abou-Ziyād El-Kilābēs, a tract of plain land, producing [date-trees of the kind called] سدر; which may be of the extent of Baghdad*: and also, of herbs, or leguminous plants, and fresh green herbage: (M:) or this last [only]: (Ṣ:) or a tract of plain land, in which are جَرَاهِيم [perhaps here meaning ants' nests, as these are generally found in soft soil,] and soft lullies, in the love, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent: (M.) or a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects; so called because of the stagnation, or remaining, or collecting, of this water therein: (A, K, TA:) it is said that رَوْضَةٌ is mostly applied to a place where beasts pasture at pleasure, some say that it signifies a land having waters and trees, and sweet, or pleasant, flowers: (TA:) or a place that is pleasant with flowers; said to be so called because the waters that flow thither rest there: (Mḡb:) it is said in the 'Inḡyeh, that رَوْضٌ [perhaps a mistake for رَوْضَةٌ] signifies a garden; and in common conventional language, one having rivers, or rivulets: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that having water does; though not in common conventional language: (TA:) accord. to Th, رَوْضَةٌ signifies a beautiful garden: (M:) the pl. of رَوْضَةٌ is رَوْضٌ, (Ṣ, M, K,) [or rather this is a coll. gen. n.] and رِيَابٌ, (Ṣ, M, A, Mḡb, K,) originally رَوَاضٌ, (Ṣ,) رِيضَانٌ, (Lth, M, K,) originally رِيضَانٌ, (TA,) or rather رِيضَانٌ is pl. of رَوْضٌ, (M,) and رَوَاضَاتٌ, (M, Mḡb,) in the dial. of Hudhēyl رَوَاضَاتٌ: (Mḡb:) Az says that the رِيَابُ of the hard and stony and rugged tracts in the desert are low level places, in which the rain-water stagnates, or remains, or collects, and

which consequently produce various kinds of herbage, that do not quickly dry up and wither: that sometimes a رَوْضَة contains thickets of wild سدر: and sometimes it is a mile in length and breadth: but such us are very wide are termed قيعان. (TA.) It is said in a prov., أَحْسَنُ مِنْ رَوْضَةٍ [More beautiful than an egg in a meadow, or garden]. (A, TA.) And one says, أَتَأْتِيكَ أُنَا عِنْدَكَ فِي رَوْضَةٍ [I, in thy presence, am as though I were in a meadow, or garden]: and رَوْضَةُ مَجْلِسِكَ رَوْضَةٌ [Thy sitting-place is like a meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA) Muhammad is related to have said, "Between my grave, or between my house, and my pulpit is a رَوْضَةٌ of the رِیَاضِ of Paradise:" meaning, accord. to Th., that he who abides in this place is as though he abode in a رَوْضَة of the رِیَاضِ of Paradise. (M.) [See another tropical meaning of رِیَاضُ الْجَنَّةِ voce رَجَع, last sentence.] — رَوْضَةٌ also signifies + Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it. (K, \* TA. [In the OK, الإحَادَاتُ وَالْمُسَاكَاتُ وَالْمُسَاكَاتُ and الإِخَارَاتُ (S, M, K) are erroneously put for إِخَارَاتُ (S, M, K) + About the half of a فِرْدَ [or water-skin] (S, M, K) of water: (S:) and the former, † as much of water as covers the bottom of a watering-trench. (S, M, A.)

رَوْضَةٌ: see رِيضَةٌ. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَاضٍ *A breaker, or trainer, (M, M<sub>ab</sub>, K.) of*  
colts, (K.) or of beasts (دَوَابْ): (M, M<sub>ab</sub>): pl.  
رَاضٍ and رَوَاضٍ (S, M, K) and رَوَاضٍ. (M.)

رَضِيٌّ, originally رُؤِيٌّ (S.) [in its primary sense seems to be *syn. with* رُؤِيٌّ — And hence it signifies † *Clement, or forbearing.* (Mgh.) — [Also, and more commonly,] applied to a she-camel, (S, K;) and to a he-camel, (S.) *In the first stage of training, as yet refractory:* (S, K:) and in like manner applied to a boy: (S:) or a colt, (A,) or beast, (L,) that has not received training, nor becomes skilled in going, or pace, (A, L,) nor becomes submissive to its rider: (L:) and a she-camel not trained: (A,) or, applied to a horse or the like, and to a camel, to a male and to a female, *refractory; contr. of* رُؤِيٌّ; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — [Hence,] قَصِيدَةٌ رَضِيَّةٌ القوافي *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed:* (T.A.): or قَصِيدَةٌ رَضِيَّةٌ means *An ode not well, or not skilfully, composed.* (A.) And رَضِيٌّ رَضِيٌّ *An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated.* (A, T.A.)

**رِيَّضَةٌ** as a subst. : see **رَوْضَةٌ**

مَرَاصُ *Hard ground in the lower, or lowest.*

part of a plain, or of soft ground, which retains water: pl. مَرَاثُصٌ and مَرَاضَاتٌ. (Az, K.)

مَرُوضٌ, (S, K,) and its fem., with ة, (S, Mṣb,) A colt, (S, K,) and she-camel, (S,) or beast (دَابَّة), (Mṣb,) broken, or trained. (S,\* Mṣb, K.) See also رِيضٌ.

أَرْضٌ مُتَوَرِّضَةٌ *Land which has produced good*  
herbage or plants, and of which the herbs, or  
leguminous plants, have become erect, or strong  
and erect: *نباتٌ مُتَوَرِّضٌ* plants which have  
attained their utmost size and height. (M.) —  
فَعَلْتُ ذَاكَ مَا دَامَتِ الْفُسُ مُتَوَرِّضَةً *Do that*  
*while the mind is free from strain, stress, cheeful,*  
*or happy,* (S, M,\* Mḡb, T.A., [in the second of  
which, however, *الفس* is strangely made masc.])  
is from *اترأض* said of a place, as explained above.  
(S.) — *مُتَوَرِّضٌ* is also applied, by a poet, (S,  
M.) El-Aghlab El-Tijlee, (Ṣ,) or Ḥomayd El-  
Arīḡat, (AḤu, M, IB,) to poetry, and to the  
metre termed *رجز*; (S, M;) as meaning *+Easy*;  
*practicable*. (M, T.A.)

## دوم

1. رَاعَهُ, (IAgr, Az, S, Mgh, K,\*.) aor. يَرُوعُ (Mgh), inf. n. رُوعٌ (Mgh, TA), [He, or it, affected his heart, i. a heart, or mind, with fright, or fear:] fear of it (namely an affair or event) reached his رُوعٌ; (Az, TA;) he, or it, (a man, S, or an affair or event, IAgr, TA, or a thing, Mgh), frightened him; put him in fear; made him afraid; (S, Mgh, Mghb, K,) as also رُوعَهُ, (S, Mgh, K,\*.) inf. n. تَرْوِيعٌ: (TA:) or its beauty and abundance or multitude frightened him: (Lth, TA:) and the latter also, it frightened him by its abundance or multitude, or its beauty. (TA.) Hence the saying, in a trad., إِذَا شَيْطَانٌ لِنَسَانٍ فِي عَارِضِهِ رُوعٌ, as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] the warning of death. (TA.) You say also, [using the pass. form,] رُوعَ, nor رَاعَ, (TA,) inf. n. رُوعٌ (S, K,) He was, or became, frightened, or afraid; or he feared; (S,\* K,\* TA;) as also ارْتَاعَ, and تَرَوَّعَ. (S, K, TA.) And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رُوعٌ, He was, or became, frightened at it, or afraid of it; or he feared it. (TK.) [But I know of no authority on which this is founded, except prov. (cited in art. جَعَرَ), in which some read رُوعِي instead of رُوعِي.] To a man, you say, لَا تَرُوعْ [Be not thou frightened;] fear not thou; let not fear overtake thee: and to a woman, لَا تَرَاوِي. (S, TA.) And hence the saying, in a trad., اِنَّ كَرِيعًا مَا رَاَيْتُ مِنْ شَيْءٍ [Ye shall not be frightened, or afraid: nay, saw not, or have not seen, anything]. (TA.) You also say, ارْتَاعَ مِنْهُ, or He was, or became, frightened at, or afraid of him; or it; or he feared him, or it. (TA.) — [It affected his رُوع, i. e. heart, or

mind, with a sudden surprise; it took him by surprise.] One says, مَا رَأَيْتُ إِلَّا مَجْذُوعًا meaning †[Nothing took me by surprise but thy coming; i. e. I was surprised by thy coming; or] I knew not save thy coming; as though he said, nothing struck my رَوْعٌ but thy coming. (TA.) And رَوَعَ بَالِبًا وَأَنَا رَأَيْتُ إِلَّا فَلَانَ بِأَلْبَابِ [I went forth, and nothing took me by surprise but such a one at the door]; which is equivalent to saying, and lo, such a one was at the door. (Har p. 207.) And it is said in a trad. of I'Ab, فَلَمْ يَرْنِي إِلَّا رَجُلًا أَخَذَ بِبُيُوتِي taking hold of, or seizing, my shoulder-joint; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and as that event frightened him. (TA.) — [It affected his رَوْعٌ, i. e. heart, or mind, with admiration, or pleasure,] it excited his admiration and approval; it pleased him, or rejoiced him; (S, Msh, K;) said of beauty [K]. (Msh.) It is said in a trad., describing the people of Paradise, قَبْرُوعٌ مَا عَلَيْهِ مِنَ اللَّبَاسِ And what is upon him, of apparel, excites his admiration &c., by its beauty. (TA.) — [It (drink) cooled it, (namely, the heart), or allayed its thirst.] A poet says,

\* سَقَيْتِي شَرْبَةً رَأَعَتْ قَوَادِي \*  
\* سَقَاهاَ اللهُ مِنْ حَوْضِ الرُّسُولِ \*

[She gave me to drink a draught that cooled, or allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle in Paradise]. (TA.) You say also, هَرَبَ شَرْبَةً رَاعَ [which may be rendered This is a draught by which he has cooled, or allayed the thirst of, my heart; and it is implied in the TA that this is the right meaning: or it means] this is a draught by which the thirst, or vehement thirst, of my heart has been allayed: (so accord. to the pointing in the copies of the K;) mentioned by Az. (TA.) — The verb from رَوَعَ [q. v. infra] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ, aor. بَرَّوعٌ, inf. n. رَوْعٌ, meaning "He," or "it, excited his admiration and approval," &c., as expl. above; and رَاعَ, app. with the same aor. and inf. n., meaning He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect, or by his courage, &c.; and in like manner, رَاعَتْ, said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is رَوْعٌ, aor. بَرَّوعٌ, inf. n. رَوْعٌ. (TA.) — رَاعَ فِي يَدِي كَذَا: see art. رَاعَ. — And رَاعَ, aor. بَرَّوعٌ, and رَاعَ, ipf. n. of the former رَوَعَ, and of the latter رَوَعَ: see art. رَوَعَ.

2: see 1, first sentence, in two places.

5: see 1, in the former half of the paragraph.

8: see 1, in the former half of the paragraph.

in two places. — اِرْتَاعَ لَبَّخْرٍ [He was affected by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good]. (AZ.)

رَوْعٌ [see 1, of which it is an inf. n. —] Fright, or fear; (S, K;) as also رَوْعٌ [accord. to some, but this seems to be little known]. (TA.) Hence the saying, رَوْعٌ أَفْرَحَ H is fright, or fear, departed. (S.) Az says, All the lexicologists whom I have met say رَوْعٌ with fet-h to the ر [in رَوْعٌ], except El-Mundhires, who informs me that AHeyth used to say, It is only رَوْعٌ with damm. (TA.) Accord. to different relations of a trad., you say, رَوْعٌ رَوْعٌ, meaning Fright, or fear, hath departed from thy heart; or may fright, or fear, depart from thy heart, (K, TA;) thus expl. by AHeyth; (TA;) and رَوْعٌ رَوْعٌ, with fet-h; or this latter, only, is the right, and means what thou fearest hath quitted thee, and departed from thee, and become removed; or may what thou fearest quit thee, &c.; as though it were taken from the young bird's going forth from the egg, (K, TA,) and the darkness' becoming removed from it; thus expl. by Abou-Ahmad El-Hasan Ibn-'Abd-Allah Ibn-Sa'ad El-Akerozi, and AO says that افرح روعك [thus in the TA, without any syll. signs,] means let thy fright, or fear, depart, for the case is not as thou fearest it to be (TA.) It is also said, in a trad. of Mo'awiyah, that he wrote in a letter to Ziyad, رَوْعٌ رَوْعٌ, with damm; (K, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-h; except AHeyth, who relates it thus, with damm; (TA;) meaning Dismiss thou the رَوْعٌ from thy heart; (K, TA;) i. e., the fright, or fear, from thy heart: (TA.) for you say أَفْرَحْتَ الْبَيْضَةَ when the young bird quits the egg; and رَوْعٌ is fright, or fear, which does not depart from itself, but from its place, which is the رَوْعٌ, with damm; (AHeyth, K;) the رَوْعٌ in the رَوْعٌ being like the young bird in the egg: in like manner also one says أَفْرَحَ قَوَادِ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rammah, though knowing this meaning, has made an inversion, saying,

\* قَدْ أَفْرَحَتْ عَنْ رَوْعِهِ الْكَرْبُ \*

[for أَفْرَحَ عَنْ الْكَرْبِ رَوْعَهُ His heart had freed itself from grief]. (AHeyth, TA.) AHeyth adds, (TA.) one also says عَنْ الْأَمْرِ رَوْعٌ, or عَلَى الْأَمْرِ, [accord. to different copies of the K, the latter being the reading in the TA, but the former probably the right], meaning [Free thy heart from the affair, i. e., be thou tranquil, and without fear. (K, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of

knowledge. (TA.) [See also art. فَرَحَ, in several places.] — Also | Fier, or battle, as in the phrase, شَيْدَ الرُّوْعِ † [He witnessed, or was present at or in, war, or battle]. (TA.) [See also an ex. in a verse cited voce سَعَفَ.]

رَوْعٌ The heart: (S, Msh, K;) or the part thereof which is the place of رَوْعٌ, i. e. fear: (K, TA.) or the سَوَاد [or core, &c.] thereof: (K.) and the mind (S, Msh, K, TA:) and the understanding, or intellect. (S, K.) See رَوْعٌ, in five places. You say, وَقَعَ ذَلِكَ فِي رَوْعِي That came into my mind. (S, Msh, TA.) And it is said in a trad., إِنَّ الرُّوْعَ الْأَمِينَ نَفَثَ بِي رَوْعِي [Verily the Trusted, or Trusty, Spirit (meaning Gabriel) inspired into my mind, or heart] (S.) You say also, قَاتَ رَوْعَهُ, meaning † He went to [app. a mistake for from] a thing, and then returned to it. (TA.)

رَوْعٌ The quality of exciting admiration and approval by beauty (S, K) and pleasingness of aspect, or by courage; (K;) this quality denoted by the epithet رَوْعٌ, applied to a man, (S, K, TA) and رَوْعَةٌ, applied to a woman. (S.) [See also 1, near the end of the paragraph.]

رَوْعٌ: see رَائِعٌ; last sentence.

رَوْعَةٌ A fit of fright or fear. (S, K, TA.) pl. رَوْعَاتٌ; (TA;) which is applied by Tawfikh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَعْطَاهُمْ بِرَوْعَةِ الْخَيْلِ, meaning And he gave them something for the fright occasioned to their women and their children by the horsemen. (TA.) — A trait, or sign, or mark, of beauty [that affects the رَوْعٌ, or heart]: (IAqr, K;) beauty that excites admiration and approval, or pleases, or rejoices. (TA.)

رَوَاعَةُ الْفَوَادِ and رَوَاعُ الْفَوَادِ, applied to a she-camel, Quich, spirited, vigorous; sharp in spirit; syn. شَبَمَةٌ ذَكِيَّةٌ. (K:) and [in like manner] رَوْعَةٌ, applied to a she-camel and a mare, (S, K,) but not to a male [in this sense, i. e. its masculine form, رَوَاعٌ, is not thus used], (S,) sharp in spirit; syn. حَذِيدَةُ الْفَوَادِ. (S, K:) in the T, رَوَاعٌ, without ة, is applied as an epithet to a mare: and IAqr says that رَوْعَةٌ, thus applied, is not from رَائِعَةٌ, but means one that is as though she were fearful, by reason of her sharpness, and brightness, or lightness, of spirit: he says also, that رَوْعٌ, applied to a horse, is like this epithet applied to a man; and IB says, in art. عَجَسَ, that, applied to a man, it signifies quickly frightened or afraid: it is also applied to a heart, meaning that it is frightened, [or startled,] by reason of its sharpness, at everything that is heard or seen; and so رَوَاعٌ. (TA.) [See also رَوَاعٌ mentioned and expl. therewith.]

\* رَائِعٌ [act. part. n. of رَاعَهُ, q. v.] Frightening; putting in fear; making afraid; [and particu-

larly] by its beauty and abundance or multitude. (Lth, TA.) — Applied to beauty, *That excites admiration and approval in the heart* [i. e. heart, or mind] of him who beholds it, and pleases him, or rejoices him. (TA.) Applied to a man, (K, TA.) as also *رَوَعَ* (S, K, TA.) so applied, (S, TA.) *Who excites admiration and approval by his beauty* (S, K, TA) and *pleasingness of aspects* (K, TA.) with generosity, or nobleness, and excellence, and lordly condition; (TA;) or by his courage. (K, TA.) or the former, *beautiful in countenance, who excites admiration and approval by his pleasingness of aspect and by the goodness of his form or figure or state of apparel and the like*: or, as some say, *who frightens men by his aspect, inspiring reverence or awe*: but the former explanation is the more reasonable: and the latter epithet, a beautiful man, who excites admiration and approval in him who beholds him: or, as some say, sharp; lovely in spirit, and sharp in intellect: (TA:) [see also the next preceding paragraph:] the fem. of the former is with *ة*. (TA.) that of the latter, *رَوَعَةٌ*: (S:) the pl. of *رَوَعَ* is *رَوَاعٍ* (K, TA.) applied to men, like as *رَوَاعٍ* [the pl. of *رَوَاعَةٌ*] is to women: (TA.) and the pl. of *رَوَعَ* and *رَوَعَةٌ* is *رَوَاعٍ* (K, TA.) applied to men and to women. (TA.) You say *أَلَا رَوَعَ* A beautiful horse, that frightens *رَوَعَ* (B, TA.) *يَخُوفُ*, [or rather startles, but better rendered *excites admiration and approval in, or pleases, or rejoices,*] the behavior by his beauty: (Mgh:) and *رَوَعَ* and *رَوَعَةٌ*, [but see, respecting the latter, a remark of Iḍar in the next preceding paragraph,] a mare that excites admiration and approval, or pleases, or rejoices, (R, TA.) by her generosity, or excellence, or high blood, and her description. (TA.) [See also art. رَوَعَ, to which, as well as to the present art., *رَوَعَ*, applied to a horse, is said, in the TA, to belong.] And *رَوَاعَةٌ* زينة *Beautiful ornament*. (TA.) And *كَلَامٌ رَوَاعٍ* † *Surpassing, or excelling, speech, or language*. (TA.) — Also *Frightened, or afraid*; and so *رَوَعَ* with the *و* unaltered, as though it were of the measure *فَعِيل*: [or both signify *having fright or fear*: for] each is a possessive epithet: or the former may be of the measure *فَاعِل* in the sense of the measure *مَفْعُول* [and therefore have the signification first given]. (TA.)

*رَوَعَ*: fem. *رَوَعَةٌ*: pl. *رَوَاعٍ*: see the two paragraphs next preceding; the former in three places; the latter, in five.

## رَوَعَ

1. *رَوَعَ* (S, Mgh, K.) aor. *رَوَعُ* (S, Mgh, K.) inf. n. *رَوَعٌ* (S, Mgh, K.) and *رَوَعَانٌ* (S, Mgh, Mgh, K.) said of a fox, (S, Mgh, Mgh, K.) and of a man, (K.) *He turned aside or away from a thing*: (K:) or went this way and that, (Mgh,) or to the right and left, quickly, (Mgh,) and deceitfully, or guilefully: (Mgh, Mgh:) [or turned aside to deceive him who was behind him: for] the primary signification of *رَوَعَ* is the turning aside to

deceive him who is behind one. (Er-Rāghib, TA.) It is said in a prov.,

رَوَعِي جَعَارًا وَتَلَوِي أَبْنَ الْهَيْوَرِ

[for *الْهَيْوَرُ*, i. e. Turn aside or away, or go this way and that, &c., O she-hyena, and look where is the place to which to flee: or, as some relate it, the first word is *رَوَعِي*: see art. جَعَرَ]. (S, TA.) [Fraytag seems to have found *الجعر* for *الجعر*; and has explained *رَوَعِي* as meaning "Vile ubi capræ sint, hymna"] And you say, *رَوَعَ الصَّيْدُ* The game, or object of the chase, went away this way and that, or hither and thither. (TA.) [There said to be tropical; but I see not wherefore.] And one says, *رَوَعَ عَنْ فُلَانٍ* He turned aside, or away, from such a one [and particularly with deceit or guile: eluded him; dodged him]. (JK.) And *رَوَعَ عَنْ الْحَقِّ* [He deviates from the truth, or from that which is right or just]. (TA.) And *رَوَعَ الطَّرِيقَ* The road turned aside or away, or deviated. (Mgh.) And *رَوَعَ مِنْ كَذَا* He turned away from such a thing, and returned, concealing his return: (Har p. 21:) [for,] accord. to Fr, *رَوَعَ* is not said of one who has returned unless he concealed his return. (Har ibid., and TA.) And *رَوَعَ إِلَى كَذَا* (S, Mgh, TA.) or *رَوَعَ إِلَى كَذَا* (S, Mgh, TA.) to such a thing, (S, Mgh,) or to such a one, (TA.) secretly. (S, Mgh, TA.) Hence, in the Kur [li. 26], *فَرَّغَ إِلَى أَهْلِهِ فَجَاءَ بِعَجَلٍ سِيمِينَ* And he turned aside, (Jel, TA.) or went away, (Bd,) to his family secretly [and brought a fat calf]: (Bd, Jel, TA:) or he returned to his family concealing his return. (Fr, TA.) And in the Kur [xxxvii. 91], *فَرَّغَ عَلَيْهِمْ صِرًا بِالْيَمِينِ* And he turned against them (Fr, S, Bd, TA.) secretly, (Bd, TA.) smiting them with the right hand, or because of the oath that he had sworn; (Bd;) as though the *رَوَعَ* in this case consisted in his employing a pretext against them in order that he might do to their gods what he did: (S, L:) or the meaning is, he advanced against them. (S, TA.) — *رَوَعَ حَاجَةً إِلَى فُلَانٍ* aor. as above, *He sought to obtain quickly an object of want of such a one*. (JK, TA.) [See also 4.]

2. *رَوَعَ* (IAfr, K.) inf. n. *رَوَعٌ* (TA.) † *He smeared, seasoned, imbued, or soaked, a mess of food* [i. e. broken, or crumbled, bread], (IAfr, K, TA.) or a morsel, or mouthful, (TA.) with grease, or gravy, or dripping; (IAfr, K, TA;) as also *رَوَعَ* and *رَوَعٌ* (TA:) or you say, *رَوَعْتُ اللَّقْمَةَ بِالسَّيْنِ*, inf. n. as above, *I smeared, seasoned, imbued, or soaked, the morsel, or mouthful, with clarified butter*; as also *رَوَعْتُ* (Mgh:) *رَوَعْتُ الْخَبْزَ فِي الْوَدَكِ* I soaked the bread in grease, or gravy, or dripping; syn. *رَوَعْتُهُ*. (JK.)

3. *رَوَعَهُ* (MA, TA.) inf. n. *رَوَاعَةٌ* (KL, TA.) and *رَوَاعٌ* (TA.) *He practised deceit, delusion, guile, or artifice*, (MA, KL, TA.) with him, or

towards him; (MA, TA;) or strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit him, syn. *خَادَعَهُ*; as also *رَوَعَهُ*, inf. n. *رَوَاعَةٌ*: and both signify *he endeavoured to turn him; or endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn*; syn. *زَادَهُ*. (TA.) It is said when its object is a person who has turned away from, or shunned, or avoided, that which one has devised, planned, or plotted, against him. (TA.) You say, *لَافَنَّ بِرَوَاعٍ فِي الْأَمْرِ* [Such a one practises deceit, &c., in the affair], inf. n. *رَوَاعَةٌ*. (S.) And *مَا زِلْتُ أُرَوِّعُهُ عَنْ كَذَا* I ceased not to endeavour to turn him, or to entice him to turn, from such a thing, syn. *أُرَوِّدُهُ*; (TA in this;) and *عَلَيْهِ وَتَعْلِيهِ* (TA in art. مَنَعَ) and [in like manner] you say, *عَلَيْ أَمْرٍ* Such a one endeavours to turn me, or to entice me to turn, to a thing; and *عَنْ أَمْرٍ* from a thing; syn. *يُرَوِّدُنِي*; and *سَعَى*, or *دَمَدَمَى*, my doing so. (TA.) — *رَوَاعَةٌ* also signifies The act of wrestling together; (S, K;) like *تَرَوَّعٌ* (K.) You say, *رَوَعَ* He wrestled with him: (TK:) or *رَوَعَ* One of them wrestled with another; [or they wrestled, one with another; or they wrestled together;] as also *تَرَوَّعُوا*. (S, TA.)

4: see 3, in two places. — *رَوَاعٌ* (S, Mgh, K.) inf. n. *رَوَاعَةٌ* (Mgh, TA.) also signifies *He sought, sought for or after, sought to find and take or get, or pursued after, and desired*, (S, Mgh, K.) a thing; (Mgh;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., (S, Mgh,) before him; (Har p. 21;) and *رَوَاعٌ* (S, Mgh, K.) inf. n. *رَوَاعَةٌ* (Mgh,) signifies the same. (S, Mgh, K.) *أُرِيفُونِي إِرَافَتَكُمْ* is expl. in one of my two copies of the *س* by the words *طَلَبْتُمْ* in the other of those copies, the latter of these words is written *طَلَبْتُمْ*; I think that the right reading is *طَلَبْتُمْ*; and the meaning, *Seek ye me with, or in, your mode, or manner, of seeking*: the proper meaning is *seek ye me with your seeking*. [Khālid Ibn-Jaḥfar Ibn-Kilāb says, speaking of his mare جَذَعَةٌ]

\* *أُرِيفُونِي إِرَافَتَكُمْ* فَإِنِّي  
\* وَجَذَعَةٌ كَانَتْ تَحْتَ الْوَرِيدِ

[Seek ye me with your seeking; but ye will not be able to take me; for I, with *Ḥidlakah*, am like the bones sticking fast in the throat beneath the carotid artery]. (TA.) And you say, *أُرِيفْتُ الصَّيْدَ* [I sought, or pursued, the game, or object of the chase]. (S.) And *الرَّاعِي الصَّيْدِ* The eagle pursued the game this way and that, as the latter went. (Mgh and TA in art. هَوَى.) And *خَرَجْتُ أُرِيفُ بَعِيرًا شَرَدَ مِنِّي* I went forth seeking in every road, or way, a camel that had run away from me. (TA, from a trad.) And *مَاذَا تُرِيفُ* What is this that thou seekest and desirest? or that which thou seekest and desirest? (S, TA.) And *فُلَانٌ يُرِيفُ كَذَا وَكَذَا* *Spies a one*

seeks, and devises or plans or plots, such and such things. (T, TA.)

5. تَوَغَّ (He (a beast) rolled, or turned himself over. (JK, IDrd, K.) And تَوَغَّ فِي الْيَمِينِ He became befouled, or bedaubed, in the mud. (JK.)

6: see 3, last two sentences.

8: see 4, second sentence.

رَاغَةٌ: see رَاغَةٌ.

رَوَّاعٌ [The act, or quality, of turning aside or away from a thing: or of going this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or of turning aside to deceive him who is behind one: or of eluding, or dodging] a subst. from رَاغ. (S, Mṣb, K.) = خَبِيرُ رَوَّاعٍ (so in the TA, the vowel of the ر in رَوَّاعٍ not indicated,) or رَوَّاعٌ لَهُ خَبِيرٌ (so in the JK.) Abundant [wealth, or good of any kind]. (JK, TA.)

رِيَّاعٌ [originally رَوَّاعٌ] A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life. (JK, Ibn-'Abbād, K.) You say, رِيَّاعٌ فَلَانٌ فِي الرِّيَّاعِ Such a one is in a state of plenty, &c. (JK.) = See also art. رِيغ.

رَوَّاعَةٌ: see what next follows.

رِيَّاعَةٌ The wrestling-place of a people; (Yz, JK, S, K;) as also رَوَّاعَةٌ (K,) which is the original form, the و being afterwards changed into ي because of the kasrah before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or رَاغَةٌ. (So in the JK.)

رَوْنِيَّةٌ q. رَوْنِيَّةٌ [meaning An evasion or elusion, a shift, a ruse, an artifice, an artful contrivance or device, a plot, or a stratagem]: (Ibn-'Abbād, K:) from الرُّوْنُ [inf. n. of رَوَّاعٌ]: so in the saying, أَخَذَنِي بِالرُّوْنِيَّةِ [Thou tookest me by an artifice, &c.]. (JK, Ibn-'Abbād, K.) [It has a similar meaning also in a saying cited voce مَوْجَاةٌ, q. v.]

رَوَّاعَةٌ and رَوَّاعَةٌ: see رَوَّاعٌ.

رَوَّاعٌ [Wont to turn aside or away from a thing: or to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Mu'awiyah said to 'Abd-Allah Ibn-Ez-Zubeyr, تَعَلَّبَ رَوَّاعٌ كَلْبًا حَرَجَتْ مِنْ جُحْرِ اتَّحَرَّتْ فِي جُحْرٍ [Thou art only a fool wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow]. (TA.) [Hence,] الرُّوَّاعُ is an appellation of The fool. (JK, K.)

رَوَّاعٌ طريقٌ A deviating road. (S, TA.) Hence رَوَّاعَةٌ [as a subst.] A road deviating from the main road: pl. رَوَّاعَاتٌ. (TA, from a trad.)

رَوَّاعَةٌ: see what next precedes.

رَوَّاعٌ [More, and must, wont to turn aside or away from a thing: to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge] Tarafah Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions,

\* كَلْبُهُمُ رَوَّاعٌ مِنْ تَعَلَّبٍ

\* مَا أَشْبَهَ الْبَلْبَةَ بِالرَّاحَةِ

[Every one of them is more wont to elude than a fool: how like is this night to yesternight! meaning, how like are they, one to another! see art. رَوَّاعٌ] is a prov. (TA.)

## روغ

1. رَوَّافٌ (IDrd, K.) aor. يَرَوِّفُ (K,) or يَرَوِّفُ (IDrd, K.) inf. n. رَوَّافٌ (IDrd, K.) is a dial. var. of رَوَّافٌ (IDrd, K.) aor. يَرَوِّفُ (K:) or, as some say, (IDrd, K.) signifies The being still; and is not from الرَوَّافَةُ (IDrd, K:) [Isd says,] رَوَّافٌ inf. n. رَوَّافٌ signifies سَكَنَ [he, or it, was, or became, still, &c.] and رَوَّافٌ [q. v.] is a dial. var. thereof [signifying thus]; and is not from رَوَّافٌ syn. with رَوَّافٍ. (M.)

3. رَوَّافٌ: see رَوَّافٌ.

رَوَّافٌ Wine; a dial. var. of رَوَّافٌ. (TA.)

رَوَّافَةٌ Mercy, or compassion: (O, K:) so accord. to IAdp. (O.)

## روغ

1. رَوَّافٌ (S, Mṣb, TA.) aor. يَرَوِّفُ (S, Mṣb, K.) inf. n. رَوَّافٌ (S, K.) It (wine, or beverage, S, or water, Mṣb, TA, and a thing, TA) was, or became, clear. (S, Mṣb, TA.) = رَوَّافٌ عَلَيْهِ (JK, K.) aor. as above, (JK,) and so the inf. n., (K,) He, or it, exceeded him, or it: (JK:) [and] he, or it, exceeded him, or it, in excellence. (K.) You say, رَوَّافٌ رَأَى فِي يَدِي كَذَا Such a thing was redundant, or remained over and above, in my hand; like رَوَّافٌ: syn. زَادَ. (L in art رَوَّافٌ) And رَوَّافٌ رَأَى فَلَانٌ عَلَى أَفْئِدَةٍ Such a one was, or became, above, or superior to, his family; surpassed, or excelled, his family. (JK.) رَوَّافِي (JK, S, MA,) or رَوَّافِي (so in my copy of the Mṣb, [perhaps a mistranscription, for only the former is commonly known,]) and رَوَّافِي (K) aor. as above, (JK, S,) and so the inf. n., (JK, K.) It (a thing) induced in me, and him, wonder, or admiration, and pleasure, or joy; excited me, and his, admiration and approval; pleased, or rejoiced, me, and him. (JK, S, MA, Mṣb, K.) رَوَّافِي inf. n. رَوَّافِي. He was, or became, long-toothed. (MA:) [or he had long teeth, the upper of which projected over the lower. or his upper central incisors were longer than the lower, and projecting over them: see رَوَّافِي, below.]

2. رَوَّافِي (JK, S, Mṣb,) inf. n. رَوَّافِي (S, K,) He cleared, or clarified, (S, Mṣb, K,) wine, or

beverage, (S,) or water; (Mṣb;) he cleared, or clarified, wine, or beverage, with the رَوَّافِي. (JK, TA.) = He (a drunken man) made water in his clothes. (AHn, K, TA.) = رَوَّافِي الْمَيْتِ (JK, TA,) inf. n. as above, (JK,) He maled, or put, to the tent, a رَوَّافِي (JK, TA,) meaning a curtain

extended below the roof. (TA. [See رَوَّافِي]) = Hence, (Har p 50,) رَوَّافِي اللَّيْلِ The night extended the رَوَّافِي [or curtain] of its darkness, (S, Mṣb, Har ubi suprā, TA;) became dark; (Har, TA;) as also رَوَّافِي. (TA.) = رَوَّافِي also signifies The selling a commodity and buying one better than it, (IAdp, K, TA,) or longer than it, and better: (TA:) or the selling an old and worn-out thing and buying a new one: (Th, TA.) or the selling one's garment, and adding something to it, and buying [with that garment and the thing added to it] another garment better than it: (JK:) [or the buying, with a thing and something added thereto, a better thing: for] one says, بَاعَ بِلْعَنَةٍ قُرُوقَ [He sold his commodity, and bought with it and something added thereto a better commodity]. (TA.) One says also, رَوَّافِي لِعَلَّانٍ فِي بِلْعَنَةٍ He named a high price to such a one for his commodity, not desiring it [himself, but app. desiring to induce another to give a high price for it]. (JK, K: expl. in the former by رَوَّافِي وَلَا يَرِيدُهَا and in the latter by رَوَّافِي وَلَا يَرِيدُهَا.)

4. رَوَّافِي: see 2. = رَوَّافِي (Mṣb in art. رَوَّافِي, and K in that and the present art,) inf. n. رَوَّافِي (S in the present art, and so in the K accord. to the TA,) He poured it out, or forth; (S, Mṣb, K;) namely, water and the like, (S,) or water and blood. (Mṣb.) and one says also رَوَّافِي (Mṣb, TA,) changing the ú into e, originally رَوَّافِي, like رَوَّافِي in measure, (Mṣb,) said by Lh to be of the dial. of El-Yemen, and afterwards to have spread among Muḍar, (TA in art. رَوَّافِي) aor. رَوَّافِي (Mṣb, TA,) with fet-h to the e, imperative رَوَّافِي, originally رَوَّافِي, like رَوَّافِي (Mṣb,) inf. n. رَوَّافِي, and رَوَّافِي (S and K in art. رَوَّافِي) and رَوَّافِي (Mṣb, TA,) with the e quiescent, like رَوَّافِي aor. of رَوَّافِي; or, accord. to the T, رَوَّافِي is wrong as being anomalous; and some say, رَوَّافِي, inf. n. رَوَّافِي, as though the e were radical. (Mṣb.) It is said in a trad. أَمْرًاؤَةً أَنْ تَمْرَأَةً كَانَتْ تَهْرَأُ الدِّمَاءَ in the pass. form, and the e either meftoḥah or quiescent, and الدِّمَاءُ being in the accus. case as a specificative; [so that the meaning is, Verily a woman used to pour forth with blood; for تَهْرَأُ is equivalent to تَرِيقُ, but by rule the specificative should be without the article الدِّمَاءُ;] and الدِّمَاءُ may be in the nom. case, الدِّمَاءُ being for دِمَائُهَا [i. e. her blood used to pour forth]. (Mṣb.) Isd says that رَوَّافِي is judged to be originally رَوَّافِي because the medial radical letter of a verb is more commonly than رَوَّافِي; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be

added, also because one says, هُمَا يَتَرَوَقَانِ اللَّيْلَ though Ks states that رَوَقُ اللَّيْلِ, nor يَرَوِقُ signifies *The water poured out, or forth*: IB says that رَوَقُ اللَّيْلِ is from اللَّيْلُ, aor. يَرَوِقُ, inf. n. رَوَقٌ, signifying *the water went to and fro upon the surface of the earth* (TA.) One says also, of a man, أَهْرَاقَ أَهْرَاقَهُ وَهَرَّاقَهُ [meaning *He poured forth his seminal fluid*]. (TA.) — And أَهْرَاقَ هَرَّاقَهُ and أَهْرَاقَ هَرَّاقَهُ meaning *Stay thou until the mid-day heat shall have become assuaged, and the air be cool*; syn. أَبْرَدَ. (IAqr, TA in art فِجَح.) — [See more in art هَرَّقَ.]

5. تَرَوَّقُ It (wine, or beverage, [&c.]) became clear [or rather cleared] without pressing, or expressing. (TA.)

6. هُمَا يَتَرَوَقَانِ اللَّيْلَ They two pour the water out, or forth, by turns. (TA.)

رَوَقٌ [an inf. n. of رَوَقَ, used as an epithet,] Clear; applied to water &c. (IAqr, K. [See also رَوَقَ]. — [Hence, app., as a subst.] Pure, or sincere, love. (K.) — [Also, as an epithet originally an inf. n.,] Inducing wonder, or admiration, and pleasure, or joy; exciting admiration and approval; pleasing, or rejoicing; (IAqr, K.) as also رَوَقٌ (JK) and رَوِقٌ. (IAqr, TA.) And, applied to a horse, Beautiful in make, that induces wonder, or admiration, and pleasure, or joy, in his beholder; excites his admiration and approval; or pleases, or rejoices, him; as also رَوِقٌ. (K.) — A horn (JK, S, K, TA) of any horned animal. (TA.) pl. رَوَاقٌ. (S, TA.) [Hence,] رَوَقُ الْفَرَسِ + The spear which the horseman extends between the horse's ears: (K.) [for] spears are regarded as the horses' horns. (Ham p. 90) And رَوَقٌ ذَاتُ رَوَقَيْنِ + A great calamity or misfortune; (K.) lit. two-horned. (TA.) — رَوَقٌ ذَاتُ رَوَقَيْنِ + A vehement war. (TA.) — Also + [A] courageous [man], with whom one cannot cope. (K.) — A chief (IAqr, JK, K) of men. (JK.) — A company, or collective body, (As, O, K.) of people: so in the saying, رَأْسُ جَمَاعَةِ الْغَوَّارِ رَوَقٌ [which means 'the numerous and strong company of the collective body of the people']. (As, O.) — Also syn. with رَوَاقٌ in several senses, as pointed out below: see the latter word in six places. — Also + The foremost part or portion of rain, and of an army, and of a number of horses or horsemen. (TA.) And + The first part of youth; as also رَوِقٌ. (S, O, K.) Originally رَوِقٌ (O, K.) and رَوِقٌ (S, O, K.) which is a contraction of رَوَقٌ (O): you say, رَوِقٌ شَبَابُهُ and He did it in the first part of his youth: (S, TA.) — مَتَى مِنَ الشَّبَابِ رَوَقُهُ + The first part of youth passed. (TA.) — Also + The youth [itself] of a man. (TA.) — And + Life; i. e. the period of life: whence the saying, رَوَقُهُ أَكَلَ [He consumed

his life; or] he became aged: (K.) or this saying means + his life became prolonged so that, or until, his teeth fell out, one after another. (S, O.) — + A part, or portion, of the night: (S, K.) pl., accord. to IB, رَوَاقٌ; but accord. to Abou-'Amr Esh-Sheybānee, this is pl. of رَوَقٌ: (TA.) [or the pl. of رَوَقٌ in this sense is رَوَاقٌ.] You say, مَتَى رَوَقٌ مِنَ اللَّيْلِ + A part, or portion, of the night passed. (TA.) And رَوَاقُ اللَّيْلِ means + The folds (أَنْدَادُ) of the darkness of night. (K, TA.) And رَوَاقُ الْعَيْنِ + The sides of the eye: so in the saying, أَهْبَذْتُ رَوَاقُ الْعَيْنِ + The sides of the eye shed tears. (O, K, TA.) — Also + The body: (K, TA.) and [in like manner the pl.] رَوَاقٌ signifies the + extremities and body, of a man: (TA.) and his self; (JK, TA.) as also the singular. (JK, TA.) You say, رَمَوْا بِرَوَاقِهِمْ + They threw themselves upon us. (TA.) And رَمَاهُ أَوْقَاهُ + He covered us with himself [by throwing himself upon us]. (TA.) And رَمَاهُ رَمَاهُ + He threw his weight upon him. (TA.) And رَمَاهُ رَمَاهُ + He mounted the beast: and رَمَاهُ رَمَاهُ عَنِ الدَّابَّةِ + He alighted from the beast. (O, K.) And أَلْقَى رَوَاقَهُ + He remained at rest in a place; (S, O, K.) like as one says, أَلْقَى عَصَاهُ (S, O): a meaning said in the K to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also + He run vehemently: (A'Obeyd, S, O, K.) not known, however, to Sh, in this sense; but known to him as meaning + he strove, laboured, toiled, or exerted himself, in a thing. (TA.) [Agreeably with this last explanation, it is said that] رَوَقٌ also signifies + A man's determination, or resolution; his action; and his purpose, or intention. (K, TA.) And hence the saying, أَلْقَى عَلَيْهِ رَوَاقَهُ [meaning + He devoted his mind and energy to it, or him]: (TA.) [or] you say thus, and أَلْقَى عَلَيْهِ شَرَاهُ, meaning his loving it, or him, (رَأَى يَحِبُّهُ) vehemently [i. e. + he loved it, or him, vehemently]; agreeably with explanations of the saying شَرَاهُ in art شر, q. v.]. (Thus in the JM. [In my two copies of the S, and in the O and K, and hence in the TA, in the places of عَلَيْهِ and يَحِبُّهُ we find عَلَيْهِ and تُحِبُّهُ; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read عَلَيْهِ, we should read يَحِبُّهُ; for in this case the meaning of the saying would certainly be he loved thee vehemently. Freytag, misled by the reading تُحِبُّهُ in the S and K, renders اِرْوَاهُ erga ipsum as meaning *Magnus amoris erga ipsum te accendit*. Golius gives, in its place, عَلَيْهِ, as meaning *Valde amavit eum*.]) — You say also, أَلْقَتْ السَّحَابَةُ أَوْاقِيَا, (JK, S, O, K.) or أَلْقَتْ السَّحَابَةُ عَلَى الْأَرْضِ أَوْاقِيَا, (TA.) + The cloud cast down its rain, and its vehement rain consisting of large drops, (S, O, K, TA.) upon the earth: (TA.) or persevered with rain, and remained stationary upon the land: (JK, TA.) or أَلْقَتْ السَّمَاءُ بِأَوْاقِيَا + The sky cast down all the

water that was in it: (IAmb, O, TA.) or thus saying, (O, TA,) or the former, (K,) means cast down its clear waters; (O, K, TA.) from اللَّيْلُ signifying 'the water was, or became, clear:' but Iamb deems this improbable, because the Arabs did not say مَاءٌ رَوَقٌ مَاءٌ رَوَقِيَا and أَوْاقِيَا: (O, TA.) [i. e. they said رَوَقٌ only, in all cases when they used it as an epithet meaning 'clear,' because it is originally an inf. n., like عَدْلٌ &c.]; or, as some say, by أَوْاقِيَا is meant its waters rendered heavy by the clouds: and one says, عَزَالِيهَا وَأَخْبَتِ السَّمَاءُ أَوْاقِيَا, + [The sky loosed, or let down, its spouts; the clouds being likened to leathern water-bags]: (TA.) [for] رَوَقُ السَّحَابِ means + The مَسِيل [or channel by which flows the water] of the clouds. (TA in another part of the art. [See also أَوْاقِيَا, as used in relation to clouds.]) — رَوَقٌ also signifies A substitute for a thing, (O, K,) accord. to [the JK and] Ibn-'Abbād. (O.) — And الرُّوْقُ means The breathing of [i. e. in] the agony of death (نَفْسُ الرُّوْقِ). (O, K, TA.) [In the CK and in my MS. copy of the K, نَفْسُ الرُّوْقِ, which means the agony of death itself.]]

رَوَقٌ is said to be pl. of رَوَقَةٌ, and of رَوَاقٌ, and of رَوَاقٌ. (TA.) [See these three words.]

رَوَقٌ Length of the teeth, with a projecting of the upper over the lower: (JK.) or length of the upper incisors exceeding that of the lower, (S, O, K, TA.) with projection of the former over the latter. (TA.) [See also I, last sentence.]

رَوِقٌ: see رَوَقٌ, in two places, in the former half of the paragraph: — and see also رَوِقٌ.

رَوَقَةٌ i. g. جَمَالٌ رَوَقٌ [i. e. Beauty, comeliness, or elegance, &c., that induces wonder, or admiration, and pleasure, or joy; or surpassing beauty, &c.]. (K.)

رَوَقٌ Choice, or excellent: (Fr, O:) or goodly, or beautiful: (K:) applied to a boy and to a girl, (Fr, O, K,) and to a he-camel and to a she-camel: (Fr, O:) and very beautiful or comely or elegant; (K:) applied to one and more of human beings: (TA.) used alike as masc. and fem. and sing. and pl. (O, TA) and dual: (TA.) [and also said to be pl. of رَوَاقٌ, q. v.] and it has a pl., [or coll. gen. n.,] namely, رَوَاقٌ; (IDrd, O, TA.) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAqr, or particularly when on a journey. (TA.) — Also A little, or paltry, thing: (JK, IDrd, O, K:) of the dial. of El-Yemen. (IDrd, O.) You say, رَوَقَةٌ إِلَّا أَطْعَمَهُ He gave him not save a little, or paltry, thing. (IDrd, O.)

رَوَاقٌ } see what next follows.  
رَوَاقٌ }

رَوَاقٌ (Lth, S, Mgh, O, Mgh, K, &c.) and رَوَاقٌ (MA, K) and رَوَاقٌ (MA) [or tant] like the فَطَاط [q. v.]. (Lth, JK, O, Mgh, K.) supported upon one pole in the middle thereof: (Lth, O, Mgh;) as also رَوَقٌ; (K, TA; expl. in the



قُلَانٌ يَسِيلُ رَوَالَهُ Such a one, his slaver flows: (S:) or both signify the slaver of horses and similar beasts, (Aq, T, M, K,) and of children: (Aq, T:) or the former signifies peculiarly the froth, or foam, of the horse: (M, K:\*) accord. to Lth, the saliva of the horse or similar beast. (T.) [See رَوَالٌ, in art. رَال.] — See also the next paragraph.

رَوَالٌ رَائِلٌ Falling in drops. (AA, T, K.) رَوَالٌ means Slaver falling in drops. (AA, T.) And (K) it has an intensive signification, [app. meaning Much slaver;], (M, K,) like شَاعِرٌ (M.) — Also, (M, K,) and رَوَالٌ (S, TA,) but disallowed in this sense by Aq, (T, S,) in the K, erroneously, رَوَالٌ (TA, [see also رَوَالٌ, in art. رَال.]) A redundant tooth, (S, M, K,) in a man and a horse, (S,) not growing in the manner of the أَضْرَاسُ [or other teeth]: (M, K:) or رَائِلٌ or رَائِلَةٌ signify a tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَشِيرٌ (Lth, T:) accord. to ISb, رَوَالٌ [pl. of رَائِلَةٌ] signifies small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out: (T:) [and] رَوَالِيْنٌ (TA:) or this last, which is pl. of رَوَالٌ, signifies redundant teeth that are behind the [other] teeth; as also رَوَالٌ, with the ى elided. (Ham p. 818.)

رَائِلَةٌ: see the next preceding paragraph, in two places.

رَوَالٌ: see رَوَالٌ: and see also رَائِلٌ, in two places.

مِرْوَلٌ (IAqr, T, K, in one copy of the T مِرْوَلٌ) like مَجْبُرٌ (K,) A man having much slaver. (IAqr, T, K.) — And [Broad, or food,] soft with seasoning. (IAqr, T, TA.) — And A horse much affecting to act as a stallion. (IAqr, T, TA.) — Also A piece of a weak rope: (AHn, M, K:) and a piece of a rope of which no use is made. (AHn, M.)

مِرْوَلٌ [see 2, of which it is a part n.:] One whose penis is, or becomes, flaccid: so accord. to IAqr. (T.)

## روم

1. رَوَامٌ (T, S, M, Mgb,) aor. يَرْوُمُ (T, S, Mgb,) inf. n. رَوُمٌ (T, S, M, Mgb, K) and مَرَامٌ (Mgb, K, TA,) He sought, sought for, or after, or desired, syn. طَلَبَ (T, M, Mgb, K,\*) a thing. (S, M, Mgb.) — [And hence, He attempted another person in fight &c., and a thing.] — And [hence also] رَوُمٌ (K,) or رَوُمُ الحَرْكَةِ, mentioned by Sb, (S,) [as though signifying The desiring to pronounce the vowel-sound without fully accomplishing that desire] means [the pronouncing] a vowel-sound (حَرْكَةً) slurred (مُخْتَلَسَةً) and rendered obscure, (S, K,) for, or by, [accord. to different copies of the S,] a sort of alleviation [of the utterance]; (S;) it is more [in effect] than what is termed الإِسْخَامُ, because it is heard; (S, K;) and it is of the same measure [in prosody]

as the vowel-sound [fully pronounced]; as [in the case of what is termed] هَمَزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet,

\* أَلَنْ رَمَ أَجْسَالٌ وَفَارَقَ جِمْرَةً \*  
\* وَصَاحَ عَرَابُ النِّينِ أَنْتَ حَزِينٌ \*

[Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?]; أَلَنْ رَمَ being scanned as فَجُولُنْ and it not being allowable to make the ع [in عِلُون] quiescent: it is such also as in the phrase in the Kur [ii. 181] شَرُّ رَضَانٍ with him who makes [the damnah] obscure; at being only with a slurred vowel-sound (حَرْكَةً مُخْتَلَسَةً) and it not being allowable for the former [i. e. the ت of شَرُّ] to be quiescent, because the ة before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity, [i. e. when there is no pause after them,] without there being before them a soft letter [i. e. ل or و or ى, as in دَوَاتٌ &c.], which is not found in any of the dialects of the Arabs: and it is such also as in the instances in the Kur [xv. 9 and x. 33 and xxxvi 49] نَأْتِي حَنَنْ يَخْصِمُونَ وَأَمِنْ لَ يَدِي وَتَرْتَابُ الدُّبُرُ [يَنْتَبِي and يَنْتَحِمُونَ], and the like thereof: no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (حَرْكَةً) is not proper errs; as in the reading of Hamzela, in the Kur [xviii. 90] فَبَا أَطْعَامُوا; for the س of the اسْتِغْفَالِ may not be made movant in any manner [and therefore it may not be incorporated into the following letter]. (S, TA.) The رَوُمُ is [also] in a case of pausing after a word ending with any letter except the fem. ة, [in like manner] meaning The indicating the vowel with an obscure sound: (IAq p. 361:) رَوُمُ الحَرْكَةِ in pausing after a word that is مَرْفُوعٌ or مُجَوَّرٌ is from السَّيِّءِ signifying طَلَبَهُ Sb says that those of whom one says رَامُوا الحَرْكَةَ [They slurred the vowel-sound] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شَوْر.]

2. الشَّيْءُ رَوُمٌ فَلَانٌ (Mgb, K) followed by رَوُمٌ (Mgb, K) and رَوُمٌ بِلَانٍ (IAqr, S, K,) He made such a one to seek, seek for or after, or desire, the thing. (IAqr, S, Mgb, K.) — And رَوُمٌ رَايَةً He meditated, intended, purposed, desired, or endeavoured, to do one thing after another. (K.) — And رَوُمٌ He tarried; paused; tarried and waited or expected; or was patient, and tarried and waited or expected. (K.)

Quasi 4. أَرُمْتُ, for أَرُمْتُ, see the latter, near the end of the first paragraph of art. رور.

5. رَوُمٌ, or رَوُمٌ, accord. to different copies of the K, (TA,) He mocked at, scoffed at, laughed at, derided, or ridiculed, him, or her. (K, TA.)

رَامٌ A certain species of trees. (S, K,\*)  
رَوُمٌ inf. n. of 1 [q v.]. (T, S, M, &c.) — See also what next follows.

رَوُمٌ The lobe, or lobule, of the ear; (M, K;) as also رَوُمٌ (K.) — رَوُمٌ A certain nation, (M, K,) well known; (M.) [said by the Arabs to be] descendants of Er-Room, the son of Esau (يَعِصُو) [so called by the Arabs], (T, S, K,) the son of Isaac the Prophet; (TA;) [i. e. the Greeks; generally meaning, of the Lower Empire; but sometimes, only those of Asia; and sometimes those of the Lower Empire together with all the nations of Europe beside: the ancient Greeks are more properly called by the Arabs اليونان:] one says رَوُمِيٌّ (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like رَوُمِيٌّ and رَوُمِيٌّ; (AAf, S, M;) the former being distinguished from the latter only by the doubled ى, like as تَهْرَةٌ is distinguished from تَهْرٌ its pl. [or coll. gen. n.] only by the ة: (S;) and رَوُمِيٌّ has for [its proper] pl. رَوُمِيٌّ. (TA.) [It is also applied to The country of the nation, or people, so called, both in Europe and Asia, and sometimes only in Asia. Hence, بَحْرُ الرُّومِ The Sea of the Greeks; meaning the Mediterranean Sea.]

رَوُمَةٌ Glue, with which the feathers of an arrow are stuck: (M, K:) said by A'Obeyd to be [thus] without so; but mentioned by Th with a. (M, TA. [See art. رَامُر.])

رَوُمِيٌّ The sail of an empty ship: (AA, T, K:) that of a full ship is called مَرِيٌّ. (AA, T.) — See also رَوُمٌ.

رَوَامٌ لَفَامٌ q. رَوَامٌ [The foam of the mouth of a camel]: (K:) mentioned also in art. رَامٌ [as written رَوَامٌ, and signifying slaver]. (TA.)

رَوَامٌ [pl. of رَائِمٌ, which signifies Seeking, &c.; act. part. n. of 1:] q. طَلَابٌ [pl. of طَالِبٌ]. (TA.)

رَائِمٌ: see what next precedes.

رَوُمِيٌّ pl. of رَوُمِيٌّ. (TA.) See رَوُمٌ.

مَطْلَبٌ q. رَوُمٌ (S, M, K) [accord. to the PS A place of seeking or searching: but it should be observed that مَطْلَبٌ is an inf. n., and also a n. of place and of time: also that مَرَامٌ is expressly said in the Mgb and TA to be an inf. n. of رَامٌ, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رَوُمٌ in the sense of طَلَبٌ, and at the end of the art. as signifying the same as مَطْلَبٌ.] O'Ono says, هُوَ كَيْتُ الْمَقَامِ يَعْبُدُ الرَّمَامِ [which may mean







mental) rhyme-letter; (S, M, K;) the letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place; as, for instance, the [final] ع in the verse here following:

\* إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ  
\* وَأَوْتَمَّتْ إِلَيْهِ بِالْعَيْنِ الْأَصَابِعُ

[When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him]: (Alkh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification] IJ mentions رَوَيْتَ as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M) One says رَوَيْتَ عَلَى قَصِيدَتَانِ عَلَى [Two odes constituted upon one rhyme-letter; or having one fundamental rhyme-letter]. (S)

رَوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning A relation, or recital, &c.] has for its pl. رَوَايَا (JM.) See رَاوِيَةٌ, last sentence but one.

رَوَايَةٌ A want, or thing wanted. (A'Obeyd, T, S;) so in the saying, رَوَايَةٌ لَنَا عِنْدَ فُلَانٍ [We have a want to be supplied to us on the part of such a one; meaning we want a thing of such a one]: (A'Obeyd, T:) and لَنَا فَيْكَلُ رَوَايَةٌ [We have a want to be supplied to us on thy part; we want a thing of thee]. (S.) — And The remainder of a debt and the like. (S.) — Also, (S,) رَوَايَةٌ or رَوَايَةٌ (M, K,\*) thus usually pronounced without م, (S,) [originally رَوَايَةٌ] Inspection, examination, consideration, or thought, of an affair; (S, M, K;) without haste: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ بَغِيرَ رَوَايَةٍ [He went at random, heedlessly, or in a headlong manner, without consideration]. (A in art. رَكِب.) See رَاوِيَةٌ, near the end. [See also رَوَايَةٌ in art. رَوَى.]

رَوَايَةٌ A man whose habitual work, or occupation, is the drawing of water by means of the رَاوِيَةٌ [q. v.]: you say, رَوَايَةٌ الْقَوْمِ [The people's habitual drawer of water by means of the رَاوِيَةٌ camel]. (T.)

رَوَايَةٌ [originally رَوَايَةٌ] A sweet odour (T, M, K) of anything. (T.) One says of a woman, لَطِيفَةُ الرِّبَا، meaning Verily she is sweet in the odour of her body: and hence the saying of Imra-el-Kays,

\* إِذَا قَامَتَا تَفَوَّحَ الْبَسَكُ مِنْهُمَا  
\* نَيْسَمُ الصَّبَا جَاءَتْ بِرَيِّ الْقَرْنَلِ

[When they stand, the fragrance of musk is diffused from them, like the breath of the sage wind that has brought the sweet odour of the clove]. (T.) — It is also fem. of رَوَايَتَانِ. (T, S, M, &c.)

رَوَايَتَانِ [originally رَوَايَتَانِ] an epithet from رَوَى

(T, M, Mgh, Mgh, K;) Satisfied with drinking [of water and of milk &c.]; having drunk [thereof] enough to quench, or satisfy, his thirst; contr. of عَطَشَانِ (S, Mgh,\*) fem. رَوَايَةٍ, (T, S, M, Mgh, Mgh, K,) in which the ي is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure مَعْنَى, of which ي is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوَايَةٍ; (S, M;) originally رَوَايَةٍ (M:) as to رَوَايَةٍ that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الْحَارِثُ and الْعَبَّاسُ, though without the article ال: (S, M:) the pl. is رَوَايَاتُ, (T, S, M, Mgh, Mgh, K,) with kasr and medd., (S,) in measure like كِتَابَاتُ, (Mgh,) masc. and fem. (Mgh, Mgh.) You say رَوَايَةً مِنَ الْمَاءِ

[A people, or party, satisfied with drinking of water]. (S.) — And نَتَتْ رَوَايَةً and شَجَرُ رَوَايَةٍ [A plant, or herbage, and trees, having plentiful irrigation. or flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation. see the verb]. (M.) — [Hence,] رَوَايَةً signifies also + Full of fat and flesh. (JM.) And you say رَوَايَةً رَوَايَةً [A plump face]; an expression of dispraise [app. when relating to a man, but not otherwise; for رَوَايَةً, or رَوَايَةً, applied to a youth, or to a woman, or a limb of a woman, meaning plump and juicy, is used by way of praise]: opposed to وَجْهٌ ظَهَانِ (A and TA in art. ظَهَى.) And امْرَأَةٌ رَوَايَةً [A woman full, or plump, in the place of the ankhel]. (JM.) And قَرَسَ رَوَايَةً الْفُطْرُ + A horse fat in the portion of flesh and sinews next the back-bone on each side. (T.)

رَاوٍ [as the act part n. of رَوَى] is used in relation to water [as meaning Bringing, or one who brings, water to his family: and drawing, or one who draws, water for others: and a camel carrying, or that carries, water; whence the subst. رَاوِيَةٌ, q. v.]. (S, TA.) — And [hence] it is used also in relation to poetry (T, S, M) and to traditions or narratives or stories (T, M, Mgh, K) [as meaning A relater, reciter, or rehearser, by heart, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another]: and in like manner رَاوِيَةٌ, but in an intensive sense [as meaning A large, or copious, relater or reciter or rehearser, &c.]; (T, S, M, Mgh, K;) i. e. كَثِيرُ الرَوَايَةِ; (T, TA;) as in the phrase رَجُلٌ رَوَايَةٌ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رَاوٍ is رَوَايَاتُ, (S, TA.) — Also One who has the superintendence, management, or care, of horses (يَقْرُؤُ عَلَى الْخَيْلِ [strangely rendered by Freytag, who seems to have read الْجَمَلِ بِرَوَايَةٍ, "constrictus fune et stans super cameli dorso"]). (M, K.)

رَاوِيَةٌ A camel, (A'Obeyd, T, S, K,) or a mule, or an ass, (S, and so in the K with the exception of "and" for "or,") upon which water is drawn: (A'Obeyd, T, S, K; [see سَابِيَةٌ:] ) or a camel that carries water; (M, Mgh, Mgh,) and then applied to any beast upon which water is drawn: (Mgh.)

[but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also a man who draws water (A'Obeyd, T, TA) for his family: (TA) the ة is affixed [بِالْشَّيْءِ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Mgh:) pl. رَوَايَاتُ [by rule رَوَايَاتُ, being originally of the measure فَوَاعِلُ, not عَدَائِلُ]. (S, M, TA.) Also A مَزَادَةٌ [or leatheren water-bag] (A'Obeyd, T, S, M, Mgh) composed of three skins, (Mgh,) containing water; (M, K;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A'Obeyd, T;) or the مَزَادَةٌ is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (S:) or it signifies a pair of each water-bag; مَزَادَتَانِ [see مَزَادَةٌ in art. زَيْد.] (T:) [accord. to ISd,] it is applied to the مَزَادَةٌ, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (S, Mgh:) accord. to some, its application to the camel is proper; and to the مَزَادَةٌ, tropical: accord. to others, the reverse is the case. (MF, TA:) the pl. is رَوَايَاتُ, as above. (Mgh, TA.) — One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَوَايَةَ, meaning He is unable to turn back the رَوَايَةَ [or camel bearing a water-bag or pair of water-bags,] notwithstanding its being heavily burdened by the water that is upon it. (M.) — And the Prophet applied the appellation الْجِلَادِ الرَوَايَةَ [The camels bearing water for the irrigation of the countries, or the water-bags borne by camels for the irrigation of the countries,] to the clouds, by way of comparison. (TA.) — رَوَايَاتُ is also applied as an appellation to †The chiefs of a people; (IAgr, Th, T;) as pl. of رَاوِيَةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M,\*) A Tomeemee, mentioning a party that had attacked his tribe, said, لَقِيتَهُمُ فَنَلَنَّا الرَوَايَا وَأَبْخَسَ الرَوَايَا meaning [We encountered them, and] we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents. (T.) — رَوَايَاتُ also occurs in a trad., in which it is said, شَرُّ الرَوَايَا الكَذِبُ and accord. to some, it is, in this instance, pl. of رَاوِيَةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, †The worst of those who carry tidings are those who carry false tidings; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM.) or it is pl. of رَوَايَةٌ; (JM, TA;) and the meaning is, the worst of thoughts are those that are untrue, not right, nor tending to good: or it is pl. of رَوَايَاتُ; and the meaning is, the worst of relations, or recitals, are those that are untrue. (JM.) — See also رَاوٍ.

رَوَايَاتُ: see the next paragraph, in two places.

رَوَايَاتُ (T, S, M, Mgh, K,) originally رَوَايَاتُ, of the measure فَوَاعِلُ (S, M, Mgh,) and رَوَايَاتُ (Ikh, M, K,) The female of the رَوَايَاتُ, (El-Ahmar,

A'Obeyd, T, S, M, Mgh, K,) which means *mountain-goats*: (TA:) or the *female* and the *male*; the former of which is also called *عَنْز* and the latter *وَعَل*; (AZ, T, Mgh); and *which are of the [kind called] شَاءَ*; *not of the [kind called] بَقَرٌ*: (AZ, T) pl. *أَرَاوِي*, (El-Ahmar, A'Obeyd, T, S, M, Mgh, K,) of the measure *أَنْعَالٍ*, (S,) a pl. of pauc., Mgh,) applied to three (El-Ahmar, A'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Ahmar, A'Obeyd, T, M, K,) and *أَرَوِي*, applied to many, (El-Ahmar, A'Obeyd, T, S, M, Mgh, K,) of the measure *أَنْعَالٍ*, (S, M, Mgh,) erroneously held by Abu-l-'Abbās to be of the measure *فَعْلَى*; (M;) an irregular pl.; (Mgh, K;) or [rather] it is a quasi-pl. n.; (M, K;) and *أَرَاوِي* is a broken pl. (M.) It is also a proper name of a woman: and so is *أَرَوِي*. (S.)

رَوَى: see رَوَى.

مَرَوَى: see رَوَى, in two places.

### رى

1. *رَيْتُ*, inf. n. of the former *رَى* and of the latter *رَيْتُ*, are both of them verbs relating to *الرَّيَّةُ*: (T:) you say, [and *رَيْتُ*] *I made a رَيْة* [q. v.]: (M, TA:) the imperative of *رَيْتُ* is *رَايْ*, and that of *رَيْتُ* is *رَايْ*: and the pass. part. ns. are *مَرِيٌّ* and *مَرِيٌّ*, each applied to a banner. (T.)

2: see 1, in three places. — You say also, *رَايْتُ* *I made a ر*; (M;) or *I wrote a ر*. (TA in باب الالف يثبت.)

4. *أَرَايْتُ*, accord. to Lh, *أَرَايْتُ*, [and so in the K, (see 1 in art. رَأَى, near the end of the paragraph,)] but [ISd says,] I hold that this is anomalous, and that it is properly only *أَرَايْتُ*; *I struck, or fished, [into the ground,] the banner, or standard.* (M, TA.)

8. *أَرَايْتُ*, [as though a contraction of *أَرَايْتُ*.] for *أَرَايْتُ*: see رَأَى, first signification.

10. *أَرَايْتُ*, [as though a contraction of *أَرَايْتُ*, like as *أَرَايْتُ* is a contraction of *أَرَايْتُ*] for *أَرَايْتُ*: see رَأَى, first signification.

*رَى*, said in the CK, in art. رَأَى, to be a pl. of *رَأَى*: see this latter word.

*رَى*: see art. روى. — It is also said in the K, in art. رَأَى, to be a pl. of *رَأَى*: see this latter word.

*رَى*: see art. روى. — It is also said in the K, in art. رَأَى, to be a pl. of *رَأَى*: see this latter word. — Also *Beauty of aspect*; (K; and M in art. روى) accord. to him who holds it to be without *ر*; said by AAF to mean *beauty as implying* *نَعْمَةٌ* [and therefore belonging to art. روى. (M) in art. روى. [See also روى, in art. روى.]]

*رَى*: see رَى, in art. رَأَى.

*رَى*: see رَى, in art. رَأَى.

*رَى* an inf. n. of *رَأَى* [q. v.]. (T, M, K; all in art. رَأَى.)

*رَى*: see art. روى.

*رَى*: see art. روى.

*رَى*: see رَى, in art. رَأَى.

*رَى*: see art. روى.

*رَى*: see what next follows.

*رَايْتُ*, (T, S, M, Mgh, K,) and *رَايْتُ* mentioned by Sb on the authority of Abu-l-Khatib, the 1 of *رَايْتُ*, though a substitute for the medial radical, [i. e. *رَى*] being likened by him to the augmentative *ل*, and therefore the final radical is made *ء*, like as is done in the case of *سَقَا* &c, (M,) *A banner, or standard*, (T, S, M, Mgh, K,) of an army: (Mgh:) accord. to some, (Mgh,) originally with *ء*, [see *رَايْتُ*, in art. رَأَى] though pronounced by the Arabs without *ء*; (T, Mgh;) but others deny this, and say that it has not been heard with *ء*: (Mgh;) pl. *رَايَات*. (M, Mgh, K) and [coll. gen. n.] *رَايَ*. (M, K.) — Also *A collar* [app. here meaning collar]: (K:) or a thing that is put upon the neck (Lh, T, M, K) of a runaway male slave, (M, K,) to show that he is a runaway: it is an iron ring, of the size of the neck. (TA.) — It is also said to be an inf. n. of *رَأَى*: see this latter word.

*رَايْتُ* dim. of *رَايْتُ*. (Lh, T.)

*رَايْتُ* *An ode of which the روى [or fundamental rhyme-letter] is ر*. (TA in باب الالف يثبت.)

*رَايْتُ*: see تَرَايْتُ, in art. رَأَى.

*مَرِيٌّ*: see the first paragraph.

### رى

1. *رَايْتُ* (like *رَايْتُ*, TA, [app. indicating that its aor. is *رَايْتُ*, like *رَايْتُ*]) a dial. var. of *رَأَى* [He saw; &c.]. (M, K.)

2. *رَايْتُ* [q. v.]. (T, K.) — *رَايْتُ*, inf. n. *رَايْتُ*, *رَايْتُ*, [app. meaning *He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled*]: (M:) *رَايْتُ* *عَنْ خَنْقِهِ* [which app. has the former meaning: or perhaps means *he, or it, relieved his quinsy, so that he had room, or freedom, to breathe*]. (K.) — *رَايْتُ* *رَايْتُ* *He wrote a ر*. (TA.)

3. *رَايْتُ* (M, K,\*) said to be formed by transposition, [i. e. from *رَايْتُ*] inf. n. *مَرَايْتُ*, (TA.)

*He feared, or was on his guard against, such a one.* (M, K,\*) — See also 3 in art. رَأَى.

*رَى* a subst. from *رَايْتُ* mentioned above: (M, K:) [i. e., it signifies *Sight*; &c.; like *رَايْتُ*.] and *رَايْتُ* is said by MF to be like it; but this is a mistake, occasioned by his finding *رَايْتُ*, in a verse, miswritten for *رَايْتُ*. (TA.) — [See also *رَايْتُ*.]

*رَايْتُ*: see art. روى.

### رب

1. *رَبَّيْتُ*, (T, S, M, &c.) aor. *رَبَّيْتُ*, (M, Mgh, Mgh, K,) inf. n. *رَبَّيْتُ*, (T, M, Mgh, Mgh, &c.) and *رَبَّيْتُ*, (M, K,) or the latter is a simple subst., (S, Mgh,) *It (a thing) occasioned in me disgust, disturbance, or agitation, of mind*: (Kah and Bā in i. 1:) [this is the primary signification; (see *رَبَّيْتُ*) a signification also borne by *رَبَّيْتُ*; (see the verses of Khālid cited in this paragraph;) whence the other significations here expl. in what follows:] *it (a thing) made me to doubt*: (Mgh:) and in like manner *رَبَّيْتُ* is expl. in the Mgh:) or *it (a thing, M) caused me to have what is termed* *رَبَّيْتُ* [i. e. *doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; as also *رَبَّيْتُ*: (M, K: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lh to be bad: (T: or, (T, M, Mgh,) accord. to AZ, (T, Mgh,) the former signifies *he, (T, M,\*)* or *it, i. e. his case, (M,\*) Mgh,* made me to know that there was on his part what is termed *رَبَّيْتُ* [i. e. something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion]; (T, M, Mgh;) made me to be certain, or sure, of it: (Mgh:) and *the latter signifies made me to think that there was in him what is so termed*: (Sb, T, M, Mgh, K;) without my being certain, or sure, of it: (Mgh:) [AZ says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also *رَبَّيْتُ* *he put into me, i. e. into my mind, doubt, or suspicion &c.*; (Sb, M, K; and in a similar manner *رَبَّيْتُ* is expl. in the latter;) or *أَوْعَيْتِي* *he made me to think that which occasioned doubt, or suspicion &c.*: (K: and in like manner *رَبَّيْتُ* is expl. in the Ham p. 363:) and *رَبَّيْتُ* signifies *إِلَيْهِ* *رَبَّيْتُ* [I made doubt, or suspicion &c., or that which occasioned doubt, or suspicion &c., to come to him, or to reach him]; (K;) [app. by some act; for it is said that] *رَبَّيْتُ* signifies *رَبَّيْتُ* [he did to him a thing that occasioned doubt, or suspicion &c.]: (Ham ubi supra:) or, (K,) accord. to Lh, the Arabs say, (M,) *رَبَّيْتُ* aor. *رَبَّيْتُ*, inf. n. *رَبَّيْتُ*: when they speak allusively [with respect to the cause of doubt &c., not expressing it.] [misinterpreted in the TA as meaning "when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,] they prefix *ل* [to the verb, saying *رَبَّيْتُ* and *رَبَّيْتُ*, &c., expl. in the latter part of





## رَبْر

1. رَارَ *His* (a man's) *marrow became thin* (TA.)

4. ارار *He*, (God, S, K.) and *it*, (emaciation, TA.) *made his marrow to become thin*. (S, K, TA.)

رَارٌ: see what next follows.

رَبْر (Fr, S, K) and رَبْر (AA, K) *Marrow in a melting or fluid state, (K,) and corrupt, by reason of emaciation: (TA.) or thin: (AA:) or corrupt, and in a melting or fluid state, by reason of emaciation: (Fr, S:) or in a melting or fluid and then stints, by reason of emaciation and severe dearth or drought: (TA:) or what was fat, in the bones, and has become black and then water. (Lh, K.)*

وَالسَّاقُ مِثْلُ بَادِيَاتِ الرَّبْرِ \*  
[And my shanks (lit. shank) are such that the melting marrow, &c., in them is manifest] means my emaciation is manifest: the poet says باديات because by السَّاقُ he means السَّاقَانِ and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is بادياتُ. (S.) رَبْرٌ also signifies The water that comes forth from the mouth of a child. (K)

## رَبَسَ

رَبَسَ: see رَبَسَ, voce رَبَسَ.

رَبَسَ: see رَبَسَ, in two places.

## رَبَشَ

1. رَابَشَ, aor. رَبَشَ, (S, A, Mgh, K.) inf. n. رَبَشٌ, (S, Mgh, TA.) *He feathered it, namely, an arrow; stuck the feathers upon it: (S, A, K:) or he repaired it, or put it into a right state, by putting the feathers upon it: (Mgh:) or he repaired it, or put into a right state, its feathers: (Mgh:) and رَبَشَ (K.) inf. n. رَبَشٌ, (TA.) signifies the same; (K:) and so رَابَشَ. (TA.) It is said in a prov. فَلَانٌ لَا يَرِيشُ وَلَا يَرَبِشُ [lit. Such a one neither feathers nor repairs arrows]; meaning, + Such a one neither profits nor injures. (TA.) — + *He fed him, and gave him drink, and clad him; namely, a friend: (K:) + he clad him, and ordered him; namely, a poor man; because such is like a bird with a clipped wing: (TA.) + He (God) restored him, from a state of poverty, to wealth, or competence: (TA:) + he strengthened his wing, [or power,] by beneficence to him: (A:) + he rectified, or made good, or amended, his state, or condition, (S, K,) and profited him: (K:) + he did that which was a means of good to him: or he caused him to attain good: (Mgh:) + he did good to him: + he strengthened him, and aided him to obtain his subsistence. (TA.) In the saying of Dhu-r-Rumayh:**

\* رَأْسُ الْغُصُونِ خَيْرٌ  
+ [Their shoots clad the branches: or surpassed in length the branches:] it is said to mean خَسَا

or, accord to AA, طَالَ but the former meaning is the better known. (TA.) [It is also doubly trans.] you say, رَأْسَهُ اللَّهُ مَلَأَ + *God gave him property.* (TA, from a trad.) — رَابَشَ, (K,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, *He became feathered.* — And hence,] + *He collected things, meaning, property, and أثاث [or household goods, or furniture and utensils, &c.]. (K, TA.) — And He (a man) became rich, or in a state of competence: (Fr:) and رَبَسَ + he became wealthy, or abundant in wealth. (Bil in vii. 25) [See also 8]. — *He (a bird) shed many feathers.* (TA.)*

2: see 1, first sentence.

5: see 8, in two places — and see 1, last sentence but two.

8. رَابَشَ + *He became strengthened in his wing, [or power,] by being an object of beneficence; as also رَبَسَ: (A:) he became in a good state, or condition: (S:) he attained good: (Mgh:) he obtained good, and the effect thereof was seen upon him; as also رَبَسَ the latter verb. (TA.) [See also 1, last sentence but two.] — رَابَشَ: see 1, first sentence.*

رَابَشَ A bird whose feathers have grown. (TA.) — [And hence,] + A man possessing property and clothing, as also رَبَشَ. (TA.) — See also the next paragraph.

رَبَشَ [Feathers; plumage;] a certain appearance of birds, (S, A, Mgh, K,) well known, (A, Mgh,) constituting their clothing and ornament; (A, TA.) as also رَبَشَ (Kt, K:) n. un. of the former with ة: (S, Mgh) pl. [of pauc.] رِبَاشٌ (S, K) and [of mult.] رِبَاشٌ (J, K.) — Hence, (B,) + *Clothing: (ISK, B:) or superb, or excellent, clothing; as also رَبَشَ: (S, K:) or both signify what appears of clothing: (Kt:) the former occurs in the Kur vii. 25, accord. to one reading; (S:) and رَبَشَ the latter accord. to another reading: (TA:) and hence also, the former signifies + ornament; and beauty: (A, TA, K) or + both signify + property; and plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life: (S:) or the former signifies + good; or property; or wealth: (Mgh:) and + state; or condition: (TA:) and the latter, + property: (Mgh:) and + goodness of state or condition; (A, TA:) or a goodly state or condition: (Mgh:) or the former signifies, (K,) and رَبَشَ the latter also, (TA,) + plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life; and the means of subsistence: (K, TA:) and + property which one has acquired for himself: and أثاث [or + household-goods, or furniture and utensils, &c.]. (TA.) the Benoo-Kilab say that رَبَشَ the latter word means + household-goods of whatever kind, consisting of clothes, or stuffing for mattresses or the like, or outer garments: and sometimes it means + clothes, exclusively of other articles or kinds of property. (ISK, TA.) You say, إِنَّهُ لَتَمَسَّنَ الرَّبِشَ [Verily he is goodly in*

clothing, or apparel. (TA.) Respecting the saying, أَعْطَاهُ مَائَةَ رَبِيشٍ, it is said, (S, A, K,) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to Ag, [He gave him a hundred camels] with their saddles (S, A\*) and their coverings: (S) or with their coverings and their cloths beneath the saddles. (K)

رِبَاشٌ: see رَبِيشٌ, (of which it is a syn. as well as a pl.,) in several places.

رَابَشَ: see رَبِيشٌ. — Also + *An agent between two persons; (A, Mgh, K,) namely, the briber and the acceptor of a bribe, (Mgh, K,) who composes their affair, (Mgh,) or who gives (رِبِيشٌ) this one of the property of that. (A.) Such Mohammed cursed. (Mgh, TA.) [See رَابَشَ in art. رَسَو.]*

رَابَشَ: see رَبِيشٌ.

رَبِيشٌ, applied to an arrow, Feathered; or having the feathers stuck upon it; (S, A, K;) as also رَبِيشٌ (A, K:) or having its feathers repaired, or put into a right state: (Mgh:) and رَبِيشٌ signifies [the same: (see رَابَشَ) or] having feathers; (K;) being like رَابِيشٌ applied to water [in the sense of دُو دَقِي]. (TA.) Hence the saying, مَا لَهُ أَقْدٌ وَلَا مَرِيشٌ [lit. He has not a featherless arrow nor a feathered one]; meaning, + he has not anything. (S.)

رَبِيشٌ: see رَبِيشٌ. — Also, applied to the kind of garment called بُرْدٌ, (A, K,) an epithet similar to مُسَمَّرٌ (A) signifying + Figured (Lh, K) with marks in the forms of feathers. (Lh.)

## رَبَطَ

رَبَطَ: see what follows.

رَبْطَةٌ Any [covering for the body such as is called] مَلَاةٌ not of two pieces (S, Mgh, Mgh, K) joined together (Mgh, TA) by sewing or the like, (TA,) but a single piece, (S, K,) all one web: (K:) it is said by Az to be, without exception, white: (TA:) or it signifies, (Mgh, K,) or signifies also, sometimes, (Mgh,) any garment, or piece of cloth, that is thin (Mgh, Mgh, K) and soft; (Mgh, K:) so says ISK, on the authority of certain of the Arabs of the desert; (TA;) as also رَابْطَةٌ (K:) and a napkin with which the hands are wiped after food (TA, from a trad., expl. by Suyuti.) [in Har p. 294, q. v., it seems to be applied to a kind of woollen cloth used as a turban] pl. رِبَاطٌ [or this is rather a coll. gen. n. of which رِبْطَةٌ is the n. un.] رِبَاطٌ (S, Mgh, K.) — You say, خَرَجَ مُشْتَبِلًا بِرِبْطَةِ الْقَلْبَةِ [He went forth enveloped with the mantle of darkness]. (TA.) And هُوَ يَجْرُ رِبَاطَ الْحَمْدِ [app. meaning He is prolific in praise]. (TA.) — The pl. رِبَاطٌ

also signifies † *Something resembling the سَرَاب* [or mirage] in the desert. (TA.)

رَاتِبَةٌ: see above.

## ربيع

1. رِبَاع, aor. يَرْبِيعُ, (Mgh, K,) inf. n. رَّبْعٌ (S, Mgh, Mgh, K) and رِبَاعٌ (TA) and رِبَاعٌ (Lh, TA), (TA.) *It increased, or augmented;* (S, Mgh, Mgh, K,) said of wheat and other things: or, as some say, it denotes زِنَادَةٌ [i. e. it signifies it becomes redundant, or it exceeded, as will be seen in what follows; but the truth is, that it has both of these significations; the latter] in relation to flour, and to bread. (TA.) You say, رِبْعٌ (S, Mgh, K,) aor. تَرْبِيعُ, inf. n. رَّبْعٌ [&c.]; (Mgh;) and رِبَاعَةٌ (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and رِبْعُ الطَّعَامِ [which is the same as رِبْعَةُ الحِفْطَةِ]; (TA.) *The wheat increased, or augmented, or received increase and blessing from God; or throve by the blessing of God:* (S, Mgh, K, TA.) and in like manner one says of other things. (Mgh.) And رَأَتْ السَّجَرَةَ, and رَأَتْ, but the former is rare, *The tree became abundant in its produce, or fruit.* (AHn.) And sometimes they said, (S,) رِبَاعٌ الْإِبِلِ (S, IF, K) † *The camels had many young ones,* (S;) they increased, and had many young ones. (IF, K.) One says also, رِبَاعُ الطَّعَامِ, and رِبَاعُ, *The wheat became redundant; or had a part, or portion, redundant;* [app. meaning, over and above the original measure;] in the kneading and the making of bread; syn. زِنَادَةٌ (S.) [See the first sentence above; and see رِبْعٌ, below.] And كَذَا رَاعِي يَدِي *Such a thing was redundant, or remained over and above, in my hand,* as also رَاقِي; syn. زَادَ: (L in this art., and TA in art. رَوَعَ.) Sgh has mistranscribed the explanation, زاد, in his two books, [the TS and the O,] writing قَاد; and the author of the K has imitated him in mentioning this in art. رَوَعَ, instead of the present art., which is its proper place, but has written for the explanation رَوَعَ. (TA.) — رَابَعٌ, aor. يَرْبِيعُ, (IDrd, S, K,) inf. n. رَّبْعٌ, (S, TA,) *He, or it, returned; went, or came, back; reverted:* (IDrd, S, K:) and رَاعٌ, aor. يَرْوَعُ, (IDrd, and K in art. رَوَعَ.) inf. n. رَوَاعٌ, (K in that art.,) signifies the same; (IDrd, and K in art. رَوَعَ.) or it returned to its place: (TA in that art.): but the former verb is the more common. (TA in the present art.) One says, of camels that have run away, سَاحَ عَلَيْهِمُ الرَّاعِي فَرَأَتْ إِلَيْهِ [The pastor cried out at them, and] they returned to him. (TA.) And وَهَّطَهُ فَلَانِي أَنْ يَرْبِيعَ [I exhorted him, but he refused] to return, or revert. (TA.) And فَلَانٌ مَا يَرْبِيعُ بِكَلامِكَ وَلَا بِصَوْتِكَ *Such a one does not return, or revert, by reason of thy speech nor by reason of thy voice.* (TA.) And you say of vomit, رَاعٍ مِنْهُ شَيْءٌ *Somewhat of it returned:* (S:) and رَاعَ عَلَيْهِ it returned to his

inside. (TA.) And in like manner one says of anything that returns to him, رَاعَ, aor. يَرْبِيعُ. (TA.) — رَاغُوا *They drank, gathered, or collected, themselves together,* (Ibn-'Abbād, TA;) as also تَرْبِعُوا; and رِبْعُوا, (Ibn-'Abbād, K,) inf. n. تَرْبِيعٌ. (TA.) — See also 5 — *It became rent:* so in the saying of El-Kumeyt,

إِذَا حِمَصَ مِنْهُ جَانِبٌ رَاعَ جَانِبٌ

[When a side thereof is sewed up, a side becomes rent]. (S.) — [It is also said that] رَاعَ, aor. يَرْبِيعُ, is like رَدَ [app. as signifying *He returned a reply, or an answer, to a person; for it is mentioned immediately after رِبْعٌ as syn. with مَرْجُوعٌ*]. (TA.)

2. رِبْعُ الطَّعَامِ: see 1; second sentence. — رِبْعُوا *They ascended, or ascended upon,* the رِبْعَةُ [n un. of رِبْعٌ, q v]. (Ibn-'Abbād.) — See also 1, near the end of the paragraph. — رِبْعَةٌ: see 4. — [See also رِبْعٌ (in art. رَوِيَ), with which رِبْعٌ seems to be syn.]

4. إِرَاعَتُ الحِفْطَةِ: &c.: see 1, in the former half of the paragraph, in four places. — إِرَاعُوا *Their wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God:* (Ibn-'Abbād, K:) and in like manner, their seed-produce [in general]. (TA.) — إِرَاعَ الشَّيْءِ *He increased, or augmented, the thing, or made it to increase, or augment; as also رِبْعُهُ.* (TA.)

5. تَرْبِعُوا: see 1, near the end of the paragraph. — تَرْبِيعٌ said of grease, or gravy, (TA,) or oil, (S,) and of clarified butter, when much thereof has been put into food; (S, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISH, TA;) *It flowed, or ran, hither and thither, having no direct course;* (S, TA;) or went to and fro; (A, TA;) or portions thereof followed a little after other portions: (ISH, TA.) and, said of water, it ran, or flowed. (TA.) — In like manner, (S,) said of the mirage (سَرَاب) [It quivered, vibrated, or moved to and fro;] it came and went; (S, K;) as also تَرْبِيعَةٌ: (TA:) and رِبْعٌ, aor. يَرْبِيعُ, (TA,) inf. n. رَّبْعٌ (K, TA) and رِبْعَانٌ (TA,) said of the same, *it was, or became, in a state of commotion or agitation; it quivered, vibrated, or moved to and fro.* (K, TA.) — † *He became confounded, or perplexed, [as though vacillating, or wavering,] and unable to see his right course; as also استَرَاعَ.* (Ibn-'Abbād, K.) — † *He paused; or waited:* (O, L, K:) or (so in the L, but in the O and K "and") *he paused; or hesitated; or held, refrained, or abstained.* (O, L, K.) [See the part n., below.] تَرْبِيعَتْ — تَرْبِيعَتْ *His two hands overflowed with bounty, [as though they went hither and thither,] for one cause after another.* (TA.)

10: see 5.

رِبْعٌ [see 1, of which it is an inf. n.] *Increase;* syn. زِنَادَةٌ [which may be meant to include the third of the significations here following]; as in the saying, هَذَا طَعَامٌ كَثِيرٌ الرِّبْعِ [This is wheat of

much increase]. (Mgh.) — † *Revenue arising from the increase of land: because it is an augmentation.* (Mgh.) — † *Milk;* as in the phrase, نَاقَةٌ كَثِيرَةٌ رِبْعًا † [A she-camel whose milk is abundant]. (A, TA.) — *Redundance; a part, or portion, redundant, a surplus; or a residue, syn. فُضْلٌ; of anything; as of flour, or meal, (Mgh, K,) over and above the measure of the wheat; (Mgh;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like.* (K.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, كُلُّ رِبْعٍ مِنْ حِفْطَةِ رِبْعَةٍ إِذَامَةٌ [To every poor man, a mudd of wheat: the redundancy, or redundant part or portion, thereof shall be for its seasoning]; i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundancy that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, رَمَلُوا أَمْلَكُوا الْعَجِينَ فَإِنَّ أَحَدَ الرَّبْعَيْنِ + Knead ye well, or thoroughly, or soundly, the dough; for this action is one of the رِبْعَانِ [here meaning the two causes of redundancy; the other cause being the grinding]. (TA.) [Hence also,] رِبْعُ الدَّرْعِ *The redundant parts of the two sleeves of the coat of mail,* (S, A, K, TA,) over [and beyond] the end of the fingers; (TA;) and of the shirt thereof. (A, TA.) — See also رِبْعٌ. — Also, (K,) and رِبْعَانٌ, [which latter is the more common in this sense,] (S, K,) † *The first (S, K) and most excellent (K) part of anything:* (S, K:) said in the B to be a metaphorical application from رِبْعٌ as signifying a high, or an elevated, place. (TA.) Hence, (S, TA,) رِبْعُ السَّابِ, by poetic licence written رِبْعٌ (TA,) or رِبْعَانٌ (S, A, L, TA,) † *The first, or prime, (S, A, TA,) and most excellent, (A, TA,) part, or period, of youth or youthfulness or youthful vigour:* (S, A, TA:) or this is from رِبْعٌ in relation to wheat: (A, TA:) or from رِبْعَانٌ † the first of rain. (L, TA.) Hence also, (S,) رِبْعَانُ السَّرَابِ (S, Sgh, L) † *The first of the mirage;* (S, Sgh;) *what comes and goes thereof;* (Sgh;) or such as is in a state of commotion or agitation, quivering, vibrating, or moving to and fro. (L.) [Hence also,] رِبْعُ الضُّحَى † *The whiteness, and beautiful splendour, of the first part of the day after sunrise.* (K, TA.) — نَاقَةٌ لَبَا رِبْعٌ † *A she-camel having one pace, or rate of going, [app. a quicker pace,] after another.* (TA.) — فَلَانٌ لَيْسَ لَهُ رِبْعٌ i. e., *no answer, to give; or, perhaps, to such a one there is no reply, or answer, to be given.* (K, TA.) — Also *Fright, or fear;* (K;) like رَوَعَ. (TA.)

رِبْعٌ (Fr, S, Mgh, K, &c.) and رِبْعٌ (Fr, K,) the former occurring, (S,) or the latter accord. to one reading, (TA,) in the Qur [xxvi. 128], (S, TA.) *Ugh, or elevated, land or ground:* (S, K:) or a high, or an elevated, place; (so in some copies of the S and in the Mgh;) which latter

signification is also assigned to رِبْعَةٌ; (TA:) and whence the phrase, كَمُرُ رِبْعِ أَرْضِكَ, meaning *what is the elevation of thy land?* [a phrase not to be mistaken for كَمُرُ رِبْعِ أَرْضِكَ in which the meaning is "increase:"] (Az, TA:) or any [road such as is termed] فَج: (K:) or (so accord. to the Mab and K, but in the S "and") a road (S, Mab, K) of any kind, (K, TA,) to which some add, *whether travelled or not.* (TA: [see an ex. in the first paragraph of art. سَمَت:]) or a road opening so as to form a gap in a mountain; (Zj, K:) or, as in some copies of the K, from a mountain, but the former is what is termed فَج, before mentioned: (TA:) or a mountain; (S, Mab;) so accord. to 'Omārah: (S:) or, as in some copies of the S, a small mountain: (TA:) or signifying also a high mountain: (O, K:) n. of un. with ṣ [i. e. رِبْعَةٌ, as it is written in the S; and رِبْعَةٌ also, as implied in the K]: (S, K: [in the former immediately following the signification of "mountain," and in the latter, so following that of "high mountain," whence it seems that رِبْع and رِبْع are sometimes used, at least in one sense, as coll. gen. ns.:]) pl. [of mult.] رِبْعَاء (S, TA,) which is extr., (TA,) and رِبْعُونَ, and [of pauc.] أَرْبَاع: (TA:) but AO says, contr. to J, that أَرْبَاع is pl. of رِبْع: (IB, TA:) or رِبْع or رِبْع signify the channel of the torrent of a valley from any, or every, high, or elevated, place. (K.) Also the former, *A high mound, or heap of sand, or hill: and a Christian's cloister or cell; syn. صُورَةٌ: and a pigeon-turret.* (IAqr, K.)

رِبْعُ الْقَبَابِ: see رِبْع.

رِبْعَةٌ: see رِبْع.

رِبْعَةٌ: see رِبْع, in three places. — Also *A number of men who have drawn, gathered, or collected, themselves together:* (Ibn-'Abbād, K:\*) otherwise, they are not so called. (Ibn-'Abbād.)

رِبْعَان: see رِبْع, in four places.

رِبْعَانَةٌ *A she-camel abounding with milk.* (A, K, TA.)

رِبْعَانٌ *A fleet, or swift, and excellent, horse.* (S, TA.) [See also art. رَواع, to which, as well as to the present art, it is said in the TA to belong.]

رِبْعٌ *A register in which is written the رِبْع [i. e. increase, or revenues arising from the increase, of the lands] of districts: the ت being augmentative: but it is a post-classical word.* (TA.)

أَرْضٌ مَرْبُوعَةٌ, with *فَتْح* to the م, *A land [of much رِبْع, or increase]: abounding with herbage; fruitful; or plentiful.* (S, Mab, TA.)

مَرْبُوعٌ, as an epithet applied to the سَرَاب [or mirage]: see مَرْبُوعٌ in art. رِبْع.

مَرْبُوعٌ *A she-camel that goes away in the place of pasturing and returns by herself; (K:\*) or such is termed مَرْبُوعٌ: (S, TA:) or upon which one repeatedly journeys: or upon which*

*one journeys and returns.* (Az, TA:) or *that quickly yields an abundant flow of milk: or that quickly becomes fat* (K:) sometimes used in this sense. (Jm, TA.)

أَمْرٌ مَرْتَبِعٌ *A slippery man, who anoints himself with oils.* (Ibn-'Abbād, K.) — أَمْرٌ مَرْتَبِعٌ عَنْ هَذَا *I am holding, refusing, or abstaining, from this affair.* (TA.)

## ربح

2. رِبْحٌ *He smeared, seasoned, imbued, or soaked, a mess of ثَرِيد [i. e. broken, or crumbled, bread, with the دَسِير, i. e. grease, or gravy, or dripping; with clarified butter.* (En-Nadr, K, TA.)

3. رِبْحٌ *The morsel, or mouthful, was [smeared, seasoned,] unbued, or soaked, with clarified butter.* (En-Nadr, TA.) [In the CK, and in some MS. copies of the K, this verb is mentioned as quasi-pass. of 2.]

رِبْحٌ: see what next follows.

رِبْخٌ, as in the [T and] O and Tekmileh and L; in the K, erroneously, رِبْحٌ; (TA:) *Dust, or dust raised:* (Sh, K:) or, as some say, (TA,) *dust, or earth, (K, TA,) in a general sense: or such as is comminuted.* (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females,

وَأِنْ أَتَارَتْ مِنْ رِبْخٍ سَيْفًا

تَبْوَى حَوَامِيسًا بِهِ دَغْلًا

using an inversion, for he means *they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder.* (TA.) — And i. q. نَفَارٌ [The act of fleeing, going away or aside or apart or to a distance, retreating to a distance, shrinking, &c.; inf. n. of نَفَرَ, q. v.]: (K:) so some say. (TA.) — Sgh says that this word may belong to the present art. and to art. رَواع, q. v. (TA.)

مَرَاغٌ, signifying *The place in which beasts roll, or turn themselves over, is thought by Az to be so called from رِبْخ in the first of the senses assigned to it above.* (TA.)

مَرْبُوعٌ *A thing defiled with dust or earth, or much sprinkled with dust.* (El-'Azeez, K.)

## ربى

1. رَبَّى, aor. يَرْبِي, *He (a man of the desert) came to the رِبْ; (T, O, K:) as also رَبَّى and رَبَّى: (K:) or he entered the region, district, or tract, of cities, towns, or villages, and of cultivated land: or رِبَّى signifies they approached the رِب; and so رَبُّوا: (Ham p. 878:) or this last, they journeyed to the رِب; (M;) and so رَبُّوا: (S\* M:) or رَبُّوا, we abode, or stayed, in [a region of] cities, towns, or villages, and where water was reached by digging, or where it was apparent, running upon the surface of the earth.*

(T.) — And رَأَتْ الْبَاسِيَةَ *The rattle pastured in the رِب.* (S, K.)

3. رَبَّى *It was, or became, near to [having, or incurring] الظَّنَّة [i. e. suspicion, or evil opinion]; syn. قَارَبَهَا, and رُبَّهَا.* (Ibn-'Abbād, O, K.) [Pretying, app. misled by the TK, rendles رابى, followed by ل, as meaning "Palsu prolihi, columnis accusavit." He also assigns to رابى the signification of "Adpropinquavit regioni," as on the authority of the Ham; in which I do not find it.]

4: see 1, in two places. — رَأَتْ الرُّبَّ (S, M, K,) inf. n. رِبَاةٌ and [accord. to some] رَبَّى; like رَحِبٌ and رَحِبٌ, inf. n. رِحَابٌ and رَحِبٌ; but, [ISd says,] in my opinion, رِبَاةٌ is the inf. n., and رِبَى is the subst.; and in like manner one should say of رَحِبٌ and رَحِبٌ; (M, TA:) *The land abounded, or became abundant, with herbage, and with the goods, conveniences, or comforts, of life;* (S, M, K:) as also رِبَّتْ. (K.)

5: see 1, in three places.

رَبَّى *Wine:* (T, K:) more properly mentioned in art. رَواع. (TA.)

رِبْ *Land in which are sown fields, or seed-produce, and abundance of herbage and of the goods or conveniences or comforts of life:* (S, O, K:) and (K) *the part that is near to waters, of the land of the Arabs, (M, O, L, K,) and of other lands: (M, L:) or the part that is near to the Sawād (السَّوَاد) of the land of the Arabs: (IDrd, Ham p. 878:) or a tract in which are green herbs, and waters, (T, O, K,) and level lands of seed-produce, (T,) or sown fields, or varieties of seed-produce: (O, K:) [generally] a region, district, or tract, [of cultivated fields; or] of towns, or villages, and of cultivated land: (Ham p. 878:) pl. أَرْبَاء (T, S, M, TA) and رِبْوَةٌ. (M, TA.) — Also (M, K) *Abundance (Lth, T, M, O, K) of herbage, and of the goods, conveniences, or comforts, of life, and (Lth, T, M) in respect of food (Lth, T, M, O, K) and drink: (O, K:) pl. [in this sense] أَرْبَاء (M, K) only.* (M.) See also 4.*

رِبْ *Of, or belonging to, the رِب, or region of cultivated land; opposed to رَبَّى; applied to a plant [&c]. (M, voce رِبْعَةٌ) And رِبْ رِبْعَةٌ *Cultivated land; contr. of رِبْعَةٌ.* (IAqr, and M and K\* and TA in art. بر.)*

أَرْضٌ رِبْعَةٌ *Land abounding with herbage, and with the goods, conveniences, or comforts, of life.* (S, O, K.)

## ربى

1. رَبَّى, aor. يَرْبِي, inf. n. رِبْيٌ, (JK, S, K,) said of the سَرَاب [or mirage], *It was agitated, and moved to and fro, (JK, K,) or it shone, or glistered, (S,) above the ground; (JK, S, K,) and رَبَّى signifies the same.* (S, O, K.) [And in the former sense, رابى may be said of water; for the inf. n.] رِبْيٌ signifies also *The going to and fro (Lth, JK, K) of water, (JK,) or of*



shallow water and the like, (Lth, K.) upon the surface of the earth. (Lth, JK, K.) — Also, (Ks, JK, Mgh, K.) aor and inf. n. as above, (Ks, Mgh,) said of water, (Ks, JK, Mgh, K.) and of blood, (Mgh.) *It poured out, or forth.* (Ks, Mgh, K.) — *هو يريق بنفسي*, (JK, S, K.) inf n. *يُريق* (S, K) and *رريق* (TA.) † *He gives up his spirit; or gives away his life; syn. يَجُودُ بها* (JK, S, K.) at death. (S, K.) mentioned by Ks. (TA.)

2. *رِيْقُهُ الشَّرَابُ* *I gave him to drink the wine, or beverage, fasting; when he had not yet eaten.* (TA.)

4. *اراقه* *He poured it out, or forth.* (Mgh, K.) See art. *روق*.

5. see 1, first sentence.

6. *يَتَرَاوِقَانِ هُمَا يَتَرَاوِقَانِ الْهَاءُ* (JK) *They two pour the water out, or forth, by turns.* (TA in explanation of the latter in art. *روق*.)

7. *A shuning, or glistening, (K, TA.) of a sword [etc.].* (TA.) Hence, in a trad. respecting [the battle of] Badr, *رِيْقٌ سَيْفٍ مِنْ وَرَائِي* [And lo, the shuning, or glistening, of a sword behind me]: thus written by EL-Wāḳidī: if the reading *بريق* [from *برق*] had been transmitted, it would be evidently reasonable. (Iath, TA.) — And *أ. q. باطل* [as meaning *False, or vain, speech or conduct*]. (K.) One says, *أَقْصِرْ عَنْ رِيْقِكَ* [Desist thou from thy false, or vain, speech or conduct]. (TA.) — *رِيْقُ الْكَلْبِ*, with fet-h [to the ], *The mirage*. (TA.) — *رِيْقٌ* also signifies *Water*: (K:) or water that is drunk in the state of fasting, in the early morning, or first part of the day; (TA:) [and] so *رِيْقٌ*, which is [said to be] not applied [in this sense] to anything but water: you say *رِيْقٌ* (S.) [But see *رائق*]. — And *رِيْقٌ خُمُرٌ* (IDrd, K) and *رِيْقٌ* (Aḡ, JK, K.) *Dry bread*, i. e. bread without seasoning, or condiment, to render it pleasant, or savoury. (Aḡ, JK, IDrd, K.) — See also *رِيْقٌ*: both are also mentioned in art. *روق*, q. v.

*ريق* *Saliva*; syn. *رَضَابٌ* (S, K, TA:) i. e. (TA) the water of the mouth; (JK, Mgh, K, TA:) its *لُحَابُ* (TA:) or the water of the mouth in the early morning, or first part of the day; (Lth, TA: [but this rendering is often inapplicable:]) or the water of the mouth while it is there; for when it has gone forth from the mouth it is termed *بُصَابٌ* and *بُرَابٌ* (K in art. *بص*) and *رِيْقٌ* signifies the same, in poetry: (Mgh, TA:) or this has a more particular meaning; (S, Mgh, K:) [i. e. it means somewhat of saliva; or a little saliva:] the pl. is *أَرِيْقٌ* [a pl. of pauc.] (S, K, TA) and *رِيْقَاتٌ* [a pl. of mult.]. (TA.) [Hence,] one says, *أَبْلَعْنِي رِيْقِي* [Suffer thou me to swallow my saliva;] give thou me time to swallow my saliva: (K and TA in art. *بلع*.) or † grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing. (Ḥar p. 164.) [And *أَبْلَعَنِي رِيْقُهُ* *He swallowed his saliva*: meaning † he restrained his anger:

see 1 in art. *بلع*.] And *شَرِبَ عَلَى الرِّيقِ* [It was drunk in the state of fasting; before breakfast]: (S, K) and in like manner *أَكَلَ* [It was so eaten]. (K.) And *رَفُو عَلَى الرِّيقِ* (AO, S, K,) or *رَفُو عَلَى رِيْقِهِ* (TA,) and *رَأَيْتُ* (AO, S, K,) i. e. of the measure *رَفِيعٌ* (S,) and *رَأَيْتُ* (K,) i. e. [He is fasting;] he has not breakfasted. (TA.) And *رِيْقٌ نَفْسِي* (ISK, S) and *أَتَيْتُهُ عَلَى رِيْقِي* (S, TA,) and *رَأَيْتُهُ رِيْقًا* (S, TA,) and *رَأَيْتُهُ رِيْقًا* (S, TA,) [Hence also *رِيْقُ الشَّمْسِ*, likewise called *رِيْقُ السَّيَاطِينِ* and *مُخَاطُ الشَّمْسِ* and *لُحَابُ الشَّمْسِ* and *مُخَاطُ السَّيَاطِينِ*, † *The fine filmy robes (termed gossamer: see arts. لعاب and ريق).* — Also *Strength*: and the remains of life, or of the spirit, or of the soul syns *قُوَّةٌ* and *رَمَقٌ* [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, *كَانَ هَذَا الْأَمْرُ وَبِهَا رِيْقٌ* [This event happened when there was in us strength. (TA.)

[*ريق*, accord. to Freytag, as occurring in the Deewān El-Hudhulīsyān, signifies *The beginning of youth*: but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed *ريقه*, meaning *ريقه*.]

*ريقه*: see *ريق*. *ذو الريقة* is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

*على الريق*, or *drunk*, *ريق* [i. e. in the state of fasting; before breakfast]. (K.) See also *ريق*, in two places. — And see *ريق* likewise in two places. — Also † *Empty-handed*. (K.) You say, *جَاءَ رَائِقًا* + *He came empty-handed*. (JK.) — Also *Pure*; (Aḡ, K;) applied to musk, and to anything. (Aḡ, TA.) [Mentioned also in art. *روق*.] — Also said to signify *توب* [repentance]. (Aḡ, TA.) — Also said to signify *عجن بالنسك* [i. e. *عجن بالنسك*, app. meaning that it is an epithet applied to a garment as signifying *Sprinkled with musk and then pressed, or kneaded*]. (TA.)

*ريق*: see *ريق*, in two places. — Also, (S,) and *ريق* (S, K,) which is a contraction of the former, sometimes used, (S,) and *رَيْقُ* (AO, K,) The first part, (S, K,) and the most excellent, of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. *روق*, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. *عرض*, but with *رَيْقٌ* in the place of *ريق*, from the TA, in which it is ascribed to EL-Ba'eethi.]

*رَيْقُ*: see the next preceding paragraph.

*رَيْقَاتِي*, said in the T to be so called because containing the saliva of serpents, is explained in art. *رتق*. (TA.)

*مَرَاتِي* [app. & n: of place from *رَأَى* having for

its aor. *رَيْقٌ* said of water; though anomalous; for by rule it should be *مَرَيْقٌ*] The part, of the throat, which is the place of passage of the water. (T and TA in art. *درا*: see the last sentences of this first paragraph of that art.)

*مَرَيْقٌ* One in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy; or whom a thing ceases not to please, or rejoice: (K) occurring in a verse of Ru-beh' but Sghl says that it should by rule be *مَرَوِقٌ*. (TA.)

## ريل

1. *رَالَ*, aor. *يَرِيلُ*, *He (a child) slavered.* (Ibn-'Abbād, O, K.) [See also art. *رول*.]

*رَوَالٌ* *Slaver*; (Ibn-'Abbād, K;) [like *رَوَالٌ*] without *ء*. (TA.)

## زبر

1. *زَبَرَ* is syn. with *زَارَحَ* (Lth, T, M, K;) and the verb is *زَامَر*, aor. *يَزِيرُ*, [He went away, or departed: and he quitted a place: and he ceased doing a thing:] (Lth, T, TA:) *زَبَرَ* being the inf. n. (TA) I *أَر* used to say, in reply [or reply] to the saying *زَمْتُ* [I did not go away, &c., or I have not gone away, &c.], *بَلَى قَدْ زَمْتُ* [Nay, I did go away, &c., or I have gone away, &c.]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, *زَامَهُ*, aor. *يَزِيرُهُ* (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it, or quitted it; syn. زَبَرَهُ*; (S;) or *فَارَقَهُ* and *زَالَ مِنْهُ* (Mgh.) And *زَمْتُ مِنْ عِنْدِ فُلَانٍ* and *زَمْتُ فُلَانًا* [I went away from such a one]: both meaning the same. (S.) And *لَا تَزِمُهُ* *Go not thou away from him, or it; syn. تَزِمُهُ*. (S.) And *مَا زَمْتُ* [There is to this sidewardness an inclining, or a leaning, by reason of an excess and heaviness thereof. (TA.) One says, *لَيْدًا هَذَا الْعَدْلُ زَمُّ عَلَى هَذَا* an inclining, or a leaning, by reason of an excess of weight over this: or,] a heaviness [exceeding that of this], by reason of which it inclines, or leans. (TA.) [And accord. to the TK, you say of the load of a camel, *زَامَر*, meaning *It inclined, or leaned*.] — And *The becoming drawn together, of the mouth of a wound, in order to heal; as also زَمَّانٌ* (K.) [Both are said in the TK to be inf. ns. of *زَامَر*, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal*.] — *فُطِحَ بِهِ* *q. v. زبر به* *He was*

or became, disabled from prosecuting, or unable to prosecute, his journey. (S, K.) A rāyā says,

\* رَوَيْرٌ بِالسَّيِّئِ الَّذِي كَانَ مَجِيًّا \*

[And the messenger that was with me became disabled from prosecuting his journey]. (S, TA.)

2. رَوَيْرٌ عَلَيْهِ (T, K.) inf. n. رَوَيْرٌ (TA.) *He overcame him*; (T, K, TA.) 1. a., one man, another; (T) in journeying, or peace, and the like: from رَوَيْرٌ as signifying زِيَادَةٌ and فَضْلٌ [i. e.

"excess," &c.], or as signifying نَرَاخٌ [expl. above]. (TA.) — رَوَيْرٌ بِالْبَتَانِ (ISk, S, M.) inf. n. as above, (ISk, S.) *He* (a man, ISk, S) remained, stayed, dwelt, or abode, in the place. (ISk, S, M.) And رَوَيْرٌ السَّحَابَةُ قَاطَعَتْ The cloud remained without clearing away [and rained continually]. (S, TA.) — And رَوَيْرٌ inf. n. as above, *He journeyed all the day*. (TA.)

رَوَيْرٌ *Excess, redundancy, or superiority*; syn. زِيَادَةٌ (S, K.) which is like فَضْلٌ. (TA.) One says, رَوَيْرٌ عَلَيَّ هَذَا *This has excess, or superiority*, (ISk, T.) over this. (ISk, T, S.) الرَوَيْرُ عَلَى الْمَرْجُومِ a phrase used by El-A'jūj, means *He who is chidden* [which may be rendered *He who is chidden, it is incumbent on him to exceed, or he who is chidden is exceeded*]; (T, S.) such being always the case; for one is chidden only on account of an affair in which he has fallen short of doing what was requisite. (S.) — A thing such as is termed علاوة [q. v.] between the two side-loads of a camel. (IAqr, T, K.) Hence the saying, الرَوَيْرُ مِنَ الْحَبْلِ أَثْقَلَ عَلَى الدَّوَابِّ مِنَ الْحَبْلِ [The additional burden that is put between the two side-loads is more onerous to the beasts than the (usual) load]. (TK.) — A share that remains of a slaughtered camel: (M, K.) or a bone that remains (T, S, M, K) after the flesh of the slaughtered camel has been distributed (T, S) in the game called البَسِيرُ (T), and which is given to the slaughterer. (M, K.) accord. to Lh, the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portions, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and [the part of the back called] السَّحْلُ (q. v.), and the two shoulders together with the two arms; then he betakes himself to the طُغَافِطِ [or soft parts, such as the flanks, or the soft parts of the belly], and the vertebrae of the neck, and distributes them upon those portions equally; and if there remain a bone, or a small piece of flesh, that is the رَوَيْرُ; then the slaughterer waits with it for him who bought it, and he who arrow wins, his it is; otherwise, it is for the slaughterer. (M, TA.) — The last portion of the day-time, extending to the confusion (اختلاط) for which اختلاف is erroneously put in the copies of the K, TA.) of the darkness. (M, K, TA.) long [indefinite period such as is termed] رَوَيْرٌ (S, K.) so in the saying, رَوَيْرٌ مِّنْ أَشْهُارٍ [A long period of the day-time had remained; or,

emphatically, remains]. (S.) And نَهَارٌ رَوَيْرٌ means *A long day or day-time*: so in the saying, عَلَيَّكَ نَهَارٌ رَوَيْرٌ [app. meaning *A long day is appointed thee for the performance of a work or task*]. (AZ, T.) — Also رَوَيْرٌ [us meaning *A series of stairs*] (IAqr, Jm, T, S, M, K.) of the dial. of El-Yemen (S.) Abou-Amr Ibn-'Alā says, as related by Ag, I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, رَوَيْرٌ فِي الرُّبْعِ، meaning *Ascend thou the stairs*. (JM, cited in the PS.) — And رَوَيْرٌ [meaning *A kind of wide bench, of stone or brick; and also a shop*]: (M, TA.) likewise of the dial. of El-Yemen. (TA.) — And *Small mountains*. (IAqr, T, K.) — And *A grave*: (IAqr, T, S, M, K.) or the middle thereof. (M, K.) — See also what next follows.

رَوَيْرٌ (Jm, T, PS,) with kār, (Jm, PS,) [accord. to the K, erroneously, رَوَيْرٌ, The antelope leucocorys;] a white antelope; (Jm, PS;) an antelope (ظَلِيٌّ) that is purely white: (IAqr, T, K.) written with and without: [رَوَيْرٌ in art. رَوَيْرٌ:] pl. أَرَاوِيرٌ (Jm, PS) [أَرَاوِيرٌ].

رَوَيْرٌ A woman who loves the discourse of men, but does not act cautiously or immorally, or commit adultery or fornication. (K.) Also a [female] proper name. (K.) It is said by AA to be of the measure مَفْعَلٌ from رَوَيْرٌ, or رَوَيْرٌ (S, Sgh, Mgh, TA.) but some say that, as a proper name, it is arabicized, from مَارِيَةٌ. (TA.)

## وين

1. رَوَيْنٌ [aor. يَرَوِيْنُ] inf. n. رَوَيْنٌ [in its primary acception, app. signifies *It was, or became, rusty, or covered with rust*. And hence,] *It* (a garment, or piece of cloth,) was, or became, dirty, or filthy; syn. نَطَعٌ. (M, TA.) — [Hence also,] رَانَتْ (S, M, K,) aor. تَرَوِيْنُ inf. n. as above, (S,) *His soul (or stomach) becomes heavy*; or heaved, or became agitated by a tendency to vomit; syn. رَانَتْ (S, M, K,) and خَبَثَتْ (S, K.) — And رَانَ رَانَ (A'Obeyd, T, S, M, Mgh, K,) aor. and inf. n. as above, (Mgh,) *It* (anything) covered it; namely, a thing: (M:) or it (anything) overcame him; (A'Obeyd, T, S, M, Mgh, K;) as also be رَانَ رَانَ (A'Obeyd, T, S, Mgh, K;) and رَانَتْ (A'Obeyd, S, Mgh, K.) — And رَانَ رَانَ for its aor. signifies the same; as will be seen from a verse cited below.] You say of a sin, misdeed, or transgression, رَانَ عَلَى قَلْبِي (رَذْبٌ), (Zj, T, S, Mgh, K,) aor. as above, (Zj, T, S,) inf. n. رَيْنٌ (Zj, T, S, M, K,) and رَوَيْنٌ (S, M, K,) *It covered his heart*: (Zj, T, M:) or it overcame his heart. (S, Mgh, K.) رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (S, Mgh, K.) in the Qur [xxxiii. 14], means [What they used to do] hath become like rust upon the clearness of their hearts, so as to make the knowledge of good from evil to be obscured to them: (Er-Rāghib, TA.) or hath covered their hearts: (Zj, T;) or hath overcome their hearts: [or hath spread a darkness upon their hearts; for,] accord. to

El-Hasan, it means that sin has followed upon sin so that the heart has become black: (S.) and accord. to Abou-Mo'adh the Grammarian, and a saying of the Prophet, الرَيْنُ means the heart's becoming black in consequence of sins. (T.) You say also, رَيْنٌ عَلَى قَلْبِهِ *His heart became covered* [&c.]. (M.) And رَيْنٌ بِهِ *He was overcome*: (T, Mgh;) or *his property was beset by debt*: (T;) or *he fell into grief, by reason of debt*: (M) or *he fell into that from which he could not escape*, (AZ, T, S, Mgh, K,) and *with which he had not power to cope*. (AZ, T, S;) or i. q. أَنُطِعَ بِهِ [i. e. he became disabled from prosecuting his journey, his means having failed him, or his heart breaking down with him or perishing]; (T, S, M;) so says El-Kānānī El-Aḡrābī (T, S;) and he died. (M.) And رَانَتْ عَيْنُهُ (T, S,) رَانَتْ عَلَيْهِ الْحَيْرُ (S, M, [in one copy of the S] الْحَيُّ) *The mine overcame him*; (S, M;) and overwhelmed him: (M;) or overcame his heart and his reason: (T;) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And رَانَ الْعَيْنُ *Drowsiness overcame the eye*: (S, TA.) or infected, or pervaded, the eye. (Mgh.) El-Tirmidhī says,

\* مَخَافَةٌ أَنْ يَرُونَ التَّوَرَّ فِيهِمْ \*  
\* يَسْكُرُ سِتَائِهِمْ كَلَّ الرُّبُونِ \*

[In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming]. (TA.) [This, together with a signification assigned to رَوَيْنٌ in art. رَوَيْنٌ in the K, shows that رَانَ signifying "he, or it, overcame," &c., as يَرُونَ as well as يَرِينُ for its aor.] And you say also, رَانَ رَانَ عَلَى الْهَوْتِ, and رَانَ بِهِ *Death took him away*. (M.)

4. رَانُوا *Their cattle perished, or died*: (El-Umawee, T, S, M, K;) and (so in the T, but in the M "or") *their cattle became lean, or emaciated* (El-Umawee, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcome them, and which they have not been able to bear. (T.)

رَانَ: see the next paragraph. — Also [A kind of legging;] a thing like خُفٌّ [or boot], but longer, and without a foot: (K.) described by the author of the Mgh, in his handwriting upon the margin, as a piece of cloth made like the خُفُّ, stuffed with cotton, worn beneath it on account of the cold: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

رَيْنٌ, originally an inf. n.: (Mgh:) *Rust that overpreads the sword and the mirror*; (M;) *rust that overpreads a polished thing*: (Er-Rāghib, TA.) or much dirtiness from rust: or simply dirt, filth, soil, or pollution: syn. طَبْعٌ and ذُبْنٌ: (S, K.) [in a copy of the S, and in the K, طَبْعٌ is erroneously put for الطَّبْعُ:] or a cover, or covering. (Mgh.) [And hence,] *The like of rust, covering the heart*: (Zj, T:) black-

ness of the heart: pl. رِيَانٌ. (T.) And رَانٌ signifies the same as رَيْنٌ. (TA.)

رَيْهٌ i. q. حَمْرَةٌ [i. e. Wine, or some wine, or a kind of wine]: pl. رَيْنَاتٌ. (IAgr, Th, T, K:) so called because it overcomes the reason. (TA.)

رَجُلٌ مَرِينٌ عَلَيْهِ A man beset, or encompassed. (TA.)

مَرِينُونَ Persons whose cattle have perished, or died: (El-Umawee, T, S, K:) and whose cattle have become lean, or emaciated. (El-Umawee, T.)

## ريہ

1. رَاہ, aor. يَرِيہ, (K,) inf. n. رِيہ, said of the سَرَاب [or mirage], (TA.) *It came and went;* (K, TA;) [or *went to and fro;* or *appeared to do so;*] or *ran upon the surface of the earth:* (TA.) and رِيہ, likewise said of the سَرَاب, [signifies the same,] i. q. تَرِيحٌ. (S, K, TA:) or تَرِيہ signifies *it was made to run hither and thither, in no uniform manner.* (IAgr, TA:) or *it glistered uninterruptedly.* (TA in art. رِہ) — And *He, or it, returned,* like رَاع, aor. يَرِيح. (TA in art. رِيح.)

2. رِيہ, said of the سَرَاب [or mirage]; and رِيہ: see مُرِيہ, below.

5: see 1.

سَرَاب (S, K,) as an epithet applied to the سَرَاب [or mirage], (TA.) i. q. مَرِيح, (S, K, TA,) [meaning] *كَأَنَّهُ رِيہٌ أَوْ رِيہُ الْهَاجِرَةِ* [As though it were made to come and go, or go to and fro, or run upon the surface of the earth; or as though the vehement midday-heat made it to come and go, &c.]. (TA.)



## ز

The eleventh letter of the alphabet; commonly called رَايَ, and sometimes زَا, [and رَا, and زَا, (see زَايَ in art. زَوَى,)] and زَايَ. (MF.) It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسْبَلَةٌ, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and ص; as in يَزُولُ for يَسُولُ, and يَزْدُقُ for يَسْدُقُ; and in the Tes-heel it is said that it is sometimes interchanged [with س] after و, as in جَسَتْ خَلَالَ الدِّيَارِ for جَسَتْ خَلَالَ الدِّيَارِ; and after ر, as in رَسَبَ and رَسَبَ: which interchange, accord. to MF, is said to be of the dial. of Kalb; or, as El-Foosse says, of the dial. of 'Odhrah and Kaab and Banu-l-Ambar. (TA.) = [As a numeral, ز denotes Seven.]

## زَا

زَا and زَا: see the letter ز, and زَايَ in art. زَوَى.

## زَاوٍ

زَاوٍ: &c. see art. زَوَى.

## زَايَ

Q. 1. زَايَ: He did over dirhems, or pieces of money, with زَايَ [i. e. quicksilver]. (Mgh.) [It is said that] the verb [from زَايَ, or rather its inf. n.,] is التَزَايَ: (TA:) [but see مَزَايَ, below.]

زَايَ, (S, Mgh, Mgh, K,) thus pronounced by some, (S,) and this is the form preferred by El-Meydānee, and that which is in the Fy and its Expositions, (TA,) rendered quasi-coordinate to زَاوٍ and زَاوٍ, (S, in which it is mentioned in art. زَوَى,) also pronounced زَايَ, (S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زَايَ, (Mgh,) an arabicized word, (S, K,) of well-known meaning, [i. e. Quicksilver,] (Mgh, K,) originally Pere. زَاوِي: زَاوِي: (S); [or زَايَ or زَاوِي: (Mgh, TA:) some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke, or vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain [therein].] (K.)

Bk. I.

— Hence, as being likened thereto, (TA,) زَايَ and زَايَ signify also † A man who is light, inconstant, unsteady, irresolute, or fickle. (Ibn-'Abbād, TA.)

[زَايَ] Of, or relating to, quicksilver. — And A seller of quicksilver. —

زَايَ, (Lth, S, Mgh, TA,) said by Th to be correctly مَزَايَ, with kasr to the ب, (TA in art. زَي, [but this is app. a mistake,]) or مَزَايَ, with fet-h to the ب, (Mgh,) A dirhem, or piece of money, done over with زَايَ [i. e. quicksilver]: (Lth, Mgh, Mgh, TA:) the vulgar say مَزَايَ. (S, Mgh.)

## زَاوٍ

1. زَاوٍ, aor. زَاوٍ (S, A, K) and زَاوٍ (S, A, K); said of a lion, He roared, or growled; i. e., made his cry, or voice, to be heard (S, A, K) in his chest, (S, A,) or from his chest; (K:) as also زَاوٍ (S, K) and زَاوٍ (K): (K:) he cried out, and was angry. (TA.) — And [hence], said of a stallion-camel, as also زَاوٍ (K, by implication), or زَاوٍ [only], (TA,) or زَاوٍ (A,) † He reiterated his voice, or cry, in his chest, and then prolonged it, (A, K, TA,) in his braying: (A:) or زَاوٍ, aor. زَاوٍ, he threatened in his braying. (TA.)

— [Hence also,] سَمِعَ زَاوٍ الْحَرْبَ فَطَارَ إِلَيْهَا [He heard the roaring of the war, or battle, and flew to it]. (A, TA.)

4: see 1, in two places.

5: see 1.

زَاوٍ: see زَاوٍ. — Also † An angry man, who severs himself from his companion. (IAq, TA.)

زَاوٍ A thicket, mood, or forest; or a bed of canes or reeds; syn. أَجْمَةٌ; (S, A, K, TA;) as also زَاوٍ (IJ, TA in art. زَوَى [q.v.]); originally with ه; (TA;) [such as is the haunt of the lion; for] you say, زَاوٍ فِي الْأَسَدِ [The lion is in his thicket, &c.]; (A:) and زَاوٍ زَاوٍ [The lion is in his thicket, &c.]; (S, TA) i. e. Abu-l-Harith [the lion] is the lord of the أَجْمَةِ [or forest, &c.]. (TA.) — [Hence,] † A garden. (A, TA.) — And † A collection of camels, or of sheep or goats, dense like the أَجْمَةُ [or thicket, &c.]. (A, TA.) [See also زَاوٍ, in art. زَوَى.]

زَاوٍ, applied to a lion, Roaring, or growling; i. e. making his cry, or voice, to be heard (S, A, K) in his chest, (S, A,) or from his chest; (K:) as also زَاوٍ (S, K, TA,) like مَزَايَ, (TA,) [in the CK, erroneously, زَاوٍ,] and مَزَاوٍ (K). — Also † An enemy: (TA:) the pl. زَاوٍ is thus used by 'Antarah. (S, TA.) — And † Angry: (IAq, TA:) and so زَاوٍ; but original with hemzeh: so says AM. (TA. [See also زَاوٍ.])

زَاوٍ: see the next preceding paragraph.

## زَاوٍ

زَاوٍ, applied to a dog, Short: (S, K:) one should not say سَيْبِي. (S.)

زَاوٍ (S, M, Mgh, K) and زَاوٍ (M, Mgh) and زَاوٍ (M, K) and زَاوٍ (M, Mgh) and زَاوٍ (K) and زَاوٍ (K in art. زَوَى, q. v.), but the like of سَكَابُ is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [A noxious weed, that grows among wheat; app. darnel-grass; the lolium temulentum of Linn.; so in the present day;] a certain grain, (Mgh,) the bitter grain, (M,) that mingles with wheat, (S, M, Mgh, K,) and gives a bad quality to it: (Mgh:) [the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called شَبِير, a decoction of which is used as an anæsthetic: it is said in the K in art. شَبِير that the زَاوٍ is the same as the شَبِير: but it is said in the TA in that art., on the authority of AHn, that the grain of the شَبِير does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. دَقَقَ it is said that the شَبِير is the زَاوٍ, and the دَقَقَ is the شَبِير: the TA states more fully in that art. that the دَقَقَ is said by AHn to be the زَاوٍ that is in wheat, which is cleared therefrom; and that the دَقَقَ is said by AA to be the شَبِير: Forskāl mentions the زَاوٍ and the شَبِير, as different species, among undetermined plants, and describes the former thus: *zizania Aleppensis notissima*: inter triticum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: measures plantum non separant; sed post triturationem vannī aut cribri opē semina rejiciunt: (Flora Aegypt. Arab. p. 199:) the n. un. is with ه. (Mgh.)

أَزَابِي see what next follows.

أَزَابِي and أَزَابِي, applied as epithets to a spear, are dial. vars. of أَزَابِي (K, TA) and أَزَابِي (TA); spears being thus called in relation to دُو بَزْب, one of the Kings of Hūmyar: (§ in art. بَزْب) as also أَزَابِي and أَزَابِي, both formed by transposition. (TA.)

## زب

1. زَب (K), aor. زَبَّ accord. to the K, but correctly زَبَّ, the verb being like زَبَّ [so that the see pers is زَبَّت] and the inf. n. being زَبَّ (MF, TA.) [He, or it, was, or became, downy and he (a man) had abundant and long hair; was hairy; or had abundance of hair in the ears and eyebrows: or had abundance of hair on the fore arms and the eyebrows and eyes: and he (a camel) had abundance of hair on the face and under the lower jaw: or in the ears and on the eyes:] the verb of زَبَّ expl. below. (K, TA.)

Hence, زَبَّ (K), زَبَّت (K), inf. n. زَبَّ [perhaps a mistranscription for زَبَّ], (TA.) †The sun was near to setting; (K, TA.) because it becomes concealed as the colour of a hmb does by the hair upon it; (TA;) as also زَبَّت (S, K), and زَبَّت (K). (K.) = زَبَّ, aor. زَبَّ, inf. n. زَبَّ, (TA.) He filled a water-skin (K, TA) to its head. (TA.) — Also, and زَبَّ, like زَبَّ [and زَبَّ], He carried, or took up and carried, a load, or burden. (TA.)

2. زَبَّ (S, Mgh, Mgh, K), inf. n. زَبَّ (S), He converted grapes into زَبَّ [or raisins]; (S, Mgh, Mgh;) he dried grapes, (K,) and likewise figs; (AHn, K;) as also زَبَّ (K). (K.) = Also, (K,) and زَبَّ شَدَقَا (S, K), Spittle collected in the two sides of his mouth: (K.) or froth, or foam, came forth upon the two sides of his mouth: (S;) and زَبَّ قَمَّة (K, TA) [signifies the same; or] dry spittle appeared at the angles of his lips, next the tongue. (TA.) and زَبَّ (K) and زَبَّ شَدَقَا (TA) froth, or foam, appeared in the two sides of his mouth. (K.) You say, زَبَّ شَدَقَا تَكَلَّمَ فُلَانٌ Such a one spoke, or talked, until froth, or foam, came forth upon the two sides of his mouth. (S) [And in like manner you say, زَبَّ شَدَقَا and زَبَّ شَدَقَا alone.] = See also 1.

4: see 1\* and see also 2.

5. لَزَبَّ العنب The grapes became converted into زَبَّ [or raisins]. (Mgh, Mgh.) — [Hence, زَبَّ قَمَّة قِيلَ أَنْ يَحْصُرَ] [expl. in art. حَصْر]. (TA.) = See also 2, in two places. — [Hence, زَبَّ also signifies He (a man) became filled with rage, or wrath. (TA.)

8: see 1, last sentence. = أَزَابَتِ القُرْبَةَ The water-skin became full (K, TA) to its head. (TA.)

R. Q. 1. زَبَّ He was angry: or he was put to flight in war. (K.)

زَبَّ The penis; the male organ of generation; (S, A, Mgh, K;) in the dial. of El-Yemen: i. e. absolutely: (TA;) or peculiarly of a human being: (IDrd, A, K) or of a boy, in the dial. of El-Yemen: (T, TA) or of a gazelle, or an antelope. (Eth-Tha'libos, TA:) said by IDrd to be a genuine Arabic word: (TA;) dim. زَبَبٌ, and sometimes زَبَبَةٌ, with the fem. زَبَبَةٌ, as being a piece (فُطْعَةٌ) of the body: (Mgh.) pl. [of pauc] زَبَابٌ (Mgh, K) and زَبَابٌ and [of mult.] زَبَابٌ (K), the last extr. [with respect to rule]. (TA.) — And The beard; (S, K;) in the dial. of El-Yemen: (S.) or the fore part thereof, (K;) in the dial. of some of the people of El-Yemen. (TA.) — And The nose; (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.) — And A sort of dates of El-Basrah; mentioned by Meyl; as also زَبَّ زَبَّ or زَبَّ زَبَّ (TA.) = زَبَّ, which is one of the faults of a thing that is sold, is explained by the lawyers as [The conclusion of] that whereof the fruit quickly falls (MF.) = Also pl. of زَبَّ. (A.)

زَبَّ Down; syn. زَبَّ (A, K;) and, in a man, (K, A,) abundance of hair, (S, A, K,) and length thereof: (S;) or, in a man, abundance of hair in the ears and eyebrows. and abundance of hair on the fore arms and the eyebrows and eyes: (TA.) and in a camel, abundance of hair on the face and under the lower jaw: (K;) or in the ears and on the eyes. (TA.)

زَبَّ A species of rat which is large and deaf: or which has red hair: (K;) or which has red and beautiful hair: (TA;) or which is without hair: (K;) or a species of field-rat, of large size: one thereof is called زَبَابَةٌ (TA;) or this signifies a deaf rat: (S;) or a deaf rat of the desert: (A;) and its pl. is زَبَابٌ, [or rather this is a coll. gen. n. of which it is the n. un.], (S, TA,) and [its pl. is] زَبَابَاتٌ (TA.) The Arabs make it the subject of a prov.: (S;) they say, أَشْرَقَ مِنْ زَبَابَةٍ [More than a zebabeh]. (S, A, TA.) [Another reading is mentioned in the TA in art. زَبَّ; namely, زَبَابَةٌ, which is there said, on the authority of Ibn-'Abd-Rabbih in the عُدَّة, to signify a rat, or mouse.] And they also liken it to an ignorant person. (S, TA.) It is said in a trad. of 'Alee, زَبَابٌ إِذَا مَثَلَ آتَى أَحِبُّهُ بَهَا فَيَقِيلُ زَبَابٌ, and زَبَابٌ حَتَّى دَحَلَتْ جُذْرُهُا تَرَاهُ أَحْتَرَقَ عَنَّا فَاجْتَرَّ زَبَابَةٌ [I, by Allah, in that case, mere] like that animal, namely, the she-hyena, which has been surrounded, and to which it has been said Zebāb! Zebāb! [until it has entered its hole, and then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered:] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the zabab, as it does the field-rat. (TA.) = Also i. q. سَاعٍ [A messenger, or a messenger on a beast of the post: and a collector of the poor-rates: &c.]. (CK: but omitted in the TA, and in my MS. copy of this K.)

زَبَّ Dried grapes; or raisins: and also dried figs: (K;) said by AHn to have been used in

this latter sense by an Arab of the desert: (TA) a coll. gen. n.; masc. and fem. (Mgh.) n. un. with z. (S, Mgh.) = Also The froth, or foam, of water: (K, TA) and of a camel's mouth: (L in art. لَفَحَ:) and the poison in the mouth of a serpent. (K.) زَبَبَةٌ [is the n. un., and] signifies †A collection of froth, or foam, in the mouth of a person speaking, or talking, much: (A, K;) [or the dual] زَبَبَتَانِ signifies two collections of froth, or foam, (S,) or of spittle, (K,) or of dry spittle, (TA,) in the sides of the mouth, (S, K,) where the lips meet, next the tongue. (TA.) You say, زَبَبَتَانِ غَضِبَ قَتَارٌ لَهُ زَبَبَتَانِ He was angry, and there appeared two collections of froth, or foam, in the two sides of his mouth. (A, TA.) زَبَبَتَانِ in a serpent, signifies †Two black small spots above the eyes: (S, K, and Mgh in art. شَع) or two small spots next the mouth thereof: (TA;) or two collections of froth, or foam, in the two sides of the mouth thereof (TA, and Mgh ubi supra) when it is angry. (Mgh.) And in a dog, Two black small spots above the eyes: (K;) or two things above the eyes, resembling the زَبَبَتَانِ [see زَبَبَةٌ] of a camel: or two pieces of flesh in the head, resembling two horns: or two fangs projecting from the mouth and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زَبَبٌ a dim. of زَبَّ, q. v. (Mgh.) — Also a shortened dim. of زَبَّ, q. v. (Ham p. 140.)

زَبَبَةٌ n. un. of زَبَبٌ. (S, Mgh) [See the latter throughout.] — Also †A small purulent scroddling or pustule, that comes forth upon the hand, (S, A, K, TA,) like what is termed عَرَّةٌ (TA.)

زَبَبَةٌ a dim. of زَبَّ, q. v. (Mgh.)

زَبَبِي [now vulgarly called زَبَبِي] A beverage made from زَبَب [or raisins] (Mgh, K) by steeping them in water. (K.) — See also what next follows.

زَبَابٌ A seller of زَبَب [or raisins]; as also زَبَابِي (K.)

زَبَابٌ A sort of ship or boat: (S, K;) a small ship or boat: pl. زَبَابَاتٌ. (Mgh.) = Also A certain beast, resembling the cat: (K.) it is an animal black and white, short in the fore and hind legs. (DMr, TA.)

زَبَّ Downy: (K;) and, applied to a man, having much hair: (A, K;) or having much and long hair: (S, TA:) [but accord. to the former, it seems to be applied in this sense to a camel:] or, applied to a man, having much hair in the ears and eyebrows: and having much hair on the fore arms and the eyebrows and eyes: (TA;) or, thus applied, having much hair on the chest: (Mgh.) and, applied to a camel, having much fur: or having much fur on the face: (A;) or having much hair on the face and under the lower jaw: (K;) or, in the ears and on the eyes: (TA;) or having much hair on the face and body: and

زَبَبٌ is a shortened dim. thereof: (Ham p. 140:) fm. زَبَّ, applied to a woman as meaning having

*much hair in the eyebrows and on the fore arms and the hands:* (A:) and to an ear as meaning *having much hair:* (TA:) pl. زَبٌّ. (A.) It is said in a prov., كُلُّ أَرَبٍ نَفُورٌ [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نَمُور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) — الزَّبُّ is a name of *One of the devils*. (K, TA:) mention is made in a trad. of a certain devil named الْعَقْبَةُ أَزَبُ الْعَقْبَةِ (K, TA:) but in the L, and in the *Seeret El-Halabee*, it is written الْعَقْبَةُ and it is said to be a serpent. (TA in art. الزَّبَّة.) The أَزَبُ [i. e. *podex*, or anus], (K, TA,) with its hair. (TA.) — عَامَرُ أَرَبٍ [A year abundant in herbage. (S, A, Mgh, K.)] زَبُّ أَرَبٍ, in two places. — جَيْشٌ زَبُّ — زَبُّ أَرَبٍ An army having many spears. (Ham p. 259.) — أَرَبٌ مُسَالَّةٌ زَبَّةٌ ذَاتُ زَبٍّ A dubious and difficult question: likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — And ذَاهِيَةٌ زَبَّةٌ A calamity, or misfortune, hard to be borne, severe, (A, K, TA,) and abominable: like زَبَّةٌ (TA) and زَبَّةٌ. (S and A and TA in art. زَبَّة.) Hence the prov., جَاءَ بِالسَّعْرَةِ الزَّبَّةَ [He brought to pass that which was a calamity hard to be borne, &c.] (TA.)

زَبٌّ: see what follows.

مُزَبَّبٌ Possessing much wealth. (K.)

## زبد

1. زَبَدٌ (A, S, A, Mgh, Mgh, K.) aor. 2, (A, S, S, A, Mgh,) inf. n. زَبَدٌ. (A, Mgh,) He fed him with, or gave him to eat, زَبَدٌ [i. e. *fresh butter*]. (A, S, A, Mgh, Mgh, K.) — And hence, (Mgh,) زَبَدٌ (A, S, A, Mgh, Mgh,) زَبَدٌ or زَبَدٌ [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,] aor. 2, (A, S, A, Mgh, Mgh, K.) the verb in this sense here following being thus distinguished from that in the sense preceding, (A, S, Mgh,) inf. n. as above, (A, S, Mgh,) † He gave him a gift: (A, S, A, Mgh, Mgh:) or he gave him somewhat, a little, not much, (S, K,) of property, (S,) or of his property. (K.) — [Hence also,] زَبَدَةٌ زَبَدٌ, or زَبَدَةٌ, I struck him a blow, or shot or cast at him a missile, hastily, or quickly: as though feeding him with a piece of fresh butter. (A, TA.) — زَبَدَتْ السَّائِبَ (S, A,) زَبَدَتْ السَّائِبَ (K,) inf. n. as above, (A,) She agitated her milk-skin, (S, A,) or he agitated the milk-skin, (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.) — And زَبَدْتُ السَّائِبَ [app. I put, or added, fresh butter to the meal of parched barley, like as one says سَبَدْتُ الطَّعَامَ

and زَبَدْتُ الخُبْزَ &c.] aor. زَبَدْتُ (A, TA,) with kees; (A;) and زَبَدْتُ السَّائِبَ (TA.) [Both these phrases are mentioned together, as though to indicate that both signify the same: but Ibrd thinks that the latter means I swallowed the سَائِبَ like as one swallows fresh butter: in my copy of the A, it is written زَبَدْتُ السَّائِبَ, which is evidently wrong: perhaps the right reading is زَبَدْتُ السَّائِبَ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. زَبَدٌ (S, K,) inf. n. زَبَدٌ. (K;) and زَبَدٌ; both signify the same [i. e. *The side of his mouth had froth, or foam, appearing upon it*, like زَبَبٌ and زَبَبٌ]: (S, K:) and زَبَدٌ said of a man, [like زَبَبٌ], He being angry, froth, or foam, appeared upon each corner of his mouth. (TA.) See also 4, in two places. — زَبَدَتِ الْقُنْطَ (A, L,) inf. n. as above, (S,) She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet], (S, L, A,) and prepared it well for spinning. (L.)

3. فُلَانٌ يَزِيدُ فُلَانًا Such a one speaks in like manner as does such a one. (A, TA.)

4. زَبَدٌ (S, A, Mgh, K,) inf. n. زَبَدٌ. (Mgh,) said of wine, or beverage, (S,) or of the sea, (A, Mgh, K,) &c., (Mgh,) or of the sea when in a state of commotion, (S, A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see زَبَدٌ] It frothed, or foamed, or cast forth froth or foam: (S, A, Mgh, K:) and [in like manner] زَبَدٌ, inf. n. زَبَدٌ, said of milk, it [frothed, or foamed; or] had froth, or foam, upon it. (A.) — [Hence,] said of the سِدْر [or lote-tree], (S, A, K,) † It blossomed; (S, K, TA;) i. e. (TA.) it put forth a white produce like the froth, or foam, upon water. (A, TA.) And, said of the قَنْدَر [or tragacanth], † It put forth its leaf. (خَوْصَةً), and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed; as also زَبَدٌ. (L.) — Also † It became intensely white. (A, TA.)

5: see 1: — and see also 2, in two places. — زَبَدَةٌ + He swallowed it (K) like as one swallows a piece of fresh butter: (TA:) or he took the clear, or pure, or choice, part of it. (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, زَبَدَتْ. (TA.) — [Hence,] زَبَدَتْ السَّائِبَ + He took the oath hastily; was hasty in taking it. (A, S, K.) It is said in a prov., زَبَدَتْهَا حَذَاءً + He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter. (TA in art. حَذ.)

زَبْدٌ [originally an inf. n.] † A gift. (S, A, Mgh, Mgh.) So in the saying (S, TA) of Mohammed, (TA,) mentioned in a trad., لَأَنْ نَقْبَلُ عَنْ رَبِّكَ زَبْدًا [Verily we will not accept the gift of the believers in a plurality of Gods]. (S, TA.) And so in the saying, زَبْدُ الشُّرَكِيِّنَ [i. e. (A, Mgh, Mgh) i. e. (He (Mohammed) forbade) the acceptance of the gift [of the believers in a plurality of Gods]. (Mgh.)

زَبْدٌ [Fresh butter of the cow or buffalo or sheep or goat;] what is produced by churning from milk (Mgh, Mgh) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed حَبَابٌ, not زَبْدٌ; (Mgh;) the زَبْدُ before it is clarified over the fire; (L:) [i. e. *butter before it is clarified over the fire*;] the زَبْدُ in the CK, erroneously, زَبْدُ of milk; (S, K:) what is extracted from milk; (M:) and زَبْدٌ signifies the same as زَبْدٌ. (K.) زَبْدَةٌ is a more particular term, (S, M, L, Mgh,) meaning a piece, bit, portion, or somewhat, of زَبْدٌ: (L:) and زَبْدُ اللَّبَنِ signifies also the froth (زَعْفُ) of milk [if this be not a mistake occasioned by finding الزَّبْدُ expl. as meaning زَبْدُ اللَّبَنِ instead of the لَبَنِ]. (L.) زَبْدُ اللَّبَنِ هَاضِمٌ عَيْنٌ (L.) [The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And زَبَدَتْ الزَّبْدَةُ is another prov. [expl. in art. زَبَدٌ]. (L.) زَبْدَةٌ has for its pl. زَبْدٌ, which is metonymically applied to † The choice, or best, portions, [or what we often term the cream (by which word this sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Har p. 222, q. v.) — [And it also means † An issue, or event: (see an ex. voce مَخَصٌّ) generally, such as is *relishable, or pleasing*. Hence, app.,] one says, كَانَ لِفَالِقِ زَبْدَةُ الْعَمْرِ [The meeting with thee was *complanitiously* the event of life; meaning, the most *relishable, or pleasing, event of life*]. (A, TA.)

زَبْدٌ Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Mgh,) &c., like زَعْفُ [in signification]; (Mgh;) and of a cooking-pot; (A;) and of a camel, (S,) [i. e.] of a braying camel's mouth, (A,) or the white foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) زَبْدَةٌ is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of زَبْدٌ is زَبَدٌ. (A, TA.) — زَبَدٌ زَبْدَةٌ: see 5 in art. زَبَدٌ, in two places.

زَبْدٌ: see زَبْدٌ, in four places.

زَبْدَةٌ: see زَبْدٌ.

زَبْدِيٌّ [Butyraceous: a rel. n. from زَبْدٌ]. See خَضَائِيٌّ.

زَبْدٌ [Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat,] from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Karāfee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which زَبْدَةٌ is applied [as a n. un.] to an animal of the kind from which the perfum is obtained: (TA:) this animal is the cat, (K,) i. e. the wild cat, which is like the domestic cat, but longer and larger, and its hair requires more

to blackness: it is brought from India and Abyssinia: (TA:) the perfumes above mentioned is a fluid, or matter, exuded, (رَشَحٌ), thus in the TA and in my MS. copy of the K, but in the CK رَشَحٌ [i. e. dirt], resembling black viscous dirt, (TA,) which collects beneath the animal's tail, upon the anus (البَحْرَجُ), (K,) and in the inner sides of the thighs also, as says Ed-Demámenee: (TA.) [see also زَمَرٌ] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَشَحٌ), or رَسَخٌ, accord. to different copies of the K, collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] ذَرِيرٌ. (TA. [Other accounts of this perfume, which are less correct, I omit.]) = See also زَبَدٌ.

زَبَدٌ, like غُرَابٌ [in measure], Fresh butter (زَبَدٌ) that has become bad, or spoiled, in the churning, or, as some say, thin milk. (TA voce اِخْتَلَطَ q. v.) [See also زَبَادُ اللَّبَنِ, below.]

زَبَادٌ: see زَبَدٌ.

زَبَادُ اللَّبَنِ [The watery part of milk;] that [part] in which is no good, of milk. (S, K. [See also زَبَادٌ.]) It is said in a prov., اِخْتَلَطَ الْخَالِيزُ [The thick milk becomes mixed with the thin watery part: or] the good became mixed with the bad: relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِخْتَلَطَ.]) — See also زَبَدٌ = زَبَادٌ = زَبَادِي A certain plant, (S, K,) growing in the plains, or soft land, having broad leaves, and a [pericarp such as is called] سَبْقَةٌ: it sometimes grows in hard ground, is eaten by men, and is good, or pleasant: AHn says that it has small, contracted, dust-coloured leaves, like those of the مرزنجوش, and its branches, or twigs, spread out: and he adds, AZ says that the زَبَادِ, as also زَبَادِ, the latter like سَكَبٌ [in measure], is of the [kind of plants called] اُخْرَارٌ [pl. of زَبَرٌ, q. v.]: (TA:) [some say that it is the pyllium. (Freytag's Lex.) See, again, اِخْتَلَطَ.]

زَبَادِي: see the next preceding paragraph.

زَابِدٌ Possessing, or a possessor of, زَبَدٌ [or fresh butter], (L.) as also مُزَابِدٌ. (K.)

بَحْرٌ مُزَبِدٌ [A frothing, or foaming, sea; or] a tumultuous, frothing, or foaming, sea. (S, A.) — [Hence,] اَبْيَضٌ مُزَبِدٌ Intensely whitens. (A, TA.)

زَابِدٌ: see مُزَابِدٌ.

## زبر

1. زَبَرُ الْبُتْرِ (S, TA.) [aor. 2, and perhaps 3,] inf. n. زَبَرٌ, (S, K,) He cased the well, or walled it internally, with stones. (S, A, K.) — زَبَرٌ also signifies The disposing a building, or

construction, one part upon another; (K:) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرٌ. (TK.) — And زَبَرَهُ بِأَجَارَةٍ (TA.) inf. n. زَبَرٌ, (K,) He threw stones at him; or pelted him with stones. (K, TA.) — And [hence, perhaps, or] from زَبَرٌ in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA.) زَبَرَهُ, (S, A, Mgh, Mgh, K,) aor. 2 (S, Mgh, Mgh, K) and زَبَرٌ, (Ks, K,) inf. n. as above, (S, Mgh, Mgh, K,) He chid him; or checked, restrained, or forbade, him with rough speech: (S, A, Mgh, Mgh, K,) he prevented, hindered, or withheld, him: (S, Mgh, K:) he forbade, or prohibited, him: (K:) he repelled him with strength. (MF in art هزبر.) You say, زَبَرَهُ عَنِ الْاَمْرِ He restrained him with rough speech, or forbade and prevented him, from doing the thing. (TA.)

And زَبَرُ السَّائِلِ He chid and repelled the beggar with rough speech. (TA.) — زَبَرٌ, (S, A, Mgh, K,) aor. 2 and زَبَرٌ, (S, K,) inf. n. as above, He wrote (S, A, Mgh, K) a writing, or book: (A, Mgh:) or he wrote it firmly, skilfully, or well: (TA:) or he inscribed, or engraved, upon stones: (A, TA:) and زَبَرَةٌ, also, is syn. with كِتَابَةٌ, like زَبَرٌ, (S, K,) and حَقٌّ: A says, I heard an Arab of the desert say, اَنَا اَعْرَفُ تَزْبِرِي, meaning I know my writing, or handwriting: (S:) and Fr says, It is either an inf. n. of زَبَرٌ, meaning he wrote, though I know not the verb with tesdhed, or it is a simple substant. like تَزْبِيرَةٌ: (TA:) thus زَبَرٌ is syn. with زَبَرٌ: (A'Obeyd, T and S in art. زبر.) [and so, perhaps, is زَبَرٌ with tesdhed.] — And زَبَرٌ signifies also I read it, or recited it; [or did so with a low, or faint, voice;] like زَبَرْتُهُ [q. v.]. (A, TA.) — زَبَرٌ is also syn. with كَلَامٌ [as meaning The act of speaking, or speech as a substant.]: (K.) [SM says,] thus it is found in all the copies: but [headde] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [According to the TK, however, one says, سَأَلْتُهُ فَمَا زَبَرُ لِي بِزَبَرٍ, meaning I asked him, and he spoke not to me a speech, or sentence.] — Accord. to the K, زَبَرٌ is also syn. with صَبْرٌ [meaning The being patient, or patience]: one says, مَا لَكَ زَبَرٌ وَلَا صَبْرٌ, This is mentioned by IAsr; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زَبَرٌ below.]) [Or, as syn. with صَبْرٌ, it may be an inf. n.: for, accord. to the TK, one says, لَمْ يَزِرْ عَلَيَّ, meaning He did not endure it with patience (لَمْ يَصْبِرْ).] — زَبَرٌ, inf. n. زَبَارَةٌ, He (a ram) was, or became, bulky. (Lth, TA.)

2: see 1, in two places.

4. زَبِرَ He (a man, TA) was, or became, large in body. (K.) — And He was, or became, courageous, brave, or strong-hearted. (K.) — زَبَرْتُهُ, inf. n. زَبَارٌ, I rendered him (a ram) bulky. (Lth, TA.)

5. زَبِرَ He (a man) quaked, or trembled, by reason of anger. (TA. [See also Q. Q. 4.]

Q. Q. 1. زَابَرٌ (S, A, K) and زَوْبَرٌ (K) [and app. زَبِيرٌ (see مَزْبَرٌ)], said of a garment, or piece of cloth, (S, A, K,) Its زَبِيرٌ [or nap] came forth; (S, K;) it had زَبِيرٌ. (TA.) — Also the first, [and app. the second and third likewise,] He made a garment, or piece of cloth, to have its زَبِيرٌ [or nap] come forth. (K.) [This verb and other similar words with hamzoh next after the z are mentioned in the K in a separate art. before art زبر.]

Q. Q. 4. زَابَرٌ It (fur, or soft hair, and a plant, or herbage) grew forth. (S, K, TA.) — It (hair) bristled up. (S, A, K.) — He (a dog [and a horse]) bristled up his hair. (S, K.) Marrâ Ibn-Munkid El-Hanâhalee says, (S, TA,) describing a horse, (TA.)

\* فَبَوَّ وَدَّ اللَّوْنُ فِي زَابَرِي \*  
\* وَكَيْفَ اللَّوْنُ مَا لَمْ يَزْبُرْ \*

[And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair]. (S, TA.) — Also He (a cat) had abundance of hair. (TA.) — And He (a man) prepared for evil, or mischief: (K, TA:) or became affected by a quaking, or trembling, and a bristling-up of the hair. (TA.)

زَبَرٌ Stones. (K.) — [The stone casing of the interior of a well: see جَوَلٌ. — And hence,] Understanding, intellect, or intelligence, (S, A, K,) and judgment, (TA,) and self-restraint: (S, A.) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جَوَلٌ]. (S.) One says, مَا لَهُ زَبَرٌ He has not understanding, or intellect, or intelligence, nor self-restraint: (S, A:) or judgment: or understanding to be relied upon. (TA.) And زَبَرٌ وَمَا قُوَّةٌ: لَهُ زَبَرٌ وَجَوَلٌ (TA.) and زَبَرٌ وَمَا تَحْتَ الزَّبَرِ مِنَ الْجَوَلِ: see جَوَلٌ. One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, زَبَرٌ زَبَرٌ [It has not steadiness]. (TA.) — See also زَبَرٌ.

زَبَرٌ [A thing] written; as also زَبِيرٌ (K:) [or] a writing, or book; (S;) as also زَبِيرٌ of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ, (S, Mgh, K,) like رَسُولٌ (Mgh, TA:) زَبِيرٌ signifying any writing or book: or any divine book with which it is difficult to become acquainted: or a book that is confined to intellectual science, exclusive of legal statutes or ordinances: (TA.) زَبِيرٌ signifies particularly the Book [of the Psalms] of David: (S, Mgh, Mgh, K:) and also, and لَفْظُ الزَّبِيرِ, the Syriac [or Hebrew] language: (Mgh:) the pl. of زَبِيرٌ is زَبِيرٌ: (S, K;) and the pl. of زَبِيرٌ is زَبِيرٌ (S, Mgh, K.) It is said in the Kur [xxi. 105], وَلَقَدْ كَتَبْنَا لِي مِنَ بَعْدِ الذِّكْرِ, meaning And we have written in the book sent down to David, after the zāra [or Book of the Law revealed to Moses] (Abou-Hureyreh, TA.) Sa'eed Ibn-Jubeyr read





## زبح

Q. 1. زَبَحَ *He embellished, beautified, adorned, or decorated, a thing.* (TA.)

زَبْحٌ *Embellishment, ornament, or decoration; consisting in variegated, or figured, work; or in jewels, or gems; (S, K, TA;) and the like.* (S, TA.) *Embellishment, ornament, or decoration, of weapons.* (TA.) *and anything beautiful.* (Th, TA.) [Hence,] زَبْحُ الدُّنْيَا *The vanities and finery of the present world or state of existence.* (TA, from a trad. of 'Alee.) — Also *Gold.* (S, K.) so some say. (S.) — And *Thin clouds, in which is a redness.* (Fr, S, K.) or *clouds spotted in the surface with blackness and redness; or light clouds which the wind sweeps away, or disperses; or red clouds; but AZ says that the first of these is the correct signification; and clouds spotted like the leopard, seeming to be such as will give rain; and thin clouds, in which is no water.* (TA.)

مُزَبَّحٌ *Embellished, adorned, or decorated:* applied as an epithet to زَبْحٌ [either in the first or second of the senses expl. above, as is indicated in the S; and also as meaning clouds, as is likewise indicated in the S; in each case merely heightening the signification]. (S, K.) You say also *سحابٌ مُزَبَّحٌ* [app. meaning *Variegated clouds*]. (TA.)

## زبرجد

زَبْرَجْدٌ [The chrysolite; a certain green diaphanous gem;] a well-known gem; (S, Mgh, K;) as also زَبْرَجْدٌ; (TA.) i. q. زَبْرَدٌ; (S and K in art. زمرد) or said to be so; (Mgh;) [but this appears to be a mistake;] or it is a kind of زَبْرَدٌ: (TA.) the mine in which it receives its being is in the mine of the زَبْرَدٌ, with which it is found; but it is very rare, more so than the زَبْرَدٌ: at the present period, the year 840 [of the Flight], none whatever of it is found in the mine: some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof. (Et-Teyfshah, in De Sacy's Chrest. Arabe, 2nd ed., i. 287, q. v.)

## زبرج

زَبْرَجٌ see the next preceding art.

## زبح

الرُّوْبَعَةُ *The name of a certain devil; (Lth, K;) to which some add, insolent and audacious in pride and rebellion: (TA.) or a certain chief of the jinn, or genii: (S, K;) said to be one of those, nine or seven in number, spoken of in the Kur-an [xvi. 28], as listening to the Kur-an. (TA.) — And hence, رُوْبَعَةٌ, (S, K,) and (K,) or as some say, (S, TA,) رُوْبَعَةٌ, (S, and so in some copies of the K,) رُوْبَعَةٌ, (as in other copies of the K,) and, (K,) as the children of the Arabs of the desert call it, (Lth,) رُوْبَعَةٌ, or رُوْبَعَةٌ, (accord. to different copies of the K,) i. q. زُبَاعٌ:*

(Lth, S, K;) i. e. *A whirlwind of dust [or sand] rising into the sky; (TA;) a wind that raises the dust [or sand] and rises towards the sky as though it were a pillar: (S:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the زُبْعَة is a devil, insolent and audacious in pride and rebellion. (K) — زَوَاعٍ [is the pl., and also] signifies *Calamities, or misfortunes.* (TA.)*

## زق

1. زَقَّ (IF, S, Mgh, K,) aor. زَقَّ (A'Obeyd, S, K) and زَقَّ (K), inf. n. زَقٌّ (TA,) *He plucked out (IF, S, Mgh, K) his hair, (IF, S,) or the hair, (Mgh,) or his beard. (K.) — زَقَّتْ بَوْدَهَا (a woman) cast forth her child.* (Ibn-Buzurj, TA.) — Also, (K,) inf. n. as above, (TA,) *He missed a thing with (ب) another thing. (K.) — He made a man to enter into (ي) a thing, and a house, or tent, or chamber. (IKh, TA.) — He confined a man (Aq, A'Obeyd, IF, K) in a prison. (TA.) — He straitened a man. (TA.) — He made fast, or bound or tied fast or firmly, a sheep, or goat, and a lamb, or kid, round the neck, with a cord, like زَبْحٌ (IKh, TA.) — Also *He broke a thing. (TA.) — And He opened a lock. (TA.)**

2. زَقَّ, inf. n. تَزَقَّى: see its syn. زَأَقَ, in art. زَأَقَ.

5. زَقَّ *He ornamented, or adorned, himself; like تَزَقَّى.* (Abou-Turab, TA in art. زَقَّ.)

7. زَقَّ *He entered (IKh, IF, S, K) into a house, or tent, or chamber; (IKh, IF, K;) and he entered into it and concealed himself: (TA:) [quasi-pass. of زَقَّ, or] formed by transposition from زَقَّ. (S, TA.) And [simply] *He hid, or concealed, himself. (TA.) — And انزَقَ فِي الْحِجَالَةِ He became caught, or entangled, in the snare. (Lh, TA.)**

زَقَّتْ مَا اعْتَنَى زَبْعَةً *He, or it, did not stand, or serve, instead of anything. (TA.)*

زَبْعَانَةٌ *A man very evil, bad, unjust, mischievous, or corrupt; and a woman narrow in disposition. (Ibn-'Abbád, TA.)*

زَبْعَةٌ زَبْعَةً (K, TA, in the CK) *A beard plucked out; as also مَزْبُوقَةٌ. (K.)*

زَبْعٌ, mentioned in the S and Mgh in this art., and said in the latter to be of the measure زَبْعٌ: see art. زَبْعٌ.

زَأَقَ, زَأَقٌ, in art. زَأَقَ.

زَأَقَةٌ *An angle of a house: or the like of a ذَلٌّ [q. v.] in a house (K, TA) or building, (TA,) in which are turning [or zigzag] angles: (K, TA:) so says Lth. (TA.)*

زَأَقٌ *One who plucks out the hair of his beard, because of his foolishness, or stupidity. (El-Wazzer Ibn-El-Maghribi, TA.)*

زَأَقٌ: see مَزَأَقٌ, in art. زَأَقَ.

زَبْعَةٌ: see لَحِيحةٌ مَزْبُوقَةٌ.

زَأَقٌ: see مَزَأَقٌ, in art. زَأَقَ.

## زبل

1. زَبَلَ (S, Mgh, K,) aor. زَبَلَ (Mgh,) or زَبَلَ (K,) inf. n. زَبْلٌ and زَبَلٌ (Mgh,) *He dinged, or manured, (S, K,) land, (S,) or seed-produce; (K;) he put land into a good state for sowing, with زَبْلٌ and the like. (Mgh.)* [In a copy of the M, in art. سجد, this verb is written زَبَلٌ, which I believe to be post-classical.] — And زَبَلَ, inf. n. زَبَلٌ and زَبِلٌ (اردبيل) *He bore, carried, or took up and carried, a thing; as also زَمَلَ and زَدَمَل.* (TA.) You say, فَلَانَ شَدِيدَ الزَّبْلِ لِلْعَرَبِ *Such a one is strong to bear, or carry, or take up and carry, the water-shin. (TA.) — And It (a place, or ground,) held, or retained, water. (TA.)*

2. زَبَلَ: see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to زَبَلَ.]

8. ازدبل: see the first paragraph.

زَبَلٌ (S, Mgh, K) and زَبِلٌ (K) i. q. سَرْجِينٌ (S) *[Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure;] and the like thereof. (TA.) — And the former, i. q. حَفِيَّةٌ [i. e. A bag, or receptacle, in which a man puts his travelling-provisions, and any other thing that is conveyed behind him on his beast: &c.]. (AA, TA.)*

زَبْلَةٌ *A morsel, gobbet, or mouthful. (IAqr, K.)* زَبْلَةٌ: see زَبَلٌ, in two places.

زَبَلٌ: see the next paragraph.

زَبَلٌ *A thing that the ant will carry in its mouth: (S, K, TA: [in some of the copies of the K, in the place of the زَبْلَةُ is put الزَبْلَةُ, which, as is said in the TA, is a mistake:]) or as much as the gnat will carry. (TA in art. زَبَلٌ.)* Hence the saying, مَا أَصَابَ مِنْ فَلَانٍ زَبَلًا *He obtained not from such a one anything. (IDr, K, TA.)* And مَا زَلَّتْ زَبَالًا *I did not take from him, or it, anything: (S:) and مَا زَلَّتْ زَبْلَةً means the same: (K:) and in like manner, مَا أَغْنَى عَنْهُ زَبْلَةٌ [He, or it, did not stand him in stead of anything; or profit him at all]. (TA.)* Hence also a saying of Ibn-Mukbil cited in art. زَبَلٌ, conj. 8. (S, TA.) [See also زَبْلَانَةٌ.]

زَبِلٌ (S, Mgh, K) and زَبِلٌ (S, K) and زَبِلٌ (S, Mgh, K) and زَبِيلٌ (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) *A مَشْكَلٌ [basket of palm-leaves, such as is called] (Mgh,) or قَفَّةٌ: or جَرَابٌ: or وَعْدَةٌ (K, TA,) in which things are carried: (TA:) a thing well known: (S:) pl. (of the first, Mgh) زَبَلٌ (Mgh, K) and (of the third, Mgh)*

عَمْدُهُ زَيْلٌ مِنْ تَبَرٍّ (Mgh, TA.) One says, زَيْلٌ and زَيْلٌ [With him are palm-leaf-baskets of dates]. (TA.) = For the first, see also زَيْلٌ.

زَيْلَةٌ Sweepings. (Mgh in art. كَسْب.) — [And hence, Anything; like زَيْلٌ and زَيْلَةٌ.] One says, زَيْلٌ الْإِنَاءِ (S), الْبَلَرِ (K), and السَّقَاءِ (TA.) زَيْلَةٌ, i. e. [There is not in the vessel, or the well, and the water-skin or milk-skin,] anything. (S, K, TA.)

زَيْلٌ A collector of زَيْلٌ: (Mgh:) one whose occupation is to carry زَيْلٌ. (TA.) [In the present day it means A scavenger, or dustman.]

زَيْلٌ see زَيْلٌ.

زَيْلٌ and زَيْلٌ (S, K) and زَيْلٌ and زَيْلٌ, but mostly without ز, (K,) [applied to a man,] Short. (S, K.)

زَيْلٌ A calamity, or misfortune: (Ibn-'Abbād, K:) pl. زَيْلٌ. (TA.)

زَيْلٌ and زَيْلٌ, and the pl. زَيْلٌ: see زَيْلٌ, in four places.

زَيْلٌ (S, Mgh, Mgh, K) and زَيْلٌ (S, Mgh, K) A place of زَيْلٌ: (S, Mgh, Mgh, K:) a place where زَيْلٌ is thrown down: (M, K:) pl. مَزَايِلٌ. (TA.)

## زین

1. زَيْنٌ (Mgh, TA.) and زَيْنٌ به (TA.) aor. زَيْنٌ (Mgh, TA.) inf. n. زَيْنٌ (S, M, Mgh, Mgh, K.) It pushed it, or thrust it; or pushed it, or thrust it, away; (S, Mgh, Mgh, K, TA:) namely, a thing: (Mgh, TA.) or a thing from another thing. (M, TA.) You say of a she-camel, تَزَيْنُ حَالِيهَا She pushes, or thrusts, or she pushes, or thrusts, away, her milker. (Mgh, Mgh, TA.) And زَيْنَتْ رَجُلًا (S), زَيْنَتْ رَجُلًا (TA.) She (a camel) struck with her stifle-joints (TA) on the occasion of being milked: زَيْنٌ being [generally] with the stifle-joints; and زَيْنٌ, with the hind leg; and زَيْنٌ, with the fore leg. (S, TA.) And زَيْنَتْ زَيْنًا وَلَكِنَّا عَنْ ضَرْعِهَا بِرَجُلٍ She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg. (M, TA.) And زَيْنَتْهُمْ He pushed, or thrust, them away; put them away, or removed them from their place. (TA.) And of war, or battle, (زَيْنٌ) one says, تَزَيْنَ الْقَاسِ meaning † It dashes men [ons against another], and pushes, or thrusts, them. (S, TA.) — And زَيْنَتْ عَنْا هَدْيَكَ وَمَقْرُوكَكَ inf. n. as above, † Thou hast turned away from us thy present and thy bounty, or favour: accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintances to others: or, accord. to the A, † thou hast withdrawn, and withheld, from us thy present &c. (TA.) — زَيْنٌ also signifies The selling any fruit upon its trees for [other] fruit by measure: (K:) whence † زَيْنٌ (see Z): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when

he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. زَيْنٌ inf. n. زَيْنٌ (TA,) i. q. دَاعَى [He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him]. (K.) — زَيْنٌ signifies [also] The selling dates (S, Mgh, Mgh, K) in their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Mgh, K) by measure; (Mgh, Mgh,) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing. (S, TA:) it is from الزَيْنُ; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA:) accord. to Mālik, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind or the selling of a thing unknown for a thing unknown of its kind. or a buying and selling in which is a mutual endeavour to ondamage, or overreach, (بَيْعٌ مُغَابَاةٌ) in a kind in which ondamaging, or overreaching, is not allowable; (K:) because, in this case, he who is ondamaged, or overreached, desires to annul the sale, and he who ondamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. زَيْنُوا اَزْنُوا يَزِينُوا They removed their tents from the road, or way. (TA.)

5: see 10, in two places.

6. زَيْنُوا تَزِينُوا i. q. تَزِينُوا [They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another]. (TA.)

7. زَيْنُوا They remained, or retired to a distance. (K.)

10. زَيْنٌ He made him a زَيْنٌ [i. e. treated him as such;] meaning a simpleton, or fool; one much, or often, ondamaged, or overreached, defrauded, or deceived; as also † زَيْنٌ (Mgh:) زَيْنٌ and زَيْنٌ are like زَيْنٌ and زَيْنٌ [both app. meaning he esteemed him un-intelligent, or one having little intelligence]. (TA.)

زَيْنٌ A tent, or house, (زَيْنٌ) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.) — See also زَيْنٌ. — زَيْنٌ مَقَامٌ زَيْنٌ A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.) — [In one place in the CK, الزَيْنُ is erroneously put for الزَيْنُ.]

زَيْنٌ see زَيْنٌ. — Also A. mant, or thing

wanted: you say, زَيْنٌ مِنَ الْهَالِ, i. e. [He has taken] what he wanted [of the property], (K,) and اللُّغَامِ مِنَ [of the food]. (TA.)

زَيْنٌ A side; a lateral, or an adjacent, part or tract or quarter: (K:) [and so, app., زَيْنٌ and زَيْنٌ for] you say, زَيْنٌ مِنْ قَوْمِهِ, with fet-h, [as well as زَيْنٌ, with two fet-hs,] and زَيْنٌ, with kees, meaning He alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of stats. (TA.) — Also A piece of cloth [shaped] after the fashion of the tent (على حَجَلَةِ الْبَيْتِ), like the حَجَلَةُ [a kind of curtained canopy prepared for a bride]. (K.)

زَيْنٌ (K, TA,) like زَيْنٌ (TA,) [the زَيْنُ in the CK being a mistranscription for الزَيْنُ] Vehement in pushing, or thrusting; and so † زَيْنٌ. (K, TA.)

زَيْنَةٌ } see زَيْنَةٌ.  
زَيْنٌ }

زَيْنٌ see زَيْنٌ.

زَيْنٌ The hind leg of a she-camel: (TA:) the hind legs of the she-camel are called زَيْنًا (K, TA.) because she pushes, or thrusts, with them. (TA.)

زَيْنٌ One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.,] a thing. (Mgh.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Mgh, K,) or that hicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Mgh, K, TA.) with her hind leg (Mgh) [or with her stifle-joint: see 1]: or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says زَيْنٌ زَيْنٌ (S, A, Mgh, K) meaning † A difficult, or stubborn, war or battle; likened to the she-camel termed زَيْنٌ: (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Mgh.) — As meaning زَيْنٌ [i. e. † Unintelligent, or having little intelligence], and زَيْنٌ [syn. with زَيْنٌ, and hence, as will be seen from what follows, app. here used in the sense of † a dealer with others in buying and selling, a meaning which زَيْنٌ often has, though, as I have shown in art. حَرْفٌ, I do not know any authority for assigning this meaning to زَيْنٌ]. (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, خريف, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies † a simpleton, or fool, who is ondamaged, or defrauded, (زَيْنٌ) much;

by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also † a purchaser; because he pushes away another from the thing that is sold; [or because he is often duped;] and in this sense, [a sense in which it is commonly now used, or as meaning a customer, and also a dupe,] it is a post-classical word, not of the language of the people of the desert. (Mgh.) [The pl. now commonly used is زَبَانِيْن, and some say الزَّبُون,] It is said in a post-classical prov., الزَّبُونَاتُ يَفْرَحُ بِمَا لَا شَيْءَ [which I would render † *The dupe rejoices without anything, or at nothing*]: (Meyd) or زَبَانِيْن يَفْرَحُ بِأَدْنَى شَيْءٍ, meaning † *The dupe rejoices at the least, or the meanest, thing: or the dealer (الْمُعَامِلُ), or the purchaser (الْمُشْتَرِي),* as the word signifies in the dial. the people of El-Bagrah. (Har p. 76, q. v. [The editors of the sec. ed. of De Sacy's Har, to which reference is here made, say, (Notes, p. 90), "Nous pensons que le mot الزَّبُون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen ܐܝܢܐ 'ventre.'" (This verb is written in the Lex. of Gesenius [21]. See also De Sacy's Chrest. Arabo, sec. ed., pp. 186—190.)] — Also *A well in which is a revolving in its مَنَابِتْ [or place where the water collects, or place reached by the water when it returns and collects after one has drawn from it, &c.;] (see art. ثَوْب) as though its casing were pushed back in that part]. (K.) — And [An inner vest; so in the present day; pl. اَرْبَنَة] a thing that is out so as to fit the body, and worn. (TA.)*

زَنْبَى is the sing. of which زَبَانِيْن is the dual. (Mz, 40th (نوع) العَقْرَبُ زَنْبَى signifies *The horn [or claw] of the scorpion*: (Mgh:) its two horns [or claws] are called العَقْرَبُ زَنْبَى (S, K.); because it pushes with them. (TA.) — And زَبَانِيْن العَقْرَبُ (Ibn-Kunāseh, S, Kzw, [the former the more common,] † *The two horns [or claws] of Scorpion*; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw) *two stars, widely separated*, (Ibn-Kunāseh, Kzw, [that rise] before الإخْلِيل [q. v.]; (Ibn-Kunāseh:) *between which (Ibn-Kunāseh, Kzw) is the measure of a spear (رُجْع [q. v.]), more than the stature of a man*, (Ibn-Kunāseh, [or,] in appearance, the measure of five cubits: (Kzw:) *two bright stars*, (S, K.) in, or upon, (K.) *the two horns [or claws] of Scorpion*: (S, K.): [α and γ of Libra, accord. to those who make اللُّؤ to mean "the auroral setting," and perhaps the same, or α and β of Libra, accord. to those who make اللُّؤ to mean "the auroral rising;"] *one of the Mansions of the Moon*, (S, Kzw, namely, the *Sixteenth Mansion*, (Kzw. [See مَنَازِلُ الْقَمَرِ in art. لَئِل.] The saying

\* عَقَبَ بِأَطْرَافِ الزَّبَانِيْنِ قَمَرَهُ \*  
[His moon bit the extremities of the claw of

Scorpio], cited by IAg, is expl. as meaning "he is uncircumcised, except the part from which the scorpion has contracted," his قَمَرٌ being likened to the زَبَانِيْن [and his قَمَرٌ to the قَمَرُ]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زَبَانِيْن [i. e. enters Scorpio,] it is most intense cold. (TA.) — See also زَبَانِيَّةُ.

زَبَان: see the next paragraph.

زَبَانِيَّةُ is a pl., of which the sing. is زَبَانِيَّةٌ (Akh, Zj, S, K.), as some say, or زَبَانِيْن (Akh, S, K.), or زَبَانِيْن, like مَسْأَلِيْن (TA, or زَبَانِيْن (Akh, S, K.), or زَبَانِيْن (Ks, K.), the pl. of this last being originally زَبَانِيْن, the زَبَانِيْن [in زَبَانِيَّةُ] being substituted for the [last] زَبَانِيْن (Bd in xvi. 18.) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زَبَانِيَّةُ], holding it to be a pl. having no sing., like أَبَايِلْ وَأَبَايِلْ (Akh, S.) With the Arabs [of the classical age] it signifies *The شُرَطُ [app. in the earlier sense of the braves of an army, or in the later sense of the armed attendants, officers, or soldiers, of the prefect of the police]: (S:) this is the primary signification: (Bd in xvi. 18:) the sing. being syn. with شُرَطِيَّةٌ: and also signifying the مَشْرِوْ (i. e. one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience, &c.,] of the jinn, or genii, and of mankind: (K:) and i. g. شَدِيْدٌ [i. e. strong, &c.]: (Seer, K:) each of these two significations [and the first also] being from the meaning of "pushing," or "thrusting." (TA.) — الزَبَانِيَّةُ signifies also *Certain angels, [the tormentors of the damned in Hell,] so called because of their thrusting the people of the fire thereto; (Kāṭadeh, S, Mgh:) the angels mentioned in the Qur [lxvi. 6] بِغُلَافٍ شَدَادَ (Zj,) i. e. rough in speech or in disposition, strong in deeds or in make. (Bd.)**

[زَبَان is said by Fraytag to signify a foot ("pes"), as on the authority of J; as though he had found it expl. by the word زَبَل: but this is a mistake: it is said in the S that زَبَان is the name of a man (الْمَسْرُوحِي).]

زَبِيْنٌ One striving to suppress the urine and ordure: (K, TA: [the word, with the article لال, is expl. by مَدَارِعُ الْأَخْبَتِيْنِ: see 3 in art. دَفْع, and see also أَخْبَتٌ:] such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زَبِيْن, with ن [in the place of the ب]: (TA:) or it means one withholding them against his will. (K.) — One says also, مَبَا بِمَا زَبِيْن, meaning *There is not in it* [i. e. the house,] [أَلَدَار,] any one: so says Abou-Shubrumeh. (TA.)

زَبُونَةُ Pride; syn. كِبَرٌ. (S.) — And [hence,

probably,] مَانِعٌ جَانِبُهُ i. g. زَبُونَةُ [app. meaning *A man who defends his honour, or reputation*. see جَانِبُ: (S, TA:) or a man who defends what is behind his back (مَآ وَرَاءَ ظَهْرِهِ) [perhaps meaning *his household*: see ظَهْرُ]. (TA, and so in a copy of the S.) — Also, and زَبُونَةُ, The neck; (IAg, K;) as in the saying خَذْ زَبُونَتَهُ [Take thou hold of his horns and his neck]: (IAg, TA:) or زَبُونَةُ may signify the ear; and the pl. زَبُونَاتُ, the head and neck of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.)

زَبُونَةُ: see the next preceding paragraph.

زَابِن: see زَبَانِيَّةُ, first sentence.

أَكْخَةٌ An [eminence such as is termed] رَاسَةٌ (K, TA,) raised high (TA) in a valley that bends, or turns, from it; (K, TA:) as though it pushed it, or thrust it, away. (TA.)

## لَى

1. لَى, aor. لَيَّيْتُهُ, (S, K,) inf. n. لَيَّيْتُ, i. g. حَمَلَةٌ [He bore it, carried it, took it up, and carried it, conveyed it, &c.]: (S, K;) namely, a thing; (S;) as also لَيَّيْتُهُ; thus accord. to the T and S and M; (TA:) [accord. to one of my copies of the S, i. g. احْمَلْتُهُ, which is often syn. with (أَحْمَلْتُ);] or لَيَّيْتُهُ; thus in the copies of the K: (TA:) or the first and last signify he bore upon his back a heavy burden: (JM:) and hence the saying of Kaab, بَدَكَ لَيَّيْتُهُ أَثْمَرُهُ [And I said to him a saying,] disgusting, or disturbing, him, (JM, TA,\*) [by reason of that:] because, when a thing is borne, or carried, it is removed from its place. (JM.) — Also, (K,) aor. and inf. n. as above, (TA,) He drove, urged, or incited, him; (K, TA:) and so لَيَّيْتُهُ, (K,) inf. n. لَيَّيْتُ; (TA;) and لَيَّيْتُهُ, (K,) [And I say, هذا,] You say, هذا, لَيَّيْتُهُ [What drove, led, induced, caused, constrained, or drove, them to this? or What hath led, &c.]. (JM, TA.) And لَيَّيْتُ شَرًّا لَيَّيْتُ, inf. n. لَيَّيْتُ, i. e. دَعَا [He drove, or caused, evil to him]. (TA.) And لَيَّيْتُ لَيَّيْتُ, inf. n. لَيَّيْتُ, I prepared [app. evil] for him. (TA.) And لَيَّيْتُ لَيَّيْتُ, (K, TA,) or لَيَّيْتُ لَيَّيْتُ, (TA,) He smote him with evil. (K, TA.)

2. لَى, inf. n. لَيَّيْتُ, accord. to the K, He spread flesh-meat upon a زَبِيَّةُ as meaning a hill, or an elevated piece of ground, which the water did not overflow: but accord. to ISd, he threw flesh-meat into a زَبِيَّةُ as meaning a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (TA.) — See also 5. — And see 1, in three places.

4: see 1, in three places.

5. لَى, inf. n. لَيَّيْتُ, He made a pitfall for a lion (S, Mgh, K) or a wolf; (Mgh;) as also لَيَّيْتُ, inf. n. لَيَّيْتُ. (K.) A rájis says,

\* وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا \*  
\* كَالَّذِينَ تَرَىٰ زِينَةً فَاُصْبِحُوا

[And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has himself been trapped]. (S,\* Mgh.) — And تَرَىٰ الزَّيْنَةَ, accord. to ISd, signifies the same as تَرَىٰهَا [app. in a sense different from that expl. above; meaning *He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the zayna, like الزَّيْنَةُ فِي الزَّيْنَةِ*]. (TA.)

6 He talked with a stretching of himself, or with an elegant and a proud and self-conceited gait, and with slowness. (T, K, TA.) — And He magnified himself; or behaved proudly, haughtily, or insolently; (K, TA;) and disdainfully. (TA.)

8. اُزْدِيَاهُ: see 1, in two places.

زَيْنَةٌ A hill, or an elevated piece of ground, which the water does not overflow: (S, K:) pl. زَيْنَى. (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ الزَّيْنَى [The torrent reached the tops of the hills which they do not usually overflow]: (S, TA.) or الزَّيْنَى is here pl. of الزَّيْنَةُ in the sense next following: [but the meaning is virtually the same:] (Meyd) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) — A pitfall for a lion (S, Mgh, Mgh, K) or a wolf (Mgh) *yc*, (Mgh,) dug in a high place, (S, Mgh, Mgh,) for which reason it is thus called: (S) pl. as above. (Mgh.) — A hollow dug in the ground, in which a sportsman conceals himself [from the objects of the chase] (TA.) — A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (ISd, TA.) — A well: so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِي زَيْنَةٍ [He fell into a well]. (Mgh.) — The excavation made by ants; which they make not save in a high place. (TA.) — Some include this word among those that have contr. significations. (TA.)

زَيْبٌ Quickness, and briskness, liveliness, or sprightliness: (S, K:) [originally زَيْبُومٌ] of the measure زَيْبُومٌ. (S) — A certain mode of going, or pace, (S, M, K,) of camels: (M, TA:) accord. to As, زَيْبِي, which is its pl., signifies various modes of going or pace. (S) — Evil: (AZ, S:) or a great evil: (K:) and a great, momentous, or terrible, thing or affair. (AZ, S, K:) pl. as above. (AZ, S.) One says, زَيْبٌ مِنَ الزَّيْبِ, I experienced from him, or it, evils; and great, momentous, or terrible, things. (AZ, S.) — And ١. عَجَبٌ [app. as meaning A wonderful thing]. (TA.) — And The sound of a bow; (JM, TA,\*) its musical ringing, or plaintive, sound. (JM.)

زَيْن

زَيْت زَيْتُونٌ, in art. زَيْتُونٌ  
Bk. I.

زَج

1. زَجَّهُ. (S, A, Mgh,) aor. ٢, (S,) inf. n. زَجٌّ. (S, A, Mgh, K,) He pierced him, or thrust him, (i. e. a man, S, Mgh,) with the زَج [or pointed iron foot of the spear]; (S, A, Mgh, K,\*) and cast at him with it: and زَج also signifies he pierced, or thrust, with haste. (TA.) And زَجَّهْتُ بِالزَّجِّ I cast at him with the spear. (A, and Ham p. 147) — [Hence,] زَجٌّ بِالشَّيْءِ † He cast, or threw, the thing from himself: (A:) or زَجٌّ بِالشَّيْءِ † aor. ٢, (TA,) inf. n. as above, (K, TA,) † he cast, or threw, the thing from his hand. (K,\* TA.) — [And hence,] زَجٌّ signifies also † The running of the ostrich. (K, TA) You say of the ostrich, رَجَّ بِرَجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) † He ran, (A, TA,) throwing out his legs. (TA.) — [Hence also,] زَجٌّ بِوَادٍ † تَزَجْنَا بِوَادٍ † We alighted in a valley putting forth herbage; as though casting it from itself (A, TA.) — See also 4. = زَجٌّ, sec. pers. زَجَّجْتُ, aor. ٢, inf. n. زَجَّجٌ, It (an eyebrow) was, or became, narrow and long: (TK:) or arched: (MA:) [or narrow and long and full and arched: see زَجَّج below]

2: see 4. = رَجَّجَتْ حَاجِبَهَا, (S, A,) or زَجَّجَ (S, K:) [or made it arched: (see 1, last sentence): or made it narrow and long and arched: (see زَجَّج below)] or clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with زَجَّجَ [i. e. antimony, or ore of antimony, or a black collyrium; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Ra'ee,

\* إِذَا مَا الْغَائِيَاتِ خَرَجْنَ يَوْمًا \*  
\* وَزَجَّجْنَ الْحَوَاجِبَ وَالْعُيُونَا \*

[the last of these significations may be intended; so that it may be rendered, When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes: or] كَحْلَنْ is meant to be understood before الْعُيُونَا. (S.) — Hence, from زَجَّجَ الْحَوَاجِبَ as signifying “the clipping of the redundant portions of the hair of the eyebrows,” زَجَّجَ مَوْضِعًا, occurring in a trad. referring to a hole made in a piece of wood in which a thousand denars and a writing had been inserted, is expl. as meaning *He made even, and adjusted, the place thereof: or, accord. to Iāth, it may be that the hole was in the end of the piece of wood, and so it may mean he made a زَجٌّ [q. v.] upon the place thereof, to hold it fast, and to preserve what was in it.* (TA.)

4. اَزَجَّ الرُّمَحَ. (IAqr, ISk, S, A, K;) and زَجَّ: (A, TA;) and زَجَّهْتُ, aor. ٢, inf. n. زَجَّجٌ: (Mgh;) and زَجَّاهُ (TA;) *He put, or made, a زَجٌّ [q. v.] to the spear.* (IAqr, ISk, S, A, Mgh, K.) — The first of these phrases is said also to signify *He removed, or took off, its زَجٌّ from the spear:* (A.) IAqr is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

8. اَزَجَّتْ, said of the eyebrow, *It reached to the outer extremity (ذُنَابِي) of the eye.* (K.) — And, said of herbage, *Its intervening spaces became closed up.* (TA.)

زَجٌّ [The pointed iron foot, or heel, or shoe, of a spear,] the iron at the lower extremity of a spear; (S, A, Mgh, K,\*) i. e. the iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground: the iron which is fixed upon its upper extremity, and with which one pierces, being called سَنَانٌ (ISd, TA:) pl. [of mult.] زَجَاجٌ (S, Mgh, K) and [of pauc.] اَزْجَاجٌ (TA,) or this last is not allowable, (S, Mgh, TA,) accord. to ISk. (Mgh.) Zuhayr says,

\* وَمَنْ يَبْصُرُ أَطْرَافَ الرِّجَاجِ فَإِنَّهُ \*  
\* يُطِيعُ الْعَوَالِي رُكْبَتِ كُلِّ لَبْدَرٍ \*

[And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khālid Ibn-Kulthūm says, they used to meet their enemies, whom they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA) [By a synecdoche, the pl.] زَجَاجٌ is also used to signify spears, altogether. (Ham p. 147.) — Hence, as being likened to the زَجٌّ of the spear, (L,) † The extremity of the elbow, (S, L, K,) which is pointed: (L:) or the part [or joint] between the lower extremity of the os humeri and the extremity of the ulna at the elbow. (T in art. اِبْر.) or [simply] the elbow. (A.) You say, اِنْتُ عَلَى زَجِّي, † He leaned upon his elbows: and اِنْتُ عَلَى زَجَاجِي † [They leaned upon the extremities of their elbows]. (A.) — [Hence also,] † A tush, or canine tooth: زَجَاجُ الْفَيْلِ signifies † the tusks of the stallion-camel. (A, K.) — [Hence also a signification mentioned by Golius on the authority of Meyd, † An iron pivot (“subacus farrea”) round which a mill-stone turns.] — Also An arrow-head: (IAqr, K.) pl. اَزْجَاجَةٌ (K) and اَزْجَاجَةٌ. (TA.)

زَجَّجٌ Narrowness and length in the eyebrows: (S, K:) or narrowness and archedness of the eyebrows: (A:) or archedness thereof: (MA:) or narrowness and length and fulness and arched-

nuss thereof. (TA.) [See 1, last sentence] — Also, in an ostrich, † *Length of the shanks, and width of step.* (L.) — And in camels, † *Width, or wideness, (زج) in [the space between] the hind legs.* (TA.) — And † *Wideness of a solid hoof: which is a fault.* (TA in art. صر.)

زَجَجَ Darts, or javelins, (جُرَابُ) furnished with iron heads: (K:) its sing. is not mentioned (TA.) — [It is also expl. in different copies of the K as meaning مُقْتَلَةٌ or حَمِيرٌ مُقْتَلَةٌ: the first I regard as the right reading; i. e. *Asses (wild asses) fighting one another.*]

زَجَجَ and زَجَجَ (AO, S, Mgh, K,) the first of which is that used by the seven readers of the Qur-an, (Mgh,) and the last is the least common, (TA,) words of well-known meaning; (S, Mgh, K:) [Glass: pieces of glass: glass-vessels:] glass flasks or bottles; syn. قَوَارِيرُ: (TA:) and [glass] drinking-cups or bowls: (AO, TA:) pls. of زَجَجَ (AO, S) and زَجَجَ (AO:) [or rather] these are the ns. un. (Mgh) In the Kur [xxiv. 35], زَجَجَ means A lamp, syn. قَنْدِيل (Lth, B, J, J, J,) of زَجَجَ [i. e. glass]. (B.) — زَجَجَ, with fet-ḥ, also signifies The berries of the clove-tree; syn. حَبُّ الْقَرْوِيل. (K, TA.)

زَجَجَ and زَجَجَ: see the next preceding paragraph; the first, in two places. — The last also signifies The art, or occupation, of making زَجَجَ [i. e. glass, glass vessels, &c.] (TA.)

زَجَجِي (Mgh, K, TA) [and زَجَجِي and زَجَجِي, the former in the CK, and both implied in the K and in the Mgh,] A seller of زَجَجَ [i. e. glass, glass vessels, &c.] (Mgh, K.)

زَجَجَ A maker, or manufacturer, of زَجَجَ [i. e. glass, glass vessels, &c.] (Mgh, K.)

الزَّجَجَةُ † The anus; because it emits (تَزَجُّجٌ) wind and excrement. (TA.)

أَزَجَ, applied to a man, (S, A,) Having narrow and long eyebrows: (S, K:) or having narrow and arched eyebrows: (A:) [or having arched eyebrows: see زَجَجَ:] or having narrow and long and full and arched eyebrows: (TA:) fem. أَزَجَاءُ, (A, K,) applied to a woman: (A:) [pl. زَجَجَاتُ:] and one says also أَرْجُ الْحَوَاجِبِ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning Narrow and long: or narrow and arched: &c.]: (A, TA:) and so مَرْجَجٌ: (TA:) or the former signifies an eyebrow narrow and long [&c.] naturally: and † the latter, rendered so artificially. (MF.) And الزَّجَجُ is a name for The eyebrow [itself] in the dial. of El-Yemen. (TA.) — Also, applied to a male ostrich, † Long in step: (S, K:) or long-legged and long in step: (L:) or that runs throwing out his legs: (TA:) or having white feathers above his eyes: (K:) fem. زَجَجَاتُ: (S:) and pl. زَجَجَاتُ. (K.) And, applied to a man, † Long-legged.

(L.) — Also, applied to a solid hoof, † Wide. (TA in art. صر.) [See زَجَجَ, last sentence.]

مَرْجَجٌ A spear having a نَجَجٌ [q. v.] affixed to it. (ISK, S.)

مَرْجَجٌ A short spear, like the مَرْجَجُ, (S, K, TA,) having at its lower extremity a نَجَجٌ [q. v.]: and sometimes used as meaning one that transpires, or passes through, quickly. (TA.)

مَرْجَجَةٌ An instrument with which the eyebrow was made such as is termed أَرْجَجٌ [or narrow and long, or narrow and arched, &c.] (TA.)

مَرْجَجٌ: see أَرْجَجٌ, in two places.

مَرْجَجٌ Pierced, or thrust, with the نَجَجٌ [q. v.] of a spear. (S, TA.) And Cast at therewith. (TA.) — Also A large bucket (غُرْبٌ) not made round, but having its two lips [or opposite edges] put together, and then sewed. (K.)

### زجر

زَجَرَهُ (S, A, Mgh, K,) aor. زَجَرْتُ, (Mgh, TA,) inf. n. زَجْرٌ, (S, A, Mgh,) He chid him, by a cry, by his voice, or by reproof: (S, \* K, \* TA:) he checked him, restrained him, or forbade him, with rough speech: (TA:) or prevented, hindered, restrained, or withheld, him: or forbade, or prohibited, him: [by any kind of cry or speech.] as also † الزَّجْرَةُ: (S, A, Mgh, Mgh, K:) the latter originally † *انزجره* from (Mgh, TA:) *انزجره* [doing] such a thing: (A, \* Mgh, TA:) and † *السَّوْءُ* from evil. (TA.) — زَجَرَهُ الْكَلْبُ (K,) and السَّبْعُ (TA,) and † *زَجَرَهُ بِهِ* (K,) † *He cried out to, or at, the dog, (K,) and the beast of prey, (TA,) in order that he might forbear, refrain, or abstain.* (K, TA.) [See a tropical ex. voce زَجَرْتُ.] — † *He incited the camel to quickness:* (TA.) † *He drove, or urged, the camel, (S, K, TA,) and incited him with a peculiar cry, so that he became excited, and went on:* (TA:) † *he said to the camel حَوِّبْ: and زَجَرُ الشَّاةِ † He said to the she-camel حَلْ: (AZ, TA:) and زَجَرُ الْغَنَمِ † He (a pastor) cried out to, or at, the sheep or goats: (A, Mgh, TA:) and in like manner, to, or at, a horse or the like, and a camel, and a beast of prey, with a high, or loud, voice, and vehemently: (TA:) and † *الرياح تَزَجِرُ السَّحَابَ* [The wind drives the clouds]. (A.) — † *زَجَرٌ* signifies The driving away with crying or a cry: and by subsequent applications, sometimes, † the driving away: and sometimes † the crying, or crying out, or a cry. (B, TA.) — † *زَجَرُ الْبَطْرِ, (K,) aor. زَجَرْتُ, inf. n. زَجْرٌ: (TA:) † He chid the bird, auguring evil from it. (K, TA.) — And زَجَرُ الْبَطْرِ † He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil. (A.) — Hence, (A,) † *زَجَرٌ* also signifies † The auguring from the flight, alighting-places, cries, kinds, or names, of birds: (S, A, K:) you say, † *هُوَ يَزَجِرُ الْبَطْرِ* He augurs from the**

flight, &c., of birds: (A:) or † *زَجَرٌ* signifies the auguring well from a bird's or some other thing's سَوَجٌ [or turning the right side towards one, or the contrary], and evil from its بَرُوجٌ [or turning the left side towards one, or the contrary]. (Z.) And † *زَجَرُ غُرَابِ الْبَيْنِ* means † *He went away, departed, or journeyed.* (Har p. 308.) — [Hence,] it also signifies † The practising of divination: (K:) or a species thereof: you say, † *زَجَرْتُ أَنَّهُ* (S, L) [See also زَجَرْتُ.] † *I have divined that it is so and so.* (S, L) — † *زَجَرْتُ بَمَا فِي بَطْنِي* — [Z. J. 308.] † *She (a camel) cast forth what was in her belly.* (K, TA.)

8. تَزَجَّرُوا عَنِ الْمُنْكَرِ [They checked, restrained, or forbade, one another, with rough speech; or] they prevented, hindered, or withheld one another; or they forbade, or prohibited, one another; from abominable, foul, or evil, conduct. (A, Mgh.)

7. اِزْجِرْهُ and اِزْجِرْهُ He, being chidden, by a cry, by the voice, or by reproof; or being checked, restrained, or forbidden, with rough speech; (TA:) or being prevented, hindered, restrained, or withheld; or being forbidden or prohibited; refrained, forbore, or abstained; (S, A, Mgh, Mgh, K, TA.) — *عَنْ كَذَا* from [doing] such a thing. (Mgh, TA.) — اِزْجِرْهُ, in the Kur liv. 9, means *He was driven away.* (TA.) — اِزْجِرْهُ (a dog) became urged, or incited, by a cry, to pursue the game. (Mgh.)

8. اِزْجِرْهُ, for اِزْجِرْهُ, trans. and intrans.: see 1 and 7; each in two places.

Q. Q. 1 (accord. to the S.) زَجَرٌ: see art. زجر.

زَجَرٌ inf. n. of 1. (S, A, Mgh.) — A crying at camels [q. v.], and an urging or inciting of them. (TA.) — A cry by which one chides, i. e., either checks or urges, a beast &c.; like *صَهْ* to a man, and *عُدْ* to a mule, &c. (The lexicons, passim.) — See also what next follows.

زَجَرٌ (AZ, O, K) and زَجَرٌ (ID, O, K) Large fish, (K,) [i. e.] a species of large fish, (ID, O,) with small scales: (TA:) IDrd says, thus called by the people of El-Irak, but I do not think the appellation to be genuine Arabic: (O:) pl. زَجَرٌ. (O, K.)

زَجَرَةٌ A cry. (Mgh.)

زَجَرٌ † A she-camel that will not yield her milk abundantly until chidden: (A, K, TA:) or that yields her milk abundantly to her young one if beaten, but does not if let alone: (TA:) or (K, TA, but accord. to the CK “and”) a she-camel that knows [her young one] with her eye, but repudiates it with her nose [when she smells it]: (S, K:) and a she-camel that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it; syn. غُلِقٌ. (K.) — It is also applied, metaphorically, as an epithet to war. (A, TA.)

زَجَرٌ One who chides, &c., much, or often.]

زَجَرٌ [act. part. n. of 1.] — [Hence,] كَفَى



who driveth along for you the ship in the sea]. (TA.) And a poet says,

\* زَجَّيْتُهُ بِالْقَوْلِ وَأَزْجَيْتُهُ \*

i. e. [I drove him with speech, and] urged him on: for *زَجَّاهُ* signifies *سَاقَهُ* [like &c.]. (TA.) — And *زَجَى حَاجَتِي* *He made easy the attainment of my want.* (TA.) = *زَجَى الرَّحْمَ* *q. v.* in art. *زَج.* (TA in that art.)

4: see 2, in ten places. *ازجى* also signifies *He made money, or bad money, to pass, or be current.* (Er-Rāghib, TA.)

5: *زَجَّيْتُ بِنَكْلَا* *I contended myself with such a thing: a rājiz says,*

\* تَرَجَّ مِنْ دُنْيَاكَ بِالْبَلَاغِ \*

[Content thyself with what is sufficient of thy worldly possessions]. (S. [See also 2.])

8: see 2, near the end of the paragraph.

*أَزَجِي* *More penetrating and effective in an affair than another:* (S, K:) so in the saying, *فَلَنْ أَزَجِي بِهَا الْأَمْرَ مِنْ فُلَانٍ* [Such a one is more penetrating and effective in this affair than such a one]. (S, K.)\*

*مُزَجِي*, applied to a horse [or other beast], *That is driven, or urged on,* (يزجي, [i. e. يَزْجِي]) *in his paces, by little and little.* (Ham p. 158.) — *A small, or scanty, thing;* (S, Er-Rāghib, TA.) or such as is mean, or paltry; that may be pushed and driven away because of the little account that is made of it. (Er-Rāghib, TA.) *مُزَجَاةٌ* means *small, or scanty, merchandise; kills in quantity:* (S, K:) and so it is said to mean in the *Kur* [xii. 88]: or, as in some copies of the S, *little, or mean, or paltry, merchandise:* (TA:) or mean, or paltry, merchandise, rejected by every one to whom it is offered: (A, TA:) or merchandise wherewith the days are pushed on [*لُدَّجَ*] [i. e. *made to pass away by means of exertion*] because of its scantiness: (Mgh, TA: [for *مُزَجَاةٌ* بِهَا]) or, accord. to the shereef El-Murtaḍā, *merchandise driven along portion after portion, scantily and feebly:* (TA:) or merchandise in respect of which a lowering of the price is demanded on account of its badness (*فِيهَا إَغْشَاءٌ*) (Th, TA:) not in perfect condition: (Th, K, TA:) thus, too, it is expl. as used in the *Kur*: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of *مُزَجِرَ* [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.)

*مُزَجِي* *Weak:* so termed because of his lagging behind, and requiring to be urged on: (Ham p. 441:) or anything not perfect in nobility, nor in any other praiseworthy quality: or, as some say, one driven to generosity against his will. (TA.) and also, (TA,) applied to a man, & q. *مُزَجِي* [q. v., app. here meaning deficient in manliness, or manly virtue, or the like]. (S, TA.) *الزَّجَانُ الْمَرْجِي*, a phrase used by Har, is expl.

(p. 429) as meaning *الزَّجَانُ الْمَرْجِي*, i. e. *Time that requires men to push it on, or to make it to pass away by means of exertion.*

*أَمَانٌ مَزْجَاةٌ* *A man who urges on much the camel, or beast, that he rides.* (TA.)

## زح

1. *زَحَّ*, (S, L, K,) aor. *زَحَّ*, (S, L,) inf. n. *زَحٌّ*; (L;) and *زَحَّجَهُ*; (L;) *He removed him, or it, from his, or its, place:* (S, L, K:) and he pushed, or thrust, away, him, or it: (L, K:) or the latter, he removed him, or it, far away; placed, or put, him, or it, at a distance, far away, or far off: (S, A, Mgh, L, Mgh:) and the former signifies also he drew, dragged, or pulled, away, him, or it, in haste. (L, K.) You say, *زَحَّجْتُهُ عَنْهُ* *He removed him, or it, far away;* (S, K:) or pushed, or thrust, away, and removed, him, or it; (TA:) from it; (S, K,) i. e. from his, or its, place. (TA.) It is said in the *Kur* [ii. 182], *فَبِمَنْ زَحَّجَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ* [And he] who shall be removed [from the fire of Hell], or removed far away [therefrom, and made to enter Paradise, shall attain good fortune]. (TA.)

R. Q. 1. *زَحَّجَ*: see above, in three places: = and see also the paragraph here following.

R. Q. 2. *زَحَّجَ* *He, or it, removed, or became removed;* (S, A, Mgh, Mgh:) and (Mgh, Mgh) removed, or became removed, far away: (Mgh, Mgh, K:) and accord. to Es-Semcoen, *زَحَّجَ* is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, *زَحَّجْتُ عَنْهُ* *I went in to such a one, and he removed [for me from his sitting-place].* (Mgh, Mgh.)\*

*هُوَ بِزَحَّجٍ مِنْهُ* *Distance: so in the saying, [He, or it, is at a distance from him, or it].* (S, K.) Az says that, accord. to some, this is a reduplicative word from *زَحَّ*, aor. *زَحَّجَ*, meaning *يَزِيدُ*; and some hold it to be from *الزَّوْجُ* meaning “the driving vehemently,” as also *الزَّوْجُ*. (TA.)

*زَحَّاحٌ* *Distant; remote.* (K.) *مُزَحَّجٌ* *A place to which one removes, or may remove, [in an absolute sense, as is implied in the A, or] far away.* (Ham p. 655.) One says, *مَا لِي مَزَحَّجٌ عَنْهُ* [There is not for me any place to which to remove from him, or it]. (A.)

## زحر

1. *زَحَرَ*, aor. *زَحَرَ*, (K,) inf. n. *زَحِيرٌ* (A, K) and *زَحَارَةٌ*, (K,) *He emitted the voice, (K, TA,) or (K, TA, in the OK “and”) the breath, with a moaning;* (A, K:) [or he breathed hard; as appears from what follows;] in work, or labour, or in difficulty. (TA.) You say, *سَمِعْتُ لَهْ زَحِيرًا* [I heard him breathe hard; or emit the

voice, or the breath, with a moaning]. (A.) And of a woman bringing forth, you say, *زَحَرَتْ*, aor. *زَحَرَ*, inf. n. *زَحِيرٌ*, *She breathed hard.* (S.) — [Hence,] *زَحَرَ* said of a niggardly man, + *He, being begged of, deemed the begging grievous, or troublesome,* (K, TA,) and moaned thereat. (TA.) — *زَحَرَ*, (A, K,) aor. *زَحَرَ*, and *زَحَرَ*, (K,) inf. n. *زَحِيرٌ* (S, A, K) and *زَحَارَةٌ*, (K,) [and upp. *زَحَرَ* also; (see *مَزَحَّوْرٌ*)] and *تَزَحَّرَ*; (A, K;) and *تَزَحَّرَ*, inf. n. *تَزَحِيرٌ*; (K;) [all signify] *He was, or became, affected with a looseness of the bowels:* (S, A:) or with a violent looseness of the bowels, and with a gripping pain in the belly, and a discharge of blood. (K.) — And *زَحَرَتْ بِهِ أُمُّهُ*, and *تَزَحَّرَتْ بِهِ أُمُّهُ*, *His mother brought him forth.* (A, K.) = *زَحَرَ بِالرَّيْحِ*, accord. to the K, signifies *He broke, or drove, his head with the spear* but IDrd says that this is not of established authority. (TA.) = *زَحِرَ*, like *زَحِيٌّ*, *He was, or became, niggardly, or tenacious.* (K.)

2: see 1. = *زَحَرَ النَّاقَةَ*, inf. n. *زَحِيرٌ*, *He put a ball (مَخْلَاةٌ) into a nosse-bag (مَخْلَاةٌ), and inserted it into the vulva of the she-camel whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i. e. during the last month of her proper period of gestation,] and left it for a night, having stopped up her nose, then drew forth the ball, having prepared another young camel, which he then showed to her, the nosse being still stopped up, whereupon she thought that it was her young one, and that she had at that time brought it forth, then he unstopped her nose, and brought it near, and she affected it, and yielded her milk.* (K, TA.)

3. *زَحَرَ* *He treated him, or regarded him, with enmity, or hostility,* (A, K, TA,) and behaved angrily (اِتَّقَحَّ) to him. (TA.)

5: see 1, in two places. — *هُوَ يَزَحَّرُ بِأَلِهَ شَخَا* — *He yields his property with pain, (app. from *تَزَحَّرَتْ* said of a woman in child-birth,) by reason of niggardliness; as though he moaned, and strained himself; or moaned, being niggardly.* (TA.)

*زَحَارٌ* *زَحَرَ*.

*زَحَرَةٌ* [inf. n. of un. of *زَحَرَ*]; *An emission [of the voice or] of the breath with a moaning:* (A:) [or a hard breathing: (see 1:) it is said to be] like *زَلَزَةٌ* [q. v.]. (TA.)

*زَحَارٌ* *زَحَرَ*.

*زَحَارٌ* [an inf. n. of 1, q. v. — Also] *A certain disease that affects the camel, (K, TA,) in consequence of which he suffers from a violent looseness of the bowels, until, or so that, the extremity of his rectum turns inside-out, and nothing comes forth from it.* (TA.)

*زَحَارٌ* [One who breathes hard; (this meaning being indicated, though not expressed, in the S;) or who emits the voice, or the breath, with a moaning: see 1, first sentence. — And hence,] + *Niggardly; tenacious; who moans on being*



begged of; (TA; [in which it is said to be with clamor; but this is a mistake, occasioned by an incorrect point in the L;]) as also زَحْرٌ and زَحْرَانٌ and مَزْجُورٌ. (K, TA.) A poet says,  
 \* أَرَاكَ جَعَعَتْ مَسَالَةً وَجَرَحًا وَوَعَدَ الْفَرَّ زَحَارًا أَنَا \*  
 [I see thee to have combined begging and covetousness, and in poverty to beiggardly, with mourning:] (S, TA: in the former thus, in two copies, in the present art. and in art. ان: in the TA زَحَارًا is said by IB to be [here] an inf. n. of أَهْبَأَ. (TA.)

مَزْجُورٌ A man affected with a looseness, or with a violent looseness, of the bowels, and with a gripping pain in the belly, and a discharge of blood. (A, TA.) — See also the next preceding paragraph.

## زحف

1. زَحَفٌ, aor. ٤, inf. n. زَحَفٌ (S, Mgh, Mgh, K) and زَحُوفٌ (Mgh, K) and زَحَانٌ (K), He, or it, (an army, Mgh, Mgh, or a company of men, Mgh,) walked, marched, or went on foot, إِلَيْهِ (to him, or st; (S, K, i) and [generally] did so by little and little; (accord. to an explanation of زَحَفٌ in the TA;) crept, or crawled, along; or went, or walked, leisurely, or gently: (Mgh: and ازدحفٌ (S, K,) as also ازدحفٌ (K, i q. تَمْشَى (S, K, i) e. he walked [with slow steps, or] heavily, with an effort, to him, or it: (TK: and مَشْيَةٌ زَحْفَانٌ means a gait in which is a heaviness of motion. (TA.) One says of a child, before he walks, (S, Mgh, K,) or before he stands, (T, TA,) يَزْحَفُ [He drags himself along] (S, Mgh, K) عَلَى الْأَرْضِ (upon the ground), or عَلَى آخِثِهِ [upon his posteriors]: (TA:) or زَحَفٌ alone, said of a child, he went along slowly, by little and little, upon his posteriors: (Bḡ in viii. 15:) and to the زَحَفٌ of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, عَلَى يَتَزَحَفُ ٥, or as in the T, عَلَى بَطْنِهِ, i. e. he drags himself along [upon the ground, or upon his belly]. (TA.) زَحَفَ الدَّبَابُ [The young locusts not yet winged] went on, or forwards: (S, O, K, i) in this explanation in the K should be مَضَى, as in the S and A. (TA.) — زَحَفٌ said of an arrow, + It fell short of the butt, and then slid along to it. (S, Mgh.) — Also, said of a camel, (S, Mgh, Mgh, K,) aor. ٤, inf. n. زَحَفٌ and زَحُوفٌ (TA,) He became fatigued, and dragged his foot, or the extremity of his foot, (S, Mgh, Mgh, K;) as also زَحَفٌ (S, Mgh, Mgh: or this latter signifies he (a camel) became fatigued, (K, TA,) and stood still with his master: and أَزْحَفَتْ ٥ رَاحَتَهُ مِنَ الْإِغْيَاءِ His saddle-camel stood still from fatigue: or, accord. to El-Khattābī, correctly, أَزْحَفَتْ عَلَيْهِ (TA:) is a mistake, occurring in the Fāḡ; and it is correctly with fet-ḥ: (Mgh:) and accord. to

the T, زَحَفٌ signifies he (a camel) became fatigued, so that he stood still with his master: (TA:) or, as some say, زَحَفٌ said of one walking, or marching, [i. e., of a man and of a beast,] (Mgh, TA,) accord. to AZ, whether fat or lean, (Mgh,) aor. ٤, inf. n. زَحَفٌ and زَحُوفٌ, or as AZ says, زَحَفٌ and زَحُوفٌ (TA,) signifies, (Mgh,) or signifies also, (TA,) he became fatigued, (Mgh, TA,) in walking, or marching. (TA.) — And زَحَفَ الشَّجَرُ ٥ † The tree became in a state of gentle motion, by the influence of the wind. (TA.) — زَحَفَ الشَّيْءُ ٥, inf. n. زَحَفٌ, He dragged the thing along gently (TA.)

2. زَحَفَ الْبَيْتَ بِالزَّحَافَةِ [He swept the house, or chamber, with the zḥāfa, q. v.] (TA.)

3. زَحَفْنَا ٥, inf. n. مَزَاحَفَةٌ, They fought with us. (TA.)

4: see 1, in the latter half, in two places. — أَزْحَفٌ said of a man means He camel, or his horse or the like, became fatigued. (S.) — زَحَفٌ ٥ لَنَا بَنُو فُلَانٍ The sons of such a one became a زَحَفٌ to us, (K, TA,) i. e., an army marching to us to fight with us. (TA.) — And زَحَفَ فُلَانٌ ٥ Such a one attained to the utmost of that which he sought, or desired. (K, TA.) — زَحَفٌ ٥ said of long journeying, It fatigued the camels. (TA.) — أَزْحَفَتِ الرِّيحُ الشَّجَرَ † The wind put the trees into a state of gentle motion. (TA.)

5: see 1, in the former half, in two places.

6. زَحَفُوا ٥ They drew near, one to another, in fight. (IDrd, Z, K.) They walked, or marched, one to, or towards, another; as also ازدحفوا ٥. (TA.)

7. [زَحَفٌ] [originally زَحَفٌ] (S, Mgh, Mgh, K) see 1, first sentence: and see also 6.

زَحَفٌ An army, or a military force, marching by little and little, or leisurely, to, or towards, the enemy, (S, A, K, TA,) or heavily, by reason of their multitude and force: (A, TA:) or a numerous army or military force, an inf. n. used as a subst.; (Mgh, Mgh;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى آخِثِهِ, said of a child: (TA:) not applied to a single individual: (IKoot, Mgh:) pl. زَحُوفٌ (Mgh, TA.) — And hence, as being likened thereto, † A swarm of locusts. (TA.) — فَرَّ مِنَ الزَّحَفِ, occurring in a trad., means He fled from war with unbelievers; and from encountering the enemy in war. (TA.) — إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا, in the Kur [viii. 15], means, accord. to Zj, رَاجِعِينَ, i. e. [When ye meet those who have disbelieved] marching by little and little [in consequence of their great number, to attack you]. (TA.)

نَازَ ٥ [inf. n. of un. of 1; A walk, &c.] نَازَ ٥ الشَّيْءَ The fire of the شَيْع and the آلَاءُ; because it quickly blazes in them [and then subsides]; (S, K,) so that one walks, or creeps, from them [and back to them]: (S:) or the fire

of the عَرْنَجِ (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called سَرِيعُ الْبُتِّ. (TA.) It was said to a woman of the Arabs, “Wherefore do we see you to be scant of flesh in the posteriors and thighs?” and she answered, أَرَأَيْتَ نَارَ الزَّحْفَيْنِ [The fire of the شَيْع and the آلَاءُ, or of the عَرْنَجِ, has rendered us scant of flesh in the posteriors and thighs]. (S.)

زَحَفٌ (K,) or زَحَفَةٌ زَحَلَةٌ, A man (TA) who does not travel about in the countries: (K, TA.) so in the Moḥṣṣ. (TA.)

زَحُوفٌ: see رَاحِفٌ, in two places. — [Also, accord. to Freytag, occurring in the Deewān el-Hudhaleeyen as meaning Going along slowly.]

مَازَحَفٌ, in the dial. of Egypt, signifies مَازَحَفٌ ٥ [i. e. The thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls] (TA.)

يَزْحَفُ ٥ (يَزْحَفُ) upon the ground, (Ibn-Abbād, K,) either from fatigue or old age (TA.) — Also A man (TA) whose heel-tendons nearly knock against each other. (Ibn-Abbād, K, TA.)

رَاحِفٌ [part. n. of 1; Walking, &c.] — † An arrow that falls short of the butt, and then slides along to it: (S, Mgh, TA:\*) pl. زَوَاحِفٌ. (Mgh.) — A camel fatigued, and dragging his foot, or the extremity of his foot: (K;) as also رَاحِفَةٌ, in which the 3 is added to denote intensiveness: (Mgh:) or the latter is applied, in the sense expl. above, to a she-camel; (S, K, i) and so زَوَافٌ (K, i) or this last signifies a she-camel that drags her hind legs or feet: and مَزْحَفٌ, applied to a he-camel, has the former of these meanings: (S:) [see also مَزْحَفٌ, said to be a dial. var. of زَحُوفٌ:] the pl. of زَوَافٌ is زَوَافٍ (S, Mgh, K;) and the pl. of زَحُوفٌ ٥. (TA.) Also Fatigued and motionless; whatever it be, whether lean or fat; and so مَزْحَفٌ. (TA.) And, accord. to Ahoo-Sa'eel Ed-Darsar, [simply] Fatigued; (TA:) and so مَزْحَفٌ; applied to a camel: (K, i) or the latter, so applied, signifies fatigued, and standing still with his owner: the former is applied to the male and to the female; and its pl. is زَوَافٍ: it is said to be also the name of a certain camel; but Th denies this. (TA.)

زَاحِفَةٌ: see the next preceding paragraph, in two places.

مَزْحَفٌ: see مَزْحَفَةٌ.

سَعَابٌ ٥ زَحَفٌ, in three places. — مَزْحَفٌ † Clouds moving slowly, because carrying much water; likened to fatigued camels. (TA.)

مَزْجُورٌ ٥, a n. of place, sing. مَزْجُورٌ (TK, i)

which signifies *The places of the creeping of serpents*; (S, K, TA;) and the marks, or tracks, of the passage thereof: (TA:;) and **مَزْحَلٌ**, likewise signifies *the mark, or track, of a serpent, upon the ground*; like **مَسْحَفٌ**. (TA in art **سحب**). **مَزْحَلٌ** also signifies *The places of fighting of a party, or people*. (TA.) — And **مَزْحَلٌ** *The places of pouring [of the water] of the clouds*; (TA:;) *the places where falls the rain of the clouds*. (K, TA. [In the CK, **السحاب** is erroneously put for **السحاب**].])

**مَزْحَلٌ** A camel went, or accustomed, to become fatigued, (S, K, TA,) and to drag his foot, or the extremity of his foot, (S,) or to stand still with his owner: (TA:;) or **مَزْحَلٌ** a she-camel that quickly becomes attenuated, or chafed, or abraded, or worn, in the sole of the foot. (A, TA:;) pl. **مَزْحَلَاتٌ** (S, TA) and **مَزْحَلَاتٌ**. (TA.)

## زحل

1. **زَحَلٌ** (S, K,) aor. **زَحَلْتُ**, (K,) inf. n. **زُحُولٌ** (S, K) and **زَحَلٌ** (Ham p. 125) **زَحَلٌ** (S,) *He removed, withdrew, or retired to a distance*; (S, K, TA, and Ham ubi supra;) and *went back or backwards, drove back, receded, or retreated*; (TA:;) **زَحَلْتُ عَنْ مَكَانِهِ** [from his place]; as also **زَحَلْتُ**. (S, K.) Hence, in a trad., **زَحَلْتُ عَنْ مَكَانِهِ**, meaning [Remove thou, &c., from me,] for thou hast exhausted me of what I possessed. (TA.) And **زَحَلْتُ عَنْ الْأُمُورِ** (K, TA, in the CK **زَحَلْتُ**) *He removes, withdraws, or retires far away, from affairs*. (TA.) — And **زَحَلٌ**, or it, was, or became, distant, or remote. (TA.) — And **زَحَلٌ** and **زُحُولٌ** (S, K,) inf. n. **زُحُولٌ**, (K,) *It (a thing, TA) quitted its station, or standing-place*; (K, TA:;) as also **زُحُولٌ**. (K:) in some copies of the K, in the explanation of this phrase, **زُحُولٌ** is put in the place of **زَالٌ**. (TA.) — And **زَحَلْتُ** *She (a camel) held back, hung back, or lagged behind, in her course, or journeying*. (K.) — And **زَحَلٌ** *He (a man, TA) was, or became, fatigued, tired, or jaded*. (K, TA.)

2: see what next follows.

4. **زَحَلَهُ** *He removed him, or it, far away*; as also **زَحَلَهُ**, inf. n. **زَحَلٌ**. (K.) — And **زَحَلَهُ** *He constrained him to betake himself, or repair, or have recourse, to him, or it*. (K, TA.)

5: see 1, first sentence.

Q. Q. 1. **زَحَلَهُ عَنْ مَكَانِهِ** *He made him, or it, to slip* (**أَرَلَهُ**) [probably a mistranscription for **أَرَلَهُ**] *he removed him, or it, like as **زَلٌ** is put in some copies of the K in the place of **زَالٌ** in a case mentioned above,] from his, or its, place. (TA.)*

Q. Q. 2. **زَحَلُوا** [quasi-pass. of Q. Q. 1:] see 1. **زَحَلٌ** and **زَحَلٌ** *Removing, withdrawing, or retiring to a distance*; (S, K, TA:;) and *going back or backwards, drawing back, receding, or retreating*; (TA:;) from a place. (S, K, TA.)

**زَحَلٌ** A man who removes, withdraws, or retires far away, from affairs, (K, TA,) whether they be good or evil: (TA:;) fem. with **زَحَلٌ**. (K.) — **زَحَلٌ**, imperfectly decl., (S, K,) like **زَحَرٌ**, (S,) because it is a proper name and deviates from the original form [which is app. **الرَّاحِلُ**, reg. part n. of **ل**], (Mbr, TA,) [The planet Saturn;] a certain star, of those called **الْخُسَى**; (S, K:;) so called because it is remote; and said to be in the Seventh Heaven. (TA.) **عَلَامَةُ زَحَلٍ** [The young man, or slave, of Saturn] is [a surname of] Abul-Kāsim the well-known astronomer or astrologer. (K.)

**زَحَلَةٌ** A man who does not travel about in the countries. (K.) [See also **زَحَلَةٌ**.] — And A certain beast that enters its hole with its hinder part foremost. (K.)

**زَحَلٌ** A camel that drives far away the [other] camels, pressing against them so as to remove them, in the coming to water, and then drinks (K.)

**زُحُولٌ**: see the next paragraph. — Also *Light in body*. (TA.)

**زَحِيلٌ**: see **زَحَلٌ**. — Also *Quick, or swift*: (K:) mentioned by Sb, and expl. by Seer. (TA.) — And A place that is stony and slippery, consisting of smooth stones; as also **زُحُولٌ**: (K:) and so **زَحِيلٌ**. (Abou-Múlik, TA.)

**زَحُولٌ** A she-camel which, when she comes to the watering-trough, and the driver (**الْزَائِدُ** in the copies of the K erroneously written **الزائد**, TA) strikes her face, turns her rump to him, and ceases not to recede until she comes to the watering-trough. (Ith, K, TA.) — And **زَحُولٌ** *عَقْبَةٌ* [in the CK erroneously written **عَقْبَةٌ**, A stage of a journey] far-extending. (K, TA.)

**زَحَلَةٌ** A proud and self-conceited gait. (K.)

Also A place to which one removes, withdraws, or retires far away. (S, TA.) Ibrāhīm Ibn-Kuneyf En-Nabhanee says,

\* **وَمَا لِأَمْرِئٍ عَمَّا فَتَى اللَّهِ مَزْحَلٌ** \*  
i. e. *And there is not, for a man, a place to which to go far away from that which God has decreed*. (Ham p. 125.) And one says, **إِنِّي بِأَمْرِئٍ عَمَّا فَتَى اللَّهِ مَزْحَلٌ** [i. e. *Verily there is, for me, with thee, ample scope, or freedom, or liberty*]. (S, TA.)

## زحلق

Q. 1. **زَحَلَهُ** (S, K,) inf. n. **زُحَلَةٌ** (S,) *He rolled him, or it, down or along*. (S, K.) — And *He pushed, impelled, repelled, or drove away, or back, him, or it*. (S, K.) [Hence,] one says, **زَحَلَنِي اللَّهُ عَنْ شَرِّكَ** *May God put away, or ward off, from us thy mischief*. (TA.) — **زَحَلَنِي فَلَانٌ** — **زَحَلَنِي** *He gave to such a one a thousand*. (Sgh, K.) — **زَحَلَنِي الْإِنَاءُ** *He filled the vessel*. (Sgh, K.) — **زَحَلَنِي فِي الْكَلَامِ** *He hastened, or was quick, in speech*. (Sgh, K.)

Q. 2. **زَحَلَهُ** *He, or it, rolled down or along*. (S, K, TA.) One says, **يَتَزَحَلُونَ فِيهِ** [They roll down it]; namely, a smoothed descending, or sloping, place. (IAqr, T, S.) — And *He, or it, became pushed, impelled, repelled, or driven away or back*. (S, K.) [Hence,] El-Ajājī says,

\* **وَالشَّمْسُ قَدْ كَادَتْ تَوْنُ وَفَا** \*  
\* **أَدْفَعَبَ بِالرَّوْاحِ كَيْ تَزَحَلَا** \*

[And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off; **تَزَحَلَا** being for **تَزَحَلَتْ**]. (S.) See also the next paragraph. — One says also **تَزَحَلَتِ الشَّمْسُ** meaning *The sun inclined to setting*; or *declined from the meridian, at midday*. (TA.)

Q. 4. **زَحَلَهُ**, as also **زَحَلَهُ** (Mgh, K,) *He was, or became, far, he stood, or kept, aloof*; (A'Obeyd, Mgh, TA:;) *he removed, withdrew, or retired to a distance*; (A'Obeyd, Mgh, K, TA:;) as also **زَحَلَهُ**; (TA:;) **زَحَلَهُ كَذَا** *he removed such a thing*; (Mgh:;) for ex., from adultery, or fornication. (A'Obeyd, Mgh, TA.)

**زُحُولٌ** Smooth rock: to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-'Abbād, TA.)

**زَحِيلٌ** A slippery place. (TA.) [See also what next follows: and see **زَحِيلٌ**.]

**زُحُولَةٌ** The traces of the sliding of children from the top to the bottom of a hill: (Aq, S, K:;) of the dial. of the people of El-'Alīyah: in the dial. of Temsem, with **ق** [in the place of **ف**]: (S:) or [a sloping slide, or rolling-place; i. e.] a smoothed descending, or sloping, place; (IAqr, S, K:;) because they roll down it (**يَتَزَحَلُونَ فِيهِ**): (S:) or a slippery place of a mountain of sands, upon which children play; and likewise on smooth rock (Abou-Múlik, TA:;) pl. **زَحَائِفُ** and **زَحَائِبُ**. (S.)

**زُحُولَةٌ** **زَحَائِفُ الشُّعْلِ** (S.) **زُحُولَةٌ** pl. **زَحَائِفُ** *Asses having smooth and fat bellies*. (Ibn-'Abbād, TA.) — Also **زُحُولٌ** **زَحَائِفُ** [i. e. reptiles, or insects], having legs, that walk, resembling ants: (K:;) or, as in the O, having legs resembling ants. (TA.)

[**تَزَحَلَتْ**, accord. to Freytag, occurs in the Deewān el-Hudhalseeyen as meaning *Smooth*, applied to rock.]

## زحلق

Q. 1. **زَحَلَهُ** [inf. n. of **زَحَلٌ**] *The rolling [a thing] down*; syn. **دَحَرَهُ**. (S, K.) You say, **زَحَلَنِي اللَّهُ عَنْ شَرِّكَ** [i. e. **دَحَرَهُ**] *He rolled down the stone*. (TK.)

Q. 2. **زَحَلَهُ** *He, or it, rolled down*; syn. **تَدَحَّرَجَ**. (S, K:;) or *he slid, or slipped, upon his posteriors*. (TA.)

**زَحَلٌ** A violent wind. (Ibn-'Abbād, K.)

**زَحِيلٌ**: see the next paragraph.

زَحْلُوقَةٌ i. q. زَحْلُوقَةٌ; (S, \* K;) meaning [A sloping slide, or rolling-place; or] the traces of the sliding of children from above to below: (TA:) of the dial. of Tamsa: pl. زَحَالِقُ: (S:) which likewise signifies slippery places, as also زَحْلِقُ: (TA.) — And [A] grave: (K, TA:) because one slips into it. (TA.) — And i. q. زَحْلُوقَةٌ; i. e. [A seaway; a piece of wood [or a plank] which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other [end]; and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they [app. who are looking on] call out to them, خَلُوا آلَ خَلُوا [Now leave ye! now leave ye what ye are doing]. (TA.) [See also زَحْلُوقَةٌ.]

مُزَحَّلٌ [Rolled down: see Q. 1. — And] Smooth. (TA.)

## زحم

1. زَحْمَةٌ (Mgh, Mgh, K;) aor. زَحَمْتُ, inf. n. زَحْمٌ (Mgh, K) and زَحَامٌ, with kasr; (K; [but see what here follows, and see also زَحْمَةٌ below; and زاحمة, (S, Mgh, TA.) inf. n. زَحْمَةٌ (Mgh, TA) and زاحم; (Mgh); i. q. ضَائِقَةٌ [i. e. He straitened him, meaning, in this instance, by pressure; and properly, being in like manner straitened by him]: (K) in explanation of زَحْمَةٌ, and TA in explanation of زاحمة: (S) or ز. دَفَعَهُ [he pushed him, or repelled him]; generally meaning [he pushed against him] in a strait, or narrow, [or crowded,] place: (Mgh) in explanation of زَحْمَةٌ, and app. in explanation of زاحمة also.) [or i. q. دَفَعَهُ, which often signifies the same as دَفَعَهُ; but more properly, he pushed him, &c., being pushed, &c., by him: for] زَحْمِي النَّاسُ means دافعوني [i. e. The people pushed against me; or pushed me, &c., being pushed, &c., by me.] in a strait, or narrow, [or crowded,] place: (Mgh:) [or pressed, crowded, or thronged, me: in a sitting-place, or place of assembly: (Mgh:) as also زاحموا, (Mgh, K, \* TA.) in whatever place it be; (Mgh;) and زاحموا, (K, \* TA.) One may also use the pass. form of زَحِمَ i. e. زَحِمْتُ [meaning He was straitened, by pressure; &c.]; and that of زاحم, i. e. زاحم [meaning the same]. (Mgh.) — زَحِمَ زَحْمَةً He gobbled a goblet, or morsel, or mouthful: so in the "Nawādir;" as also زَحِمًا. (TA.)

3: see above, in two places. — [Hence,] one says, زاحم على الرئاسة وأرادها [He strove for headship, or command, and desired it]. (IAfr, TA in art. رأس.) [And hence the prov. زاحم يعبد أو دغ: see art. عود.] — [Hence, likewise,] زاحمة also signifies + He treated him, or behaved towards him, with roughness, rudeness, hardness, harshness, or ill-nature. (TA.) [I find this ex-

planation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the present art.] — زاحم الخمين He (a man, TA) approached, (K, TA,) and reached, or attained, (TA,) the [age of] fifty [years]; (K, TA;) as also زاحمها. (TA.)

6: see 1, and 8. — تراجمت الأمواجُ and ازدحمتُ The waves dashed against each other. (TA.) See a verse cited below, voce زحمر.

8: see 1, in two places; and see also an ex. in a verse cited below, voce زحمر. One says also, تراجموا زحمرًا عليه and ازدحموا على كذا [They pushed, pressed, crowded, or thronged, together, upon, or against, such a thing]. (S.) — Hence, by way of metaphor, ازدحم الغمراتُ [The crests were, or became, numerous and pressing]. (Mgh.) — See also 6.

قَوْمٌ مُزْدَحِمُونَ i. q. زَحْمٌ [originally an inf. n.,] [A party, or company of men, straitening one another by pressure; pushing, pressing, crowding, or thronging, one another; i. e. a press, crowd, or throng]. (K, \* TA.) A poet says,

جاءَ بِزَحْمٍ مَعَ زَحْمٍ فَأَزْدَحِمَ \*  
تَزاحِمُ المَوْجُ إِذَا المَوْجُ التَّطَرَّحَ \*

[He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another]: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.)

زَحْمٌ, with damm, a name of Mahkeh: (K, \* TA:) so says Th: but ISd says that the name commonly known is زحمر [or زحمر or زحمر]: (TA:) or it is الزحمر [probably, I think, a mistranscription for الزحمر]. (K, TA.)

زَحْمَةٌ [an inf. n. of زَحَمَ accord. to the Mgh] i. q. زاحم [likewise an inf. n. of زَحَمَ accord. to the K, and of زاحمة accord. to the Mgh: both signify A straitening, pushing, pressing, crowding, or thronging]. (S) — زَحْمَةُ الولادة The moaning, or hard breathing, (زَحْرَةٌ) with which the child comes forth; as also زَحْمَةٌ and زَحْمَةٌ (K) in the present art. and in art. زحمر.

زَحْمَةٌ A goblet, morsel, or mouthful. (TA.) See 1, last sentence.

زَحَامٌ: see زَحْمَةٌ.

زَحِمَ زَحْمَةً i. q. شَدِيدَهُ كَثِيرَ الزَّحَامِ [i. e. One who straitens, pushes, presses, crowds, or throngs, much or vehemently]. (K.) Hence, مَكْبُتٌ مَزَحِمٌ [A shoulder that pushes vehemently]. (TA.)

غَيْرُ مَدَافِقٍ i. q. هُوَ سَيِّدٌ قَوْمِهِ غَيْرُ مَزَاحِمٍ art. دفع, q. v.)

مَزَاحِمٌ (T, TA,) or مَزَاحِمٌ (T, K, TA,) or مَزَاحِمٌ (M, TA.) The elephant: (T, M, K:) and a bull having horns: so in the T, on the authority of IAfr: (TA:) or a bull having the

horns broken. (M, K, TA.) — مَزَاحِمٌ is also the name of A certain horse (K, \* TA.)

## نح

1. نَحَمَةٌ (S, A, K;) aor. نَحَمْتُ, inf. n. نَحْمٌ (TA,) He pushed him, or thrust him, (S, A,) or made him to fall, (K,) into a depressed place, or a deep hollow or cavity: (S, A, K:) [or he pushed him, or thrust him, in any manner; for] نَحْمٌ signifies, accord. to IDrd, any pushing, or thrusting. (TA.) You say, نَحَمْتُ فِي النَّارِ (A,) or نَحَمْتُ فِي النَّارِ, He was pushed, or thrust, and thrown, or cast, into the fire [of Hell]. (TA.) And نَحَمْتُ فِي قَفَاهُ (A, TA.) He was pushed, or thrust, on the back of his neck: or he was pushed, or thrust, on the back of his neck, and expelled. (TA.) And it is said in a trad. of Abou-Moosab, مَنْ يَتَّبِعِ الْقُرْآنَ يَبْطِئُ بِهِ عَلَى رِيَاسِ الْجَنَّةِ وَمَنْ يَتَّبِعِ الْقُرْآنَ يَنْتَحِ فِي قَفَاهُ حَتَّى يَغْدِفَ بِهِ فِي نَارِ جَهَنَّمَ [Whoever follows the Qur-ān as his guide, it will make him to alight upon the gardens, or meadows, of Paradise; and whosoever the Qur-ān follows as a punisher, it will push, or thrust, upon the back of his neck, until it shall cast him into the fire of Hell]. (S.) One says also of lambs or kids, نَحَمْتُ, meaning They are driven; and impelled from behind them. (TA.) And of a driver, نَحَمْتُ الإِبِلَ He drove the camels quickly, and urged them on. (TA.) — [Hence,] نَحَمْتُ زَحْمَةً (K,) inf. n. as above, (TA,) He cast forth his urine; (K, TA;) and propelled it. (TA.) And نَحَمْتُ الْمَاءَ وَنَحَمْتُ الْمَاءَ, She (a woman) ejected the [menstrual] fluid. (TA.) [See زَحْمَةٌ.] — Hence also, (TA,) نَحَمْتُ الْمَرْأَةَ (S, \* A, K;) aor. as above, (S, A,) and so the inf. n., (TA,) He compressed the woman; (A, K;) as also نَحَمْتُ زَحْمَةً (K,) inf. n. زَحْمَةٌ (TA.) — And نَحَمْتُ زَحْمَةً [He pierced him, or thrust him, with the pointed iron foot of the spear]; like زَحَمَهُ. (TA in art. زح.) — And نَحَمْتُ (K,) [as though meaning "he propelled himself,"] He leaped: (K, TA:) thus, sometimes a man leaps a نَحْرٌ [here meaning a rivulet for irrigation], putting his مَسَاحَةٌ in the middle of it. (TA.) — And نَحَمْتُ (K,) inf. n. as above, (TA,) He went quickly; [as though propelling himself: (TA:) he (a driver) went, or journeyed, a violent, or rigorous, pace. (K, TA.)] — نَحَمْتُ (S, K,) [aor., accord. to analogy, نَحَمْتُ] inf. n. as above, (S,) He (a man) was, or became, angered, or enraged. (S, K.) [See also زَحْمَةٌ.] — نَحَمْتُ (S, A, K,) in some copies of the K, erroneously, النَحْمُ, (TA,) aor. نَحَمْتُ (S, K,) with kasr, (S,) and نَحَمْتُ, with damm, [which is anomalous,] (TA,) inf. n. نَحْمٌ (S, \* A, K) and نَحَمْتُ (K,) The live coals glistered: (K:) or glistered vehemently: (S, A:) and in like manner, النَحْمُ [the silk]. (TA.)

R. Q. 1. زَخْرَفَ الزَّوْرَةَ: see 1, in the latter half of the paragraph.

زَخْرَفَ: see the next paragraph.

زَخْرَفَ: see مَزَحَ. — Also, (S, L,) and زَخْرَفَ (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] *Rancour, malevolence, malice, or spite; and anger, or rage:* (S, L:) but زَخْرَفَ is said to have been heard in this sense only in a verse of Sakhr-el-Ghef. (TA.)

زَخْرَفَ The young ones of sheep or goats. of the measure مَفْعُول in the sense of the measure مَفْعُول; like زَخْرَفَ, and زَخْرَفَ; so called زَخْرَفَ, i. e. because they are driven, and impelled from behind them. from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.)

زَخْرَفَ: see what next follows.

زَخْرَفَ A woman who ejects the [seminal] fluid on the occasion of جَمَاع; (K, TA.); as also زَخْرَفَ. (TA.)

مَزَحَ The vulva of a woman; (K, TA.); because it is the place of الزَّخْرَفِ. (TA. [See زَخْرَفَ الزَّوْرَةَ.]) — And زَخْرَفَ A wife, (S, A, K,) as though she were the place of الزَّخْرَفِ; (TA.); as also زَخْرَفَ. (K.)

مَزَحَ: see what next precedes.

### زخو

1. زَخْوَرُ (S, A, K.) aor. -, inf. n. زَخْوَرُ and زَخْوَرُ (K) and زَخِيرُ, so in the A, (TA.) It (the sea) became full; or rose, and became full; as also زَخْوَرُ (K:) or both, said of the sea, its flow, or tide, rose, or became full: (JK, A:) or the former, [or each,] said of the sea, it increased, and its water became abundant, and its waves rose. (TA.) — It (a valley) flowed with much water, which rose high: (S, K:) it flowed copiously, and its torrent became full: or it flowed with abundance of water, and its waves rose. (TA.) — زَخْوَرَتِ الْقِدْرُ (K.) aor. -, inf. n. زَخْوَرُ (TA.) The cooking-pot boiled, or began to do so: (K, TA.) and in like manner, زَخْوَرَتِ النَّارُ [near, or the war, i. e. raged, or began to do so]. (A, K.) — زَخِرَ الْقَوْمُ The people, or party, became in a state of commotion for the purposes of going forth to execute some affair, (AA, JK, K, TA.) or for war. (JK, A, K.) — زَخِرَتِ الرِّيحُ The wind blew strongly, or vehemently. (Freytag, from the Deewán el-Hudhaleeyeen.) — زَخِرَ said of a plant, or herbage, It became high, or tall; (A, K;) and so said of anything. (JK.) — And, said of a man, He boasted (A, A, K) بِمَا عِنْدَهُ [of what he possessed], (A, K,) or بِمَا لَيْسَ عِنْدَهُ [of what he did not possess]; (A;) as also زَخِرَ (K:) or this latter signifies he magnified himself, or behaved proudly, haughtily, or insolently; and threatened. (TA.) — زَخِرَ (K.) inf. n. زَخِرَ (A, TA.)

He filled a thing. (K.) — It (the herb, or herbage,) fattened, and rendered comely, the cattle. (JK, K.) — He caused a man to be affected with emotion [app by reason of mirth or joy]; syn. أَطْرَبَ. (JK, K.) — زَخِرَتِ الرِّيحُ The wind drove along the clouds. (JK.) — أَذْرَأَ فِي الرِّيحِ q. z. z. scattered, the fine part, or particles, [accord to the TK the flour and bran,] in the wind, (JK, K, TA.) with the مَدْرَةُ [or instrument with which grain is scattered]. (TA.) — See also what next follows.

3. زَخِرَتُهُ فَرَحَتُهُ I vied with him in boasting, and surpassed him, or overcame him, therein. (JK, A, K.)

5: see 1, first sentence.

Q. Q. 2. تَزَخَّرَ: see 1.

زَخْرَفَ [Fullness of the sea]. One says, زَخْرَفَ الْبَحْرُ فَلَمْ أَرِ أَعْلَبَ مِنْهُ زَخْرَفًا وَالْجِبَالُ فَلَمْ أَرِ أَكْبَرَ مِنْهُ زَخْرَفًا [I have seen the seas, but I have not seen one more surpassing in fullness than he is in bountifulness; and the mountains, but I have not seen one more firm in rock than he is in heart]. (A)

زَخْرَفَ, applied to a plant, or herbage, &c., (TA.) Tall; (JK, K, TA.) as also زَخْرَفَ. (JK.)

زَخْرَفَ (JK,) or زَخْرَفَ, like هَبْرَ (O, TA.) A plant, or herbage, full-grown; (IDrd, JK, O, TA.) as also زَخْرَفَ. (JK.)

زَخْرَفَ: see what next precedes.

زَخْوَرُ A wind blowing violently. (Freytag, from the Deewán el-Hudhaleeyeen.)

زَخْوَرُ: see the next paragraph.

زَخْرَفَ A plant, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, (K, TA.) and in blossom; (TA.) as also زَخْرَفَ and زَخْوَرُ. (K, TA.) So also زَخْرَفَ. — مَكَانٌ زَخْرَفٌ [A place having its plants, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, and in blossom]. (S.) — And زَخْرَفَ الثِّبَاتِ The blossoms, and the beauty and brightness, of plants, or herbage. (K.) [Hence,] أَخَذَ زَخْرَفَهُ It (a plant, or herbage,) blossomed: (JK:) or became luxuriant, or abundant and dense, and put forth its blossoms; as also زَخْرَفَ, inf. n. زَخْرَفَ (A, K, TA.) or obtained its full supply of moisture: (A, TA.) or acquired its due degree of beauty and brightness: (TA:) or became tall. (A.) Also It (any affair, or thing,) became complete, or perfect, and in a sound, or good, state. (A, TA.) — أَخَذَتِ الْأَرْضُ زَخْرَفَهَا The land had tall herbage: (A, TA.) when such is the case, it is termed أَرْضٌ زَخْرَفٌ. (TA.)

زَخْوَرُ: see the next preceding paragraph. —

كَلَامُ زَخْوَرٍ Speech in which is self-magnifi-

cation, pride, haughtiness, or insolence, (JK, K, TA.) and threatening. (TA.)

زَخْرَفَ: see the next paragraph.

زَخْرَفَ A sea full, or flowing with much water, and rising high: (S, TA:) and a valley flowing with a copious and high tide of water: and زَخْرَفَ, also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, فَلَانٌ بَحْرٌ زَخْرَفٌ وَنَدَّرٌ زَاهِرٌ [Such a one is a full sea, meaning bountiful, and a shining full moon, meaning illustrious]. (A, TA.) The saying of the Hudhalees, describing a woman,

جَوَادٌ بِقَوْتِ الْبَطْنِ وَالْعَرَقِ زَاخِرٌ means Liberal with the food of the belly in the time of hunger, when [the vein is full, and] the blood and the tempers are excited: or it means, and her lineage is high; for the vein of the generous flows fully with generosity. (S, TA.) One says also زَخْرَفَ زَاخِرٌ meaning + He is generous, increasing [in generosity], or abounding [therein]. (A, O, S, K, TA.) And زَاخِرٌ signifies High nobility. (AA, K.) — See also زَخْرَفَ, last sentence. — Also Rejoicing, joyful, glad, or happy. (A, K.)

[Zاخِرٌ a subst. from زَاخِرٌ, rendered such by the affix ة.] زَوَاخِرُ [is its pl., and] signifies Water-courses; or channels of water. (JK.) — And زَوَاخِرُ: so in the saying, زَوَاخِرُ الْوَادِي أَطْفَنَتْ [The herbs of the valley became tall, full-grown, or of their full height and in blossom]. (A, TA.)

أَزْخَرُ [More, and most, full, &c.]. One says, هُوَ مِنَ الْبُحُورِ أَزْخَرًا وَمِنَ الْبُنُودِ أَزْخَرًا [He is, of the seas, the most full, meaning, of the bountiful, the most bountiful; and of the full moons, the most shining, meaning, of the illustrious, the most illustrious]. (A, TA.)

### زخرف

Q. 1. زَخْرَفَ signifies The adorning, ornamenting, decorating, or embellishing, of a thing, (KL, and Har p. 3,) primarily, with زَخْرَفَ, i. e. gold: (Har ib.) and hence, (Har,) the adorning, &c., of falsehood, or a lie: (KL, Har:) and the falsifying or adulterating [of speech &c.]. (KL.) You say, زَخْرَفَ الْبَيْتَ, inf. n. زَخْرَفَ, He adorned, ornamented, decorated, or embellished, the house, or chamber, &c.; and rendered it complete: and زَخْرَفَ is said of anything as meaning It was adorned, ornamented, decorated, or embellished. (TA.) — And زَخْرَفَ الْكَلَامَ He arranged, or rightly disposed, or put into a right or proper state, the speech, or language: (TA:) and زَخْرَفَ [i. e. he embellished it; generally meaning, with lies]. (S, A, K, in art. زَخْرَفَ.) [This verb is mentioned and explained by Freytag as on the authority of the K, in which it is not found in this art.]

Q. 2. تَزَخَّرَفَ He (a man) adorned, ornamented, decorated, or embellished, himself. (TA.)

زَخْرَفَ Gold: (Fr, S, M, K:) so in the Kur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) — Then applied to Any orna-

ment, decoration, or embellishment: (ISl, TA.) anything adorned, ornamented, decorated, or embellished: (Ham p. 784) and particularly applied to the decorations, and pictured works, in gold, with which the Kaabah was ornamented in Pagan times. (TA.) The colours of the plants or herbage, of land, (K, TA,) red and yellow and white: its ornament, consisting in blossoms and flowers — or its perfection, so in the Kur x. 25. (TA.) And The furniture, or utensils, of a house or tent (TA.) — Anything varnished, or embellished with a false colouring, or falsified, is likened thereto [and so termed]. (S, TA) [Hence,] زخرف الغول The ornament of speech; (TA;) the four appearance, or comeliness, of speech, produced by the embellishing with lies. (K, TA) so in the Kur vi. 112. (TA.) or it there means varnished falsehoods. (Bd.) — [Its pl.] زخارف signifies The lines, or streaks, [that are seen on the surface] of water. (K.) — And Ships. (T, K.) or ornamented, or decorated, ships: (M, TA.) or the ornaments of ships, with which they are decorated. ('Eyn, TA.) — Also Certain insects that fly upon the water, (T, O, K,) having four legs, resembling the common fly; (O, K;) small flies, having four legs, that fly upon the water: (M, TA.) the sing., زخرف, is expl. by Kr [in the Muwajid] as meaning a kind of flying thing. (TA.)

زخرف Adorned, ornamented, decorated, or embellished: (S, TA.) [acc.: see the verb.]

## زر

1. زَر, aor. زَرَّ, (S, Mgh, Msh,) inf. n. زَرَّ, (S, Mgh, Msh, K,) *He buttoned a shirt* [acc.]; (S, Mgh, Msh, K;) as also زَرَّ, inf. n. زَرَّ, (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means he buttoned a shirt &c. with many buttons; for it] has an intensive signification. (Mgh.) You say, زَرَّ زُرَّ, and زَرَّ, and زَرَّ, Button upon this thy shirt. (S.) — *He narrowed his eyes* [as when one draws together the edges of a vest in buttoning it]. (K,\*) [in which, in this instance, as in others, only the inf. n. of the verb زَر is mentioned,] and TA. — *He collected, or drew together, vehemently, or forcibly.* (A, Mgh, K,\*) — [referring to the pieces of cloth composing a tent] *He made in them what are called أزرار* [pl. of زَر, q. v.]. (TA.) — And زَر, aor. as above, (S, A, TA,) and so the inf. n. (S, K,) *He drove away.* (S, A, K, TA.) [In the TA, the inf. n. is expl. by الشك as well as الضرب; but the former is a mistranscription for الشل, the reading in the S.] One says, هُوَ يَزِرُ الْكَتَابَ, *He drives away the troops with the sword.* (S, A.) — *He bit another.* (S, A, K,\*) — *He pierced, or thrust, another,* (K, TA,) with a spear. (TK.) — *He plucked out hair.* (K,\*) TA. — *He shook goods, or household furniture, or the like, to remove dust &c.* (O, K,\*) only the inf. n. is mentioned in the latter. — زَرَّ, (K,) aor. يَزِرُ, (TA,) *He increased in intelligence, (K, TA,) and in probations, or experiences* (TA.) [See also زَرَّ, below, in this paragraph.]

Bk. I.

— Also, aor. يَزِرُ, inf. n. زَرَّ, (a spear-head) *gleamed, or glistened.* (A.) زَرَّتْ عَيْنُهُ, aor. يَزِرُ, (S,) inf. n. زَرَّ, (S, K,) *His eye gleamed, or glistened.* (S, K.) And عَيْنُهُ تَزِرُ فِي رَأْسِهِ, *His eyes gleam, or glisten, in his head.* (Fr, S, A, TA) — زَرَّ, like سَمِعَ, [by rule زَرَّ, see. pers. زَرَّتْ, aor. يَزِرُ.] *He acted wrongfully, injuriously, or unjustly, to his adversary, or antagonist.* (K.) — And *He became intelligent after having been foolish, or stupid.* (K.) [See also a signification of زَرَّ, above.]

2: see 1, first sentence: — and see also 4

3. زَارَهُ, (A,) inf. n. مَزَارَةٌ, (S, K,) *He bit him, being bitten by him.* (S, A, K.)

4. زَارَهُ, (A'Obeyd, S, Mgh,) and زَرَّ, (A,) *He put أزرار* [i. e. buttons, or, as some say, loops for buttons,] upon it, namely, a shirt [acc.]. (A'Obeyd, S, A, Mgh.)

5. زَرَّ *It* (a shirt [acc.]) *had أزرار* [i. e. buttons, or, as some say, loops for buttons,] put upon it. (S, TA.)

R. Q. 1. زَرَّ, (S, K,) inf. n. زَرَّةٌ, (TA,) *He* [زَرَّوْرًا or starling] uttered a cry, or cries. (S, K.) — *He* (a man) kept continually, or constantly, to the eating of the زَرَّوْر. (IAqr, K, TA.) — *He continued, or remained fixed, or stationary, in the place.* (K.)

R. Q. 2. زَرَّوْرًا *He, or it, was, or became, in a state of motion, or commotion.* (K.)

زَرَّ an inf. n. of زَرَّ [q. v.]. (S, Mgh, Msh, K,\*) — See also زَرَّ.

2. زَرَّ: see what next follows.

زَرَّ, (S, A, Mgh, K, &c.,) and زَرَّ, (ISk,) app. in the same sense, (Az,) and زَرَّ has been also mentioned, but this is doubtful, (MF.) A button (IAqr, A, Mgh, TA) of a shirt, (IAqr, S, A, Mgh, K,) and of other things, as, for instance, of a curtain: (MF, TA:) or the loop into which a button is put: (ISh:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied] the former is also called زَرَّ, by a change of the first ر: (IAqr: pl. [of pauc.] أزرار (S, A, Mgh, K) and [of mult.] زَرَّوْر. (K.) [Hence the saying,] هُوَ الْأَزْرَعِيُّ [He is more fast to me than my button to its loop]. (A.) And أَعْطَانِي بِزَرِّهِ *He gave it to me altogether.* (A.) — [The star & of Gemini,] one of the two stars called النُّجَّةُ. (Kzw.) — زَرَّ also signifies *† A certain piece of wood at the upper extremity of the pole of a tent:* (A, K,\*) أزرارُ: (TA:) the upper end of the tent-pole is inserted into it: (L:) or the أزرار of a tent (خِطَابُ) are certain pieces of wood which are sowed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which [pieces of cloth] are upon the ground: and

زَرَّ signifies "he made in them [namely the said pieces of cloth] such pieces of wood." (TA.) — *† The socket in which the head of the upper bone of the arm turns;* (A, K,\*) resembling the half of a nut: (A:) or the head itself of that bone: (TA:) and the extremity of the hup-bone, in the socket (K) — *† A certain small bone, (K,) resembling the half of a nut, (TA, [but this is probably a misplaced insertion, from the A, ubi suprà,]) beneath the heart, of which it is the support* (K.) — *† The edge, (K,) or each of the two edges, (TA,) of a sword.* (IAqr, K, TA.) — One says, إِنَّهُ تَزِرُ مِنْ أَزْرَارِ الْإِبِلِ (S, A, K,\*) *Verily he is one who keeps close to the camels;* (A:) a good pastor of them. (S, A, K.) [Accord. to the A, it seems to be from زَر signifying "a button."] You term also زَرَّ مَالٍ *One who drives camels, or the like, vehemently,* accord. to some; but the preceding meaning, given in the K, is the more correct: (TA) or it signifies one acquainted with the right management thereof; (K, TA:) who manages them well; (TA:) as also مَالٍ زَرَّوْرًا. (K.) — زَرَّ الدِّينَ *† The support, or prop, of the religion;* (Abu-l-'Abbás, K:) like the small bone called زَرَّ, which is the support of the heart: (Abu-l-'Abbás, TA:) applied, in a trad., to 'Alse: in another relation, it is زَرُّ الْأَرْضِ, meaning *he between whom and the earth is a mutual dependence, and without whose existence one would repudiate the earth and mankind:* or, accord. to Th, *he by whom the earth becomes firm, like as a shirt does by means of its زَرَّ [or button].* (TA.)

زَرَّةٌ Intellect, or intelligence. (O, TA.)

زَرَّةٌ The mark left by a bite: (K, TA:) or, as some say, a bite itself. (TA.) And A wound with the edge of a sword. (TA.) — J says, When camels are fat, you say, زَرَّةٌ: but this is a mistake for مَبَارَّةٌ (Sgh, K,) which is pl. of مَبْرُورَةٌ (TA in ur. مَبْرُور.)

زَرِيرٌ, applied to a man, (O, TA,) *Light, or active; and sharp, or acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge;* as also زَرَّارٌ; (O, K;) [in the CK, الزَّرِّي is erroneously put for الزَّرِّي] which is also expl. as signifying light, or active, and quick; (TA,) and زَرَّارٌ (K,) of which the pl. is زَرَّارٌ. (TA.) — Also A certain plant, (O, K,) having a yellow blossom, (O,) with which one dyes: (O, K:) in this sense, a Pers., or foreign, word. (O.)

زَرَّوْرٌ: see زَرَّوْرٌ.

زَرَّوْرٌ. Accord. to Aq, it signifies A man whose eyes glisten. (TA.)

زَرَّوْرٌ [The starling;] a certain bird, (IDrd, S, O, K,) as also زَرَّوْرٌ, (IDrd, O, K,) resembling the lark: pl. زَرَّارٌ. (TA.) — مَزَكِبٌ زَرَّوْرٌ *† narrow* [or animal, or thing, upon which one rides or is carried; accord. to the TK, meaning a beast; for it is there added that one says

زُرُورٌ, meaning a narrow ass. (O, K.) = زُرُورٌ, see زر, last sentence but one.

زُرَابٌ: see زُرَابٌ.

زر An ass [app. meaning a wild ass] that bites much. (S, TA.)

مَزُورٌ is used by El-Marrûr El-Fak'asse as meaning A she-camel's nose-rod; because it is plaited and tied. (S.)

## زرب

1. زَرْبٌ [as an inf. n.] signifies The constructing a زَرْبَةٌ (K, TA.) i. e. an enclosure of wood, (TA.) for sheep, or goats: (K, TA.) you say, زَرْبْتُ الغنم, aor. أَزْرَبُ, inf. n. زَرْبٌ (TA) [or thus, I think, is a mistake for what here follows: زَرْبْتُ الغنم, aor. أَزْرَبُ, inf. n. زَرْبٌ (K, S.): [i. e. I constructed an enclosure of wood for the sheep or goats: this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the place of زَرْبْتُ الغنم, as explaining the زَرْب, we find زَرْبَةُ الغنم [meaning that زَرْبَةُ بَنَاتٍ signifies sheep, or goats]. (TA.) — And زَرْبُ الْبَهْرِ فِي زَرْبِهَا He put the *bahr* [i. e. lambs or kids, or young lambs or kids] into their place [or enclosure of wood]. (A.) [And the like is said in the Ham p. 106.] = زَرْبٌ, aor. -, (K, TA.) soul of water, (TA.) It flowed; (K, TA.) like سَوَبٌ. (TA.)

7. انْزَبَ الْبَهْرُ فِي الزَّرْبِ The *bahr* [i. e. lambs or kids, or young lambs or kids,] entered into the زَرْب [or enclosure of wood]. (A, TA.) — And زَرْبُ الْغَنَاءِ فِي قَتَرِهِ (S, TA) The hunter, or sportsman, entered into his lurking-place. (S, TA.)

9. زَرْبٌ, inf. n. اِزْرَبَ, It (a plant, or herb,) became yellow, or red, while having in it greenness. (K, TA.)

زَرْبٌ A place of entrance. (AA, S, A, K.) — And hence, accord. to AA, (S,) the same word, (S, A, K.) and زَرْبٌ, (ISK, S, K,) as some pronounce it, (ISL, S,) and زَرْبَةٌ, (S, A, K.) + The place of sheep or goats; (A, K, TA;) [i. e. an enclosure of wood for sheep or goats: (S:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the first (A, K) and second (K) زَرْبَاتٌ, (A, K,) and of the last زَرْبَاتٌ. (A.) — And, as being likened thereto, (A,) زَرْبٌ and زَرْبَةٌ signify also †The lurking-place (قَتَرٌ) of a hunter, or sportsman, (S, A, K,) or of an archer, or a shooter: (TA in explanation of the former word:) both signify a well [or pit] which the hunter, or sportsman, digs for himself that he may lie in wait therein for the game. (TA.) — See also the next paragraph.

زَرْبٌ: see the next preceding paragraph. — Also A channel in which water flows; (K,) and so زَرْبٌ. (TA.) It is said in a rejez of Kaab,

تَيْبَتْ مِثْنُ الزَّرْبِ وَالْكَيْفِ

She passes the night between the channel of water and the concealing, or protecting, place: meaning that she is fed in the enclosures for camels &c., [the *hikaf*, thus I read for الحفائر] (an evident mistranscription) in the TA, and among the tents, or houses; not in the pasture-land. (TA.)

زَرْبٌ, (K,) or, accord. to the L [and the A], on the authority of IAP, زَرْبَةٌ, also said to be written زَرْبَةٌ, (TA,) are sing. of زَرْبَاتٌ (K, TA,) which signifies [app. as meaning Small pillows]. (S, A, K:) and carpets or any things which are spread, and upon which one leans, or reclines. (A, K) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxviii. 16: or, accord. to Fr, it signifies carpets (طَنَاسٍ) having a fine nap, or pile: (TA:) also, [particularly,] (A,) carpets (طُغُوع, A, or طَنَاسٍ, Har p. 377) of the fabric of El-Haerak; and the like thereof in fabric: (A, and Har ubi supra:) or زَرْبٌ signifies [simply] a carpet (طَمْسَةٌ): and a carpet (بَسَاط) having a nap, or pile: and a [piece of] leather that is spread upon the ground, such as is called نَطْعٌ: and the like thereof in make. (TA.) [See also the last sentence of this paragraph.] [Hence,] one says, زَرْبُ الْغَنَاءِ بَيْنَهُمْ مَتَوَنَةٌ [The embellished coverings of vehement hatred are spread between them; i. e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Artâh Ibn-Suhayeb,

وَزَحْنُ بَنُو عَمْرِو عَلَى ذَاتِ بَيْنَتَا زَرْبَاتٍ فِيهَا بَغْضَةٌ وَتَنَافُسٌ

is expl. by En-Nemirez as meaning †[And we are sons of a paternal uncle, but] upon our enmity is a comely covering beneath which it is latent; [therein are vehement hatred and envious competition,] زَرْبَاتٍ signifying [properly] carpets of sundry colours: (Ham p. 196:) it is also said to mean, in this instance, †[concealed] enmities, and sayings that give pain; [the former of these two meanings being] from زَرْبْتُ الْبَهْرَ فِي الزَّرْبِ, i. e. اِذْخَلْتُهُ: [the latter of them app. suggested by another reading, namely, زَرْبٌ in the place of زَرْبَاتٍ mentioned and thus explained in the Ham ubi supra: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (ذَاتِ بَيْنَةٍ having two contr. significations,) have superimposed concealed enmities, &c.:] or, as some say, the reading in the *deawân* of Artâh is زَرْبَاتٌ, as though pl. of زَرْبَةٌ, which is likewise made to denote enmity because it is made to enter (تَزَرَّبَ, i. e. تَدَخَّلَ) into the heart; or which may be metaphorically applied to a place of enmity latent in the bosom, from the same word as signifying the "place in which are put lambs, or kids, and sheep, or goats:" or, supposing the right reading to be زَرْبَاتٍ, the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (بَسَاط و طَنَاسٍ) spread for us, and we sit thereon, near together in the places, but with the beards remote: (idem p. 195:) but with the reading زَرْبَاتٍ, mentioned above, occurs another

variation, thus: عَنَى ذَاكَ تَبَيَّنَ زَرْبَاتٍ meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) — وَتَلَّ لِلزَّرْبَةِ, occurring in a trad, is said to mean †Wo to those who go in to lords, or princes, and, when they say what is evil, or say anything, say, He has spoken truth: such persons being likened, in respect of their variable conduct, to one of the زَرْبَاتٍ mentioned above in the first sentence of this paragraph; or to sheep, or goats, which are thus called in relation to the زَرْب, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.) — Accord. to El-Murrîj, (TA,) زَرْبٌ is applied to plants, as meaning Such as have become yellow, or red, while having in them greenness: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

زَرْبَةٌ and زَرْبَةٌ: see the next preceding paragraph, in three places. — [Gulna, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to "an artificial fountain that throws up water;") has erroneously, as Freytag has observed, supposed that they may signify "Euripus, fons in altum saliens."]

زَرْبَةٌ: see زَرْبٌ, in two places: and see 1, first sentence. — Also †The lurking-place of a beast of prey. (S, K.) — See also زَرْبٌ.

زَرْبَاتٍ: see زَرْبٌ, in five places.

زَرْبَاتٌ (in the OZ زَرْبَاتٌ) an arabicized word, (K, TA,) from [the Pers.] زَرْبَ آبِ, the *hamzeh* [in (TA,) being changed into ي, (TA,) Gold: (IAP, K.) or the water thereof [i. e. water-gold; which may be deemed the more correct, as agreeing with the original]. (K.) — And Anything yellow. (K.) — Also A certain black singing-bird; (MF, TA;) called also زَرْبِقٌ [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. زَرْبِقٌ] accord. to the book entitled "Mantik el-Tayr." (TA.)

زَرْبَاتٌ q. v. said to be not a choeto word. (K.)

زَرْبَاتٌ: see زَرْبَاتٌ, in art. مَرْبَاتٌ.

## زرجن

زَرْجَنٌ (as an inf. n., TK) i. q. تَجَارَجَ (q. v.): (K:) one says, زَرْجَنُوا, meaning تَخَارَجُوا (TK.) — And The being deceitful, niched, dishonest, or dissimulating, and mischief-making; or very deceitful &c.: and the act of deceiving, deluding, beguiling, circumventing, or outwitting: (K:) one says, زَرْجَنَهُ, meaning He deceived him, deluded him, &c. (TK.)

زَرْجُونٌ (S, K,) which is also written زَرْجُونٌ like مَضْجُونٌ, is mentioned in art. رَجَجَ and also in

the present art. by the author of the *K*, though he charges J with error in mentioning it in this art. because *مَزْرَج* is used by a *râjiz* as meaning "intoxicated," whereas J is not in error, but is right, in doing thus; for the *ن* is radical accord. to the generality of the lexicologists and the authors on inflection, like the *س* in *قَبْرِيّ*; and the *râjiz* above referred to elided the *ن* in forming *مَزْرَج* because he imagined it to be augmentative: (MF in art. *زرج*.) it signifies *Wine*; (*S*, *K*;) and is a Pers. word, (*Ag*, *Sh*, *Seer*, *S*;) originally *زركون*, [i. e. *زَرَزُون*] (*Sh*, *TA*;) meaning "gold-coloured;" (*Ag*, *Sh*, *Seer*, *S*;) or it signifies (*S*, *Mgh*;) or signifies also [like as does *عَب*, of which the primary signification is "grapes"], (*K*;) the *grape-vine*; (*ISH*, *S*, *Mgh*, *K*;) *n* un with *z*; (*ISH*, *TA*;) and pl. *زَرَاجِين*. (*Mgh*;) it has this meaning in the dial. of *Eṭ-Tāf*: (*ISH*, *TA* in art. *زرج*;) or the *shoots of a grape-vine* (*Mgh*, *K*;) thus in the dial. of *Eṭ-Tāf* and *El-Ghowsr*: (*TA* in the present art. :) or a *shoot that is planted, of a grape-vine*. (*AḤn*, *TA*.) — Also *A certain red dyb*. (*El-Jamee*, *S*, *K*;) — And *Water that remains or stagnates, or collects, or remains long and becomes altered, or becomes yellow and altered, in a rock*: (*K* in art. *زرج*;) or *clear water that remains or stagnates, &c., in a mountain*. (*MF*, *TA*.)

## زرج

1. *زَرَج*, aor. *زَرَجَ*, (*S*, *L*, *Mgh*, *K*;) inf. n. *زَرَجٌ*, (*S*, *L*, *Mgh*;) or *زَرَج*; (*TA*;) [but this I find not in any other lexicon:] or *زَرَج*; (*A*, *Mgh*;) or this also, aor. *زَرَجَ*, inf. n. *زَرَج* and *زَرَجَان*; this latter form of the verb being mentioned by *Idr* in the *Jm*, and *ISd* in the *M*, and *IK* in the *Af*!; but it is disapproved by *Th*, and asserted by his expositors to be vulgar; (*TA*;) and *زَرَجَ* (*S*, *A*, *Mgh*, *Mgh*, *K*;) inf. n. *زَرَجَان* (*S*, *A*, *Mgh*, *K*;) and *زَرَجَان*; (*A*, *TA*;) and *زَرَجَان*, mentioned by *Amr El-Mutarriz*, but this is the most strange; (*TA*;) *He swallowed* (*S*, *A*, *Mgh*, *Mgh*, *K*;) a morsel, or mouthful, (*S*, *A*, *Mgh*, *K*;) or water, (*Mgh*;) [and medicine; for] you say *دَوَاءٌ صَعْبُ الْبَزْرِ* [*A medicine difficult to swallow*]. (*A*, *TA*.) And one says of a man swearing, *لَاحِدَةً زَرَجَةً* [*He swallowed it; meaning, took it hastily; i. e. the oath*]. (*A*, *TA*;) *زَرَجَ*, aor. *زَرَجَ*, (*S*, *K*;) and *زَرَجَ*, (*TA*;) and so in a copy of the *S*, as well as *زَرَجَ*, (*TA*;) and *زَرَجَ*, (*TA*;) [in my copy of the *A* written *زَرَجَ*] inf. n. *زَرَج*, (*S*;) *He strangled him, or throttled him, or squeezed his throat; syn. ضَحَقَ*, (*S*, *K*;) *عَصَرَ حَلْفَهُ*. (*A*;) And *زَرَجَ* *He took him, or seized him, by his throat*. (*TA*.) — *زَرَجَ الدَّرَجَ* (*K*;) inf. n. *زَرَج*, (*S*, *A*;) *He fabricated the coat of mail, by inserting the rings one into another, i. e. سَرَدَ*. (*K*;) *الزَّرَجُ* is like *السَّرَدُ*, meaning the inserting (*تَسَاخُل*) [an intrans. inf. n. here used as though it were trans., as is shown in the *S* in art. *سَرَد*] of the rings of a coat of mail, one into another: (*S*;) [or, as *Z* says,] *زَرَجَ الدَّرَجَ* means *سَرَدَ*, because the coat of mail consists of narrow,

or close, rings: (*A*;) the *ز* is said to be a substitute for *س*. (*L*, *TA*.)

2. *زَرَجَ عَيْنَهُ عَلَى صَاحِبِهِ* † *He was angry with his companion, and looked sternly, austere, or morosely, at him; i. e. he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him*. (*A*, *TA*.)

5: see 1, in two places.

8. *زَرَجَ*, inf. n. *زَرَجَان* and *مَزْرَجَان*: see 1, in two places.

*زَرَجَ*: see the next paragraph, in two places.

*زَرَجَ*, (*S*, *A*, *K*;) of the measure *فَعَلَ* in the sense of the measure *مَفْعُول*, (*A*;) *A coat of mail*; (*S*, *A*, *K*;) as also *زَرَجَ*, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also *زَرَجَ* to anything made of mail, a piece of mail, and rings in general, like *سَرَدَ*, q. v.], (*A*;) and *زَرَجِيَّةٌ* (mentioned as syn. with *زَرَجَ* in art. *دَرَج* in the *Mgh* and in the *TA*, on the authority of *Jāth*;) the pl. of *زَرَجَ* is *زَرَجَات*. (*TA*.) [See also *زَرَجَ* and *مَزْرَجَ*.]

*زَرَجَ* *Quick in swallowing*: (*K*;) but in the *Nawādir al-Agrāb*, food that is *soft, and quick in descending* [in the throat]. (*TA*.)

*زَرَجَةٌ* [The quantity that is swallowed at once; like *زَرَجَةٌ* and *زَرَجَةٌ*] a morsel, or small mouthful. so in the saying, *لَهُ ظَنٌّ فَلَانِ أَنِّي زَرَجَةٌ لَهُ* [*Such a one thought that I was a morsel for him*]. (*A*, *TA*.)

*زَرَجَانٌ* *A guest*: as though he throttled his companion. (*A*, *TA*.)

*زَرَجَانُ* The vulva of a woman: (*K*, *TA*;) accord. to some, (*TA*;) so called because it swallows (*يَزْرَجُ*), or because it compresses (*يَزْرَجُ* [in the *CK* *يَزْرَجُ* again]), (*K*, *TA*;) i. e. *يَضِيقُ*, (*TA*;) the *زَرَجَانُ* by its straitness. (*K*, *TA*.)

*زَرَجِيَّةٌ*: see *زَرَجَ*.

*زَرَادٌ* (*S*, *K*;) and *مَزْرَادٌ* (*K*;) *A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider*. (*S*, *K*;) The former word is also expl. in the *K* by *مَحْنَقَةٌ*, [in some copies of the *K* *مَحْنَقَةٌ*,] which signifies the same. (*TA*.)

*زَرَادٌ* The art of fabricating coats of mail; (*A*, *TA*;) as also *سَرَادٌ*. (*TA*.)

*زَرَادٌ* *A strangler; or one who throttles, or squeezes the throat*; syn. *مَحْنَقٌ*. (*A*, *TA*.) — And *A fabricator of coats of mail*; (*S*, *A*, *K*;) as also *سَرَادٌ*. (*TA*.)

*مَزْرَدٌ* [The place of strangling or throttling; like *مَزْرَدٌ*; meaning] the fauces; (*S*, *K*, *TA*;) the throat, or gullet. (*TA*.)

*مَزْرَدٌ*: see *زَرَادٌ*.

*مَزْرَدٌ*: see *مَزْرَدٌ*. One says, *أَخَذَ بِمَزْرَدِهِ*, like *أَخَذَ بِمَزْرَدِهِ*, [properly *He*, or *it*, seized his throat, or throttled him, or choked him,] meaning *He*, or *it*, straitened him. (*A*, *TA*.)

*مَزْرَدٌ* *Strangled, throttled, or having his throat squeezed*. (*TA*.) And, applied to the fauces [or throat], *Squeezed, or compressed*. (*S*.)

## زرد

Q. 1. *زَرْدَمَةٌ*, (*S*, *K*;) inf. n. *زَرْدَمَةٌ*, (*TA*;) *He squeezed his throat*: (*S*, *K*;) or *he throttled him; or strangled him*: (*K*;) as also *زَرْدَمَةٌ*. (*TA*.) — And *He swallowed st.* (*K*.)

*زَرْدَمَةٌ* inf. n. of the verb above. (*TA*.) — Also *عَلَصَةُ* [the place of swallowing] (*S*, *K*;) or *الْعَلَصَةُ* [or *apertures*]: (*K*;) or, as some say, it is [the part] beneath the *حَلْقُوم* [or *windpipe*: or, app., the part beneath the head of the *حَلْقُوم*]: and in it, or upon it, is set the tongue: some say that the word is Pers. [in origin; app. holding it to be arabized from the Pers. *زردمن*, which signifies the "windpipe"]. (*TA*.)

## زرج

*زَرَجَ*: see *سَرَجَ*.

## زرع

1. *زَرَعَ*, aor. *زَرَعَ*, (*K*;) inf. n. *زَرَعٌ* (*S*, *TA*) and *زَرَعَةٌ*, (*TA*;) *He sowed, or cast seed*; (*S*, *K*, *TA*;) as also *زَرَعَ*, (*S*, *Mgh*, *K*;) originally *زَارَعَ*, the *t* being changed into *د* in order that it may agree with the *ز*, (*S*, *K*;) for *د* and *ز* are pronounced with the voice as well as the breath, whereas *ت* is pronounced with the breath only: (*S*, *TA*;) [or the latter verb, as appears from an explanation of it to be found below, may signify *he sowed for himself*.] They say, *مَنْ زَرَعَ خَصَدٌ* [*He who sows reaps*]. (*TA*.) And [they use this verb transitively, saying,] *زَرَعْتُ الْبُرَّ وَالشَّعِيرَ* [*I sowed wheat and barley*]: and in like manner, *زَرَعْتُ الشَّجَرَ* [*I sowed the trees; or sowed the seeds which should produce the trees*: or it may signify *I planted the trees*]. (*Ibn-Abi-l-Hadeed*.) And *زَرَعَ الْحَبَّ لَكَ فِي الْقَلْبِ كَرَمًا وَخَشَنَ خُلُقًا* † [*Thy generosity and the goodness of thy disposition have sown love for thee in the hearts*]. (*TA*.) And it is said in a trad., *مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزَعْهَا أَوْ لِيَنْتَحِبْهَا أَحَاهُ فَإِنَّ أَرْضَ فُلَيْسَكُ أَرْضٌ* [*Whoso hath land, let him sow it [or let him lend it, or give it, to his brother; and of his refuse, let him retain his land]*]. (*TA*.) — *زَرَعَ الْأَرْضَ* (*Mgh*, *Mgh*;) inf. n. *زَرَعَ*, (*Mgh*;) signifies [also] † *He ploughed up, or tilled, or cultivated, the land, or ground, for sowing*. (*Mgh*, *Mgh*;) Hence [the saying in a trad.], *زَرَعَ هَذِهِ الْأُمَّةَ* [*When this nation shall employ itself altogether with agriculture and the affairs of the present world, and turn away from warring against unbelievers and the like, and shall be withdrawn from it*]. (*Mgh*.) — *زَرَعَ اللَّهُ* signifies *God caused it, or made it, to grow, vegetate, or*

germinate; (S, Mgh, Msh, K;) and, to increase; (Mgh;) namely, الْحَرْثُ [the seed-produce] (Mgh, Msh) The verb is properly thus used of divine affairs, exclusively of human (Er-Rāghib:) and hence the saying in the Kur [Ivi 63-4], اَلَّذِينَ يَزْعُمُونَ اَنْهُمْ لَمْ يَنْعَمُوا بِالْاَرْثِ (S, Er-Rāghib) Now think ye, what ye sow, do ye cause it to grow, or are We the causers of growth? (Bd) or, as some say, do ye cause it to increase, or are We the causers of its increase? the حَرْثُ [or sowing] being ascribed to them, and the زَرْعُ [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as when you say, اَنْتَ كَذَا + I was a means of causing such a thing to grow. (Er-Rāghib:) [In like manner,] you say, زَرَعْتُ زَرْعًا, meaning †[I raised seed-produce, i. e., was a means of causing it to grow,] for himself, in particular. (TA.) — [Hence,] one says, with respect to a child, زَرَعَهُ اللهُ †May God render him sound and strong; syn. حَبَّرَهُ. (S, K, TA.) like as one says زَرْعُ اللهِ وَلَدٌ لِّخَيْرٍ, and in like manner, اَنْتَ اللهُ زَرَعْتَ اللهُ وَلَدَكَ لِّخَيْرٍ, meaning †[May God render thee offspring sound and strong, or rather, cause thine offspring to grow up, for the doing, or enjoyment, of what is good]. (TA.) — [Hence also,] زَرْعٌ لَهُ نَعْدٌ شَقَاؤُهُ †[An increase was made for him after adversity; or] he obtained property after want; for the verb in this instance is like غَنِيَ. (Ibn-'Abbād, K.)

3 مَزَاعَةٌ is of the measure مَفَاعَةٌ, [denoting a mutual action,] from الزَّرَاعَةُ, (Mgh,) and its signification is well known; (S;) i. e. †The making a contract, or bargain, with another, for labour upon land, [to till and sow and cultivate it, as is indicated in the Mgh and Msh,] for a share, or portion, of its produce, (Msh, K, TA,) the seed being from the owner of the land. (K, TA.) [You say, زَارَعَهُ †He made with him a contract, or bargain, such as is above described, and in like manner, حَابَّرَهُ, and أَكْرَهُ. The doing this is forbidden, because of the uncertainty of the result.]

4 اَزْرَعَ It (a plant, or herbage,) had, or became in the state of having, زَرْعٌ [i. e. produce of its seed; i. e. it grew from its seed]: (TA.) and, said of زَرْعٌ [or seed-produce,] it became tall: (K;) or, as some say, it produced its leaves: and it attained to the proper time for its being reaped. (TA.) أَصْبَحَ الزَّرْعُ اَزْرَعَ النَّاسَ [expl. in the TK as meaning The men, or people, became able to sow seed; i. e., became possessors of seed: but I rather think that it means they had seed-produce within their power, or reach, they became able to avail themselves thereof; or they attained to a season when they had seed-produce]. (K.)

5 اِلَى الْقَرْعِ i. q. تَسْرَعَ [He hastened, or made haste, to do evil, or mischief]. (Sgh, K.)

6 اَزْرَعُ, originally اَزْرَعُ: see 1, in two places.

7 اَسْتَزْرِعُ اللهَ وَدَيْدِي لِيُزْعِنَ لِي مِنْ الْحَبْلِ †[I beg God to make my offspring grow up for

me, and I beg of Him means of subsistence for me, or him, of such kind as is of lawful attainment]. (TA.)

زَرْعٌ, originally an inf. n., [see 1,] (Mgh, Msh, TA.) used as a subst. properly so termed, signifying Seed-produce; what is raised by means of sowing, (Mgh, Msh;) what is sown; (K, TA;) while in growth, [i. e. standing corn, and the like,] (K and TA voce اَزْرَعُ) and also after it has been reaped; (S and Msh and K in art. رَعِ, &c.) its predominant application is to wheat and barley; (TA;) but it signifies also plants, or herbage, [in general,] such as one reaps; or, as some say, only while fresh and juicy. (Msh:) [and often a sown field.] pl. زُرُوعٌ. (S, Mgh, Msh, K.) — [Hence,] †[Offspring, or children,] or a child. (IDrd, K, TA.) You say, هَؤُلَاءِ زَرْعُ زَيْدٍ †These are the offspring, or children, of such a one. (IDrd, TA.) And اِنَّ زَرْعَ هُوَ زَرْعُ اَبِيكَ †He is the offspring, or child, of the man. (TA.) — And †The seed, or seminal fluid, of a man. (TA.) — [And] †The fruit, or harvest, of a man's conduct; as though it were the produce of what he sowed! One says, اِنَّ يَتْسَى الزَّرْعَ الْفُجْدِي †[Every evil is the fruit, or harvest, of conduct; the fruit, or harvest, of the conduct of the sinner]. (TA.)

اَ مَزْرَعَةٌ and †مَزْرَعَةٌ and †مَزْرَعَةٌ A place in which to sow. (AIHu, Sgh, K.) You say, زَرَعْتُ مَزْرَعَةً وَاحِدَةً, &c., (K,) and in like manner, عَلَى الْاَرْضِ, (TA,) There is not in the land, (K,) or upon the land, (TA,) a place, (K,) or a single place, (TA,) in which to sow. (K, TA.) — [The first also app. signifies An ear of corn: see سَبَل.]

زَرْعَةٌ: see زَرْعٌ. — Also Seed, or grain, for sowing, or that is sown; syn. زَرْعٌ. (K.) You say, اَعْطِنِي زَرْعَةَ اَزْرَعٍ بِيْ اَرْضِي †Give thou to me seed that I may sow therewith my land] (TA.) [See also زَرْعَةٌ. — And †The young one of a قَبْجَةٌ [generally meaning a partridge] (Z, TA.)

زَرْعَةٌ }  
زَرْعَةٌ } see زَرْعٌ.

زَرْعٌ [i. q. †مَزْرُوعٌ Sown: &c.: see زَرْعَةٌ. — Seed produce that is watered by the rain. (Hum p. 657.) — And hence, †Anything soft, or tender; as being likened thereto. (Id.)

زَرَاعَةٌ [an inf. n. of 1, q. v.: and] The business, or occupation, of sowing, †ploughing up, tilling, or cultivating, land. (Mgh, Msh, K, TA.)

زَرْعِيَّةٌ A thing that is sown; (IDrd, K;) sometimes used in this sense; as though meaning †مَزْرُوعَةٌ: (IDrd:) or grain that is sown: زَرْعِيَّةٌ with teshdeed, is wrong. (IB.) [See also زَرْعَةٌ.]

زَرَاغٌ: see زَارِعٌ. — Also †A calumniator: (IAbr:) one who sows rancour in the hearts of friends. (TA.)

زَرْيَعٌ †What grows in land that has been left uncultivated for a year or more, from what has become

scattered upon it in the days of the reaping; (K;) i. e., of the grain; mentioned by Sgh, on the authority of Ish; and by Z, who says that it is also called كَنْتٌ. (TA.)

زَرَاغَةٌ see مَزْرُوعَةٌ, in two places.

رَزَاعٌ [act. part. n. of 1:] i. q. †رَزَّاعٌ (TA) [One who sows:] †one who ploughs up, tills, or cultivates, land (Mgh:) pl. رَزَّاعٌ. (TA.) By this pl., in the Kur xlviii. 23, are meant Mohammed and his Companions, the inviters to El-Islām. (Zg.) — Causing to grow, vegetate, or germinate: (S, TA:) causing to increase (TA.) pl. with و. (S, TA.) — Also The name of a certain dog: (Ibn-'Abbād, IF, K:) whence رَزَّاعٌ meaning †dogs. (Ibn-'Abbād, Z, K.)

مَزْرَعَةٌ (S, Mgh, K, &c.) and مَزْرَعَةٌ (Sgh, I, K) and مَزْرَعَةٌ (K) A place of زَرْعٍ [or seed-produce]; as also †مَزْرُوعٌ; (S, Mgh, K,) and †زَرَاغَةٌ; (Hum p. 657;) or this last signifies land that is sown: (TA:) pl. of the first مَزْرَاعٌ; (TA;) and of †the last مَزْرَاعَاتٌ. (Hum, TA.) — [Hence the sayings,] اَلْاَرْضُ مَزْرَعَةُ الْاٰخِرَةِ †[The present world is the place in which is produced the fruit, or harvest, to be reaped in the world to come]. (TA.)

مَزْرُوعَةٌ and مَزْرُوعٌ: see زَرْيَعٌ and زَرْيَعَةٌ.

مَزْرُوعٌ: see مَزْرَعَةٌ.

مَزْدِرَعٌ (One who raises seed-produce for himself, in particular. (TA.)

## زرف

زَرَّافَةٌ (S, Msh, K) and †زَرَّافَةٌ (Msh) are on the authority of A'Obeyd [but not found by me elsewhere in the source here assigned to it] and †زَرَّافَةٌ, [which is of a rare form, like زَرَّافَةٌ, q. v.] (A'Obeyd, IF, S, Msh, K,) this last mentioned by El-Kanūnee, (A'Obeyd, S,) and by Kzz in his Jāmi', but not known to A'Obeyd on any other authority than that of El-Kanūnee, and the first is said by him (A'Obeyd) to be preferable, (TA.) A company, or congregated body, of men. (S, Msh, K:) or ten thereof: (K, TA:) accord. to some copies of the K what is termed an عَشِيرَةٌ [i. e. a small portion of a tribe, &c.] thereof: (TA:) pl. زَرَّافَاتٌ (IF, S, Mgh, Msh) and زَرَّافَاتٌ (IF, Msh:) in a poem of Lobeed, زَرَّافَاتٌ, with teshdeed to the ز. (TA.) One says, اَلْقَوْمُ زَرَّافٌ †[or بَرَزَافِيَّةٌ] i. e. The people, or party, came to me with their whole company; meaning, all together. (TA.) — Also زَرَّافَةٌ and †زَرَّافَةٌ (S, O, Mgh, I, Msh, K,) the latter, only, mentioned by IDrd, (TA,) who says, I doubt whether it be a genuine Arabic word, or not, (Msh, TA,) but some say that the latter is vulgar, (TA,) and †زَرَّافَةٌ and †زَرَّافَةٌ, (O, L, Msh, K,) but the first of these four is the most chaste, (L, TA.) [The camelopard, or giraffe;] a certain beast, (S, K, [in the Mgh erroneously said to be a beast of prey,]) of beautiful make, the fore legs of which are longer than its hind legs; (TA;) said to be



called by a name signifying جَمَاعَةٌ because it has the form of an assemblage of animals; (Msb;) in Pers. called اُسْرُكَاوُ يَنْكُ (S, Mgh, K.) i. e. camel-or-leopard, (TA,) because it has resemblances to the camel and the ox and the leopard. (K, TA:) pl. زُرَّاقِي, or زُرَّاقِي, or زُرَّاقِي, (accord. to different copies of the K, the last accord. to the TA,) like زُرَّاقِي. (TA.)

زُرَّاقَةٌ: see the preceding paragraph, in two places.

زُرَّاقَةٌ and زُرَّاقَةٌ: see the first paragraph; the former in three places.

### زرفن

Q. 1. زُرْفَن مُدْعِيَةٌ *He disposed the hair hanging down upon each of his temples in the form of a ring*: (S, K.) but this is post-classical. (S)

زُرْفَن and زُرْفَن (S, Mgh, K.) or the latter is the correct word, for there is no word of the measure زُرْفَن in the language. (Az, TA.) [though the former is agreeable with the Pers. word which is the original,] *A ring of a door*: (Mgh, K.) or [a ring] in a general sense: (K:) pl. زُرْفَنِي, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA.) arabicized, (S, K,) from the Pers. [زُرْفَن]. (S.) — The latter also signifies *A company of men* [app. disposed in the form of a ring]. (TA.)

### زرق

1. زُرَّق (MA, TA.) [aor. ٤. inf. n. زُرَّق (S, MA, KL, TA) and زُرَّقَة (MA,)] [or the latter is a simple subst.] *He had that colour of the eye which is termed زُرَّقَة [q. v.]*: (S, TA;) [i. e.] *he was blue-eyed*; (KL;) or *gray-eyed*; (MA, PS;) or of a greenish hue in the eye [so I render the Pers. explanation زد چشم رند (MA.) And زُرَّقَت عَيْنُهُ (S, K;) and اَزْرَقَتْ عَيْنُهُ, inf. n. اِزْرَقَاتِي (S;) and اِزْرَقَاتِي (S, MA.) inf. n. اِزْرَقَاتِي (S;)] *His eye was of the colour termed زُرَّقَة*: (S, K;) [i. e.] *his eye was gray*; (MA.) [acc.] — And زُرَّق (TK,) inf. n. زُرَّق (K, TK,) *He (a man, TK) was, or became, blind*. (K, TK.) — [And زُرَّقُ الضَّلّ inf. n. زُرَّق, is app. used as signifying *The iron head or blade of an arrow &c. was, or became, very clear or bright*. see زُرَّق, below.] — And زُرَّقُ الْمَاءِ *The water was, or became, clear*; as also اِزْرَقَتْ. (Mgh.) — زُرَّقَت عَيْنُهُ *His eye turned towards me so that the white thereof appeared*: (S, K;) as also اِزْرَقَتْ and اِزْرَقَتْ. (Fr, K.) — زُرَّقَة (Mgh,) or زُرَّقَة, (S, K,) or زُرَّقَة, (Mgh,) aor. ٤. (Mgh, TA.) inf. n. زُرَّق (Mgh, Mgh,) *He cast at him, (S, Mgh, K,) or he thrust him, or pierced him, (Mgh, Mgh,) with a spear* [or javelin] (S, Mgh, K,) or with a spear. (Mgh.) — [Hence,]

زُرَّقَت بَعْضُهُ, and بَصَّرَهُ, † *He looked sharply, or intently, or attentively, at him; he cast his eye at him*. (TA.) — زُرَّقَتِ الرَّجُلُ (S, TA,) or الْحِمْلُ (TA,) *She (a camel) made the saddle, (S, TA,) or the load, (TA,) to shift backwards*. (S, TA:) and اِزْرَقَتْ حِمْلَهَا (K,) inf. n. اِزْرَقَاتِي (TA,) *She (a camel) made her load to shift backwards*. (K.) [See also 2.] — زُرَّق, aor. ٤ and ٥, (S, Mgh, K,) inf. n. زُرَّق (Mgh,) said of a bird, i. q. ذُرَّق [i. e. *It muted, or duffed*]. (S, Mgh, K)

[2. زُرَّق, accord. to Golus, as on the authority of the KL, “i. q. Pers. چکانید, *Facit ut stillaret, stillatum emisit*,” but it appears from my copy of the KL that this should be زُرَّق; for I there find چکانیدن (not زُرَّق) expl. by the Pers. چکانیدن. then, however, immediately follows, in that copy, another explanation: — And *The shifting backwards of a camel's saddle from his back*: therefore it seems that either زُرَّق is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or زُرَّق is there a mistake for زُرَّق.]

4. see 1, in two places.

7. اِزْرَقَتْ *It (an arrow) passed through, and went forth on the other side*: (Lih, K.) and in like manner a spear. (K in art. زُرَّق) — *He, or it, passed, so as to go beyond and away*. (TA.) — *He entered into a burrow, and lay hid*. (K in art. زُرَّق) — *It (a camel's saddle, S, K, and a load, TA) shifted backwards*. (S, K, TA.) [In the CK, الرَّجُلُ is erroneously put for الرَّجُل. See an ex. in art. زُرَّق, conj. 4.] — *He (a man, Ag) laid himself down on his back*. (Ag, K.)

9: see 1, in three places.

11: see 1, second sentences.

Q. Q. 2. زُرَّقَوْتُ (K, TA,) in some of the copies of the K, زُرَّقَوْتُ (TA,) *He (a man, TA) cast [forth] what was in his belly*: (K, TA:) so says Fr (TA.)

زُرَّق [inf. n. of زُرَّق, q. v. and] i. q. زُرَّقَة, q. v. (K.) — *Blindness*: (K.) in this sense also an inf. n. of which the verb is زُرَّق. (TK.) — *The quality of being very clear or bright, in the iron head or blade of an arrow &c.* (ISK, S.) [See, again زُرَّق, of which it is app. in this sense likewise, an inf. n.] — *A sort of تَحْجِيل [i. e. whiteness in the legs, or in three of the legs, or in the two hind legs, or in one hind leg, beneath the knees and hocks, or beneath the hocks, or beneath the hock, of a horse], not including the border of the pastern next the hoof*: (AO, K.) or, as some say, (TA, but in the K “and”) *a whiteness not surrounding the bone altogether, but [only] a whiteness of the hair (وصف) upon a part thereof*. (K, TA)

زُرَّقَة *A certain beard (حَرَّة) for the purpose of fascination, (Ibn-'Abbād, K,) with which women fascinate [men]*. (Ibn-'Abbād, TA.)

زُرَّقَة *A certain colour, (Mgh, K,) well known; as also زُرَّق (K): it is [in various things; but is generally expl. as being] in the eye*: (JK, S;)

[a blue colour, (see 1, first sentence,) whether light or dark or of a middling tint, but generally the first;] sky-colour, or azure; (TK,) [blueness of the eye;] or grayness of the eye; (PS;) [or a greenish hue in the eye: (see again 1, first sentence.)] accord. to ISd, *whiteness, wherever it be* and *خَضَرَة* [by which may be meant greenness, or dust-colour intermixed with blueness or deep ash-colour,] in the سَوَاد [here meaning *the eye*] of the eye: or, as some say, *a whiteness overspreading the سَوَاد of the eye* [app. when a person becomes blind: see 1, third sentence; and see also اِزْرَقَتْ]. (TA.) [In the present day it is often improperly used as meaning *A black colour*]

زُرَّقَمُ *Having, in an intense degree, that colour of the eye which is termed زُرَّقَة*: (S, K;) applied to the male and the female, (K;) [i. e.] applied also to a woman. (S;) accord. to Ibn-'Oqfah, it is [used as] a subst.; [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.: (MF, TA;) but accord. to Lh, one says زُرَّقَمُ رَجُلٌ and زُرَّقَمَةُ امْرَأَةٌ: the م is augmentative. (TA.)

زُرَّقَمَةُ [Intensiveness of زُرَّقَة, i. e. blueness, or grayness, in the eye;] the attribute denoted by the epithet زُرَّقَمُ. (Lh, TA.)

زُرَّقِي [and app. زُرَّقِي (see زُرَّقِي)] *A certain bird*. (K.)

زُرَّقَاةُ [dim. of زُرَّقَة fem. of زُرَّق] *A mess of crumbled bread (زُرَّقَة) dressed with milk and olive oil* (JK, Z, K.) likened, because of its seasoning, to the eyes that are termed زُرَّق. (Z, TA.) — Also *A certain small bust, resembling the cat*. (Lih, K.)

زُرَّق *A certain bird used for catching other birds*: (IDrd, S, K;) between the [species of hawk called] *بَارِي* and *بَارَق* [or sparrow-hawk]: (IDrd, TA.) or, accord. to Fr, the white *بَارِي* [or falcon]: (S, TA.) [but] it is said in the A, *لَمْ يَفَاقِ الزُّرَّقُ الْبَارِقَ* [The *زُرَّق* is not to be compared with the *بَارِق*], which latter is the *بَارِي*: (TA:) the pl. is زُرَّقَاتِي. (S, K.) — And *A whiteness in the forelock of a horse*: (K, TA;) or in the hinder part of his head, behind the forelock. (O, TA.) And *Some white hairs in the fore leg of a horse; or in his hind leg*. (TA.) — Also *Sharp-sighted*. mentioned by Sb, and expl. by Saer. (TA.)

زُرَّق, applied to a man, *Very deceitful; or a great deceiver*. (TA.)

زُرَّقَة, with fet-h and teshdeed, *A short javelin; i. e. a spear shorter than the مِزْقَان*: pl. زُرَّقَاتِي. (TA.) — Also *q. مِزْقَانَة*: (IArb, L and K in art. نَضَح; in some copies of the K, زُرَّقَة; and in the CK زُرَّقَة) i. e. *An instrument made of copper, or brass, for shooting forth naphtha [into a besieged place]*. (L in that art.)

زُرَّقَاتِي &c.: see art. زُرَّق.

زُرَّقِي *A sort of سَيْفَة* [or boat]; (S;) [a *skiff*

i. e.] a small *سَفِينَة* (K); or a small *قَارِب* pl. *زَوَارِق*. (TA.) Dhu-r-Rummeḥ says, [referring to a she-camel,] *نَعَثَ زَرْقُ الْبَيْدِ* [making it fem., because] meaning *نَعَثَ سَفِينَةَ الْحَمَارَةِ* [Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.] (S, TA.)

*زَرْقُ* *Of the colour termed زَرْقَة* [q. v.]; (Mgh, TA.) and *زَرْقِي* signifies the same: (TA.) an epithet applied to a man, signifying *having what is termed زَرْقَة of the eyes*. (S:) *blue*, (KL,) [whether light or dark or of a middling tint, but generally the first,] *shy-coloured, or azure*, (TK,) *blue-eyed*, (MA, KL;) *gray-eyed*, (MA;) [or having a greenish hue in the eye. &c.: (see زَرْقَة):] *زَرْقَة* (S, Mgh.) pl. *زُرُق*. (Mgh.) [In the present day it is often improperly used as meaning *Black*: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning *gray*, or *ash-coloured*.] — [And *Blind*; properly by reason of a bluish, or grayish, opacity of the crystalline lens; i. e., by what is commonly termed a cataract in the eye.]

*وَتَحْتَهُ الْبَحْرَيْنِ يَمْتَدُّ زَرْقًا*, in the Kur [xx. 102], means [And we will congregato, or raise to life, on that day, the sinners, or unbelievers,] *blind*, (Bd, K, TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, *thirsty*, (Th, TA:) or *with their eyes become blue, or gray, by reason of intense thirst*: (ISd, TA:) or *blue-eyed, or gray-eyed*, (الْعَيْنُ) (*زَرْقُ الْعَيْنِ*) because the *زَرْقَة* is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are *زُرُق*. (Bd.) — Applied to the iron head or blade of an arrow &c., *Very clear or bright*: (ISk, S, K.) and *زَرْقُ* [used as a subst.] means *spear-heads* (S, K) or the *lids*; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or *polished iron heads or blades of arrows* &c. (Ham p. 313.) And *Clear water*. (IAgr, S, Mgh:) pl. as above. (TA.) — Hence, *الْعَدُوُّ الزَّرْقُ* *The sheer enemy*: or [the fierce enemy;] *the enemy that is vehement in hostility*; because *زَرْقَة of the eyes* is predominant in the Greeks and the Deylam, between whom and the Arabs is a confirmed enmity. (Har p. 148.) — *الزَّرْقُ* *The* *بَارِي* [i. e. *hawk*, or *falcon*: because of his colour]: pl. as above. (TA.) [See also *زَرْقُ*.] — And *The leopard*. (TA.) — *الزَّرْقَة* *Wine*: (K:) [app. because of its clearness.] so says AA. (TA.) — And the name of a horse of Nâfi' Ibn-'Abd-El-'Qasbi. (Ibn-'Abbâd, K.)

*زَرْقِي*: see the next preceding paragraph, first sentence. — Also sing. of *الزَّرْقَة*, (TA.) which is the appellation of A certain sect of the [heretics, or schismatics, called] *مُخَوَارِج*, (S, K,) or *حُرُوبِيَّة*, (TA;) so called in relation to Nâfi' Ibn-El-Azrak, (S, K,) who was [of the family] of Ed-Dool Ibn-Hanefeh: (S:) they asserted that 'Also committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's

slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

*مَزْرَأُ* A javelin; i. e. a short spear, (S, Mgh, Mgh, K,) lighter than the *عَمَزَة*. (Mgh, Mgh.) — Also A camel that makes his load to shift backwards. (Az, K.)

#### Quasir-zurr.

*زُرْقَة* and *زُرْقَة* are expl. in art. *زُرْق*.

#### زرم

1. *زَرَمَ*, (S, K,) aor. *زَرَمَ*, (K,) inf. n. *زَرَمٌ*, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) *It became interrupted, or stopped; or it stopped; or ceased*, (S, K;) as also *أَزْرَمَ* (K.) And so the former verb said of a sale. (TA.) — And, said of a dog, (S, K,) and of a cat, (K,) *It is dung, (S, K,) or dry dung, (K,) stopped in his rectum*. (S, K.) — *زَرَمَتْ* به see 4. — *زَرَمَتْ* She (his mother, S) brought him forth (S, K.)

2: see 4. — *زَرَمَ*, (S, TA,) inf. n. *زَرَمٌ*, (TA,) *It*, or *it*, rendered him *زَرَم*, i. e. *ugly*, or *avaricious*. (S:) or it (time, or fortune,) cut off from him good, good things, or prosperity. (TA.)

4. *زَرَمَ* *It*, or *it*, interrupted it, stopped it, or caused it to cease; namely, one's urine, and his flow of tears, and his speech; as also *زَرَمَ* aor. *زَرَمَ*, (K,) inf. n. *زَرَمٌ*; (TA;) and *زَرَمَ*, (K,) inf. n. *زَرَمٌ*. (TA.) — And *It interrupted, or stopped, his (mother's) urine*. (Ag, S, K.) — *زَرَمَتْ* She (a camel) interrupted her flow of urine by little and little. (AA, TA.)

8. *أَزْرَمَ* The act of swallowing [a thing]: (S, K;) mentioned in *الزَّرَم* or *زَرَم* [accord to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure *فَاعِلًا*; not *فَاعِلًا*. (MF, TA.)

Q. Q. 4. *أَزْرَمَ*, (S, K,) inf. n. *أَزْرَمٌ*. (S:) see 1. — [Also] *He shrank, or drew himself together*: (A'Obeid, S,) or he shuddered and shrank. (TA.) — And *He was angry*. (AZ, TA.)

*زَرَم* [app. *زَرَمَ*] *Dung, or dry dung, stopped in the rectum of a dog or cat*. (TA.) [See 1, third sentence.] — *زَرَمَ* *Caution*. (K.)

*زَرَمَ* Anything becoming interrupted, or stopped; stopping, or ceasing; as also *زَرَمَ*. (TA.) *Scanty, or little in quantity, and becoming interrupted, or stopped*: so in the phrase *رَجُلٌ زَرَمَ الدَّمْعَ* or *this signifies [simply] a man whose tears are becoming interrupted, or stopped*. (TA.) — A she-camel that interrupts her flow of urine by little and little. (AA, TA.) [Thus used as a fem. epithet without s.] — A dog, and a cat, whose *dung, or dry dung, has stopped in his rectum*. (TA.) — *أَزْرَمَ* [app. in his means of subsistence]. (S.) — *Niggardly, or avaricious*. (S.) — *Low,*

*aljeet, mean, or ignominious, whose near hingsfolk are few*; (IAgr, K;) as also *زَرَمَ*. (TA.) — *One who does not remain fixed, or settled, in any place*. (Ag, K.)

*زَرَمَ*: see the next preceding paragraph.

*زَرَمَ*. see *زَرَمَ*.

*زَرَمَ*. see *زَرَمَ*. — Also *The cat*. (ISd, K.)

*زَرَمَ* *Shrinking, or drawing himself together*; (A'Obeid, S, K;) as also *زَرَمَ*; (Th, K, TA; [in the UK *زَرَمَ*];) each with *لَهُ* (TA:) or, accord to A'Obeid, *زَرَمَ* signifies *shuddering and shrinking*; with the *ر* before the *ز*; and AZ doubted whether the word having this meaning were *زَرَمَ* or *زَرَمَ*; but Az says that the former is the right, with the *ر* before the *ز*, and that it is thus accord to Ibn-Jahrol. (TA.) — Also *Angry*. (AZ, TA.) — And *Silent*. (IB, TA.)

#### زرب

*زَرْبٌ* A certain perfume: or certain sweet-smelling trees: (K:) or a species of sweet-smelling plant: (S:) it consists of slender round twigs, between [مِلْمِلِينَ] *مِلْمِلِينَ*, [the thickness of the large needle and the thickness of writing-reeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron: (Ibn-Se'ad, book ii. p. 138.)] [Freitag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord to some, it signifies the leaves of a sweet-smelling plant, which has the name of الجراد, locusts, root:" and he adds, us through on the authority of Ibn-Se'ad ubi supra, "sahab Aegyptiaca" referring also to Sprengel, Hist. rei. herb., t. i. p. 270.] also *saffron*: (K:) it is of the measure *فَعْلًا*; (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutub to be arabicized. (TA.) A riqiz says,

\* يَا بَابِي أَنْتَ وَفَوْكُ الْأَشْتَبِ  
\* كَأَنَّكَ ذَرَّ عَلَى الزَّرْبِ

[O, with my father thou shouldst be ransomed, and thy mouth that is cool and sweet, as though thou wert sprinkled upon it]. (S.) In the trad. of Umm-Zarr, where it is said, *مَسَّ أَزْرَبُ زَرْبٍ* [The feel is the feel of a hare, and the odour is the odour of زَرْب], IAdh says that it signifies *saffron*; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — Also *The [dung such as is termed] بَعْرُ of wild animals*. (K.) — Also, [and, as appears from what follows, *زَرْبَة* likewise, if this be not a mistranscription,] *The vulva of a woman*: (K\* TA:) or *such as is large*: or the *external portion thereof*: (K:) or a piece of flesh (K, TA) within the *زَوَارِ* [a mistranscription for *زَوَارِ*, a name for the vulva], (TA,) behind the *كَبْة* [or *كَبْ*, q. v.]: (K, TA:) behind the *زَرْبَة* is another piece of flesh: so says IAgr. (TA.)

زَرْنَبَة: see the next preceding sentence, in two places.

## زرنق

Q. 1. زَرْنَق [as inf. n. of زَرَّق] The irrigating [land] by means of the زَرْنُق [here app. meaning rivulet]. (Mgh, K.) — And The setting up a [pillar-like structure such as is termed] زَرْنُق by a well. (K.) = One says also, زَرْنَق, (K.) inf. n. as above, (TK,) meaning I clad him [app. في الثياب in the clothes: see Q. 2]: or زَرْنَقَ اللَّبَاسَ زَرْنَقُ I put the clothing upon him; or clad him therewith. (TK.) = And يَزْنُقُ أَهْدُ عَلَى زَيْدٍ قُضِلَ زَيْدٌ [No one will exceed to thee the excellence of Zayd]. (TA.) [It is there indicated that this is from زَرْنَقَ as syn. with زَيْنَادَ.] = [See زَرْنَقَة as a simple subst. below.]

Q. 2. زَرْنَقَ He draw water by means of the زَرْنُق (Mgh, K, TA.) or the زَرْنُقَان (TA.) for hire. (Mgh, K, TA.) Hence the saying of 'Alee, لَا أَذْعُ الْحَجَّ وَلَوْ تَزَرْنَقْتَ meaning I will not omit, or neglect, the pilgrimage, though I should draw water by means of the زَرْنُق, or زَرْنُقَان, and perform it with the hire obtained thereby: thus it is explained: another explanation will be found in what follows. (Mgh, TA.) = تَرَنَّقَ فِي الثَّيَابِ He clad, and covered, himself in the clothes. (K.) — And hence, [it is said], because implying concealment of the excess [of the price] in the sale, (TA.) زَرْنَقَ also signifies تَعَيَّنَ (Mgh, K, TA.) [in the CK, erroneously, though I should draw meaning the عينَة; (Mgh;) i. e. He bought on credit, for an excess [in the amount of the price]. (TK.) And accord. to some, وَلَوْ تَزَرْنَقْتَ, in the saying of 'Alee mentioned above, means تَعَيَّنْتَ (Mgh,) i. e. وَتَعَيَّنْتَ عَيْنَ الزَّادِ وَالرَّاحِلَةِ [though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden]: (TA:) but the former explanation is the more likely. (Mgh.)

زَرْنَقَ inf. n. of زَرَّقَ. (TK.) [See Q. 1, above.] = Also i. q. عَيْنَة; (IAfr, JK, Mgh, K;) i. e. The buying of a thing from a man on credit, for more than its [current] price: (JK, Fākh:) or the doing thus, and then selling it to him, or to another, for less than the price for which it was purchased. (TA.) — And Increase, excess, or addition; syn. زَيْنَادَة. (K.) [For زَرْنَقَ in this and the following senses, Freytag, in his Lex., has written زَرْنَقَ. — And Debt. (K, TA.) [In the CK, الذَّهَبُ is erroneously put for الذَّنْبُ: and it is there added, "as though arabicized from زَيْنَة; i. e. الذَّهَبُ لَيْسَ:" but what this should be I know not, unless it be a mistranscription for زَيْنَ: for, in Pers. زر means "gold," and نَه is a negative.] = Also Perfect, or consummate, beauty. (K.)

زَرْنُق, as some pronounce it, is by others pronounced زَرْنُقُون, which is of a strange form, [said to be] of the measure فَعُولٌ, (IJ, TA.) mentioned

by Kr on the authority of Lh: (TA:) [the dual] زَرْنُقَان (S, Mgh, K,) mentioned by J in art. زَرَّق, the 3 being regarded by him as augmentative, but by the author of the K as radical, (TA,) also pronounced زَرْنُقَان (K,) signifies Two pillar-like structures (مَبَارَتَان) constructed by the head of a well, (S, Mgh, K,) on the two sides thereof; (K;) or two walls; or two posts; (Mgh;) across which is placed a piece of wood, (S, Mgh,) called the نَعَامَة; (S;) and to this is suspended the pulley by means of which the water is drawn. (S, Mgh:) or two structures like the signs set up to show the way, by the brink of a well, of clay or of stones: (TA:) accord. to the S, (TA,) if of wood, they are called دَعَامَتَان; or, as El-Kilābe says, if of wood, they are called نَعَامَتَان, and the cross-piece is called the عَجَلَة, and to this the large bucket is suspended: (S, TA.) pl. زَرَانِق. (TA.) — زَرْنُق also signifies A rivulet; (Sh, Mgh, K.) app. a rivulet in which runs the water that is drawn by means of the زَرْنُق. (Sh, Mgh, TA.)

زَرْنُق i. q. زَرْنَق [v. e. Arsenic]; an arabicized word; (K;) as is also the latter [q v]. (TA.)

مَزْرُقٌ A setter-up of what are termed زَرْنُقَان (TA.)

## زرنخ

زَرْنَخ [Arsenic; a well-known kind of stone [or mineral, for it is a metal]; of which there are several species; one species is white [i. e. white arsenic]; and another is red [i. e. realgar, or red arsenic, also called sandarac]; and another is yellow [i. e. opimont, or yellow arsenic]. (K, TA:) it is an arabicized word from the Pers. [زرنيخ]. (Mgh.)

## لري

زَرَى عَلَيْهِ فَعَلَهُ (S, Mgh, K,) or زَرَى عَلَيْهِ (Mgh, TA.) aor. يَزِرَى (Mgh, TA.) inf. n. زَرَاة (S, Mgh, Mgh, K, TA.) with kear, (Mgh, TA.) but by some written with fet-h, (TA, [زَرَاة, thus in the CK and in one of my copies of the S, and in my MS. copy of the K,]) and زَرَى (Mgh, K) and زَرَّة (Mgh) [perhaps a mistranscription for what next follows] and مَزَرَّة and مَزَرَان with gamm, (K,) but accord. to the copies of the T and M زَرَى; (TA;) and زَرَان (S, Mgh, K,) and زَرَى عَلَيْهِ, but this is of rare occurrence, (K,) and زَرَدَا; (Mgh;) He blamed, found fault with, or reproved, (Lth, AZ, S, Mgh, Mgh, K,) him, (S, Mgh, K,) or his deed; (Mgh, TA;) or was angry with him, with the anger that proceeds from a friend: (S, TA:) and reproached him, upbraided him, or blamed him angrily or severely: (Lth, TA:) and he mocked, scoffed, or laughed, at him; derided him; or ridiculed him. (Mgh.) — See also 4, last sentence but one.

4. زَرَاة inf. n. زَرَى, He held it (i. e. a thing, S, Mgh, or a case, or an affair, K) in little, or light, or mean, estimation, or in contempt; (S, Mgh, Mgh, K;) as زَرَاةٌ. (Mgh.) And

قَصَر بِهِ [app. here meaning (in like manner as it is rendered below in this paragraph) He fell short of that estimation which was required by him, or due to him]; and زَرَدَا, i. e. he contemned, or despised, him; [and so, app., استَرَدَا; (see مَزَرَى)] or made him to be contemned or despised, syn. حَقَّرَهُ or حَقَّرَهُ. (S, accord to different copies. [But whether this last explanation be here meant to relate to زَرَى and زَرَدَا or to the latter alone, is not clear]) He lowered his condition, or estimation. (Ham p. 117.) He brought against him the imputation of a fault, or vice, or the like, ('Eyn, K, TA,) or a thing, or an affair, or an action, whereby he deserved to involve him in confusion. (ISd, K, TA.) زَرَى اررى زَرَى, mentioned, but not explained, by Lh, are thought by ISd to signify قَصَرَ بِهِ [app. meaning He fell short of that estimation which was required by, or due to, his knowledge]. (TA.) زَرَى اررى: see 1.

5 see 1.

8. زَرَدَا: see 1: and see also 4, in two places.

10: see 4.

زَرَى (سَقَاءٌ) applied to a skin for water or milk (زَرَى) [Of middling size;] between small and large. (ISd, K.)

زَارَى عَلَى إِسْنَانٍ Blaming, finding fault with, or reproving, a man; or being angry with him, with the anger that proceeds from a friend; and being displeased with him: thus in a verse of Mejuoun cited voce اِسْتَدَامَ: (S, TA:) making no account of a man, and disapproving his conduct. (AA, Mgh, TA.)

مَزَرَا A man who blames, or finds fault with, people [app. much, or habitually]. (K, \*TA.)

مَزَرَدَ Contemning, or despising; as also مُسْتَزَرٍ (K, and in some copies of the S.) — And [hence,] The lion. (K.)

مُسْتَزَرٍ: see the next preceding paragraph.

## زرم

زَرِمَ زَيْنِبَرٌ see art. زمر.

## نح

R. Q. 1. زَرْعَة signifies The moving, agitating, shaking, or putting into a state of motion or commotion, (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K.) or any vehement moving or agitating or shaking; or putting into a state of vehement motion or commotion. (K.) You say, زَرْعَتُهُ I moved it, agitated it, shook it, &c. (S.) And زَرْعَتِ الرِّيحُ النَّجْمَةَ, inf. n. زَرْعَة, The wind moved, or agitated, or shook, &c., the tree; as also زَرْعَتَ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of زَعَتَ بِهَا, (TA.) You say also, زَرْعَتُهُ, inf. n. as above, meaning

## زج - نج

*He moved it, agitated it, shook it, &c., vehemently, desiring to pull it out or up or off, and to remove it.* (TA.) — [And hence,] زَجَزَجَ الإِبِلَ *I drove the camels roughly, or violently; urged them on.* (TA.)

R Q 2. زَجَزَجَ *It became moved, agitated, shaken, or put into a state of motion or commotion:* (S, K:) [or it became moved, agitated, shaken, &c., vehemently:] quasi-pass. زَجَزَجَتْ الرَّبْعَ. (TA.) — [And hence,] زَجَزَجَتِ الإِبِلَ *The camels went roughly, or violently, being so driven, or urged on.* (TA.)

زَجَزَجَ (S, K,) the last with damm, (K, TA,) but written by J with fel-h, (TA,) [and so I find it in one copy of the S, but in another copy with damm,] and زَجَزَجَ (Sgh, K.) *A mind that agitates things, shakes them, or puts them into a state of motion or commotion.* (S, K, TA:) and رَجَجَ زَجَزَجَ [signifies the same; or] *a violent mind.* (IJ.) — [And hence,] سَبَر زَجَزَجَ *An agitating, or a jolting, pace,* (S, [but not there explained, though the meaning is there implied,] Sgh, K:) *a vehement pace.* (L.)

زَجَزَعُ [see R. Q. 1.] — زَجَزَعُ [which is its pl. when it is used as a simple subst.] signifies *the calamities, or adversities, of fortune;* (K, TA;) *like* زَلْزَلٌ. (TA.) One says, *كُنْتُ أَثْتُ فِي هَذِهِ الزَّجَزَعِ* *I have art thou in these calamities, or adversities?* so in the L and the Moheṣṣ and the A. (TA.)

زَجَزَعُ: see زَجَزَعُ.

زَجَزَعُ: see زَجَزَعُ. — Also [Vehement motion, agitation, or shaking:] a subst. from زَجَزَعُ as signifying "he moved it," &c., "vehemently;" and metaphorically used by Ed-Dahūd in allusion to the ذَكْرُ. (TA.)

زَجَزَعُ: see زَجَزَعُ.

زَجَزَعُ: see زَجَزَعُ. *شدَّة* *z. g.* [Vehemence; strength; &c.] (IB.) — *A troop, or force, of many horsemen,* (K, TA,) *in a state of motion or commotion.* (TA.)

زَجَزَعُ: see زَجَزَعُ.

زَجَزَعُ *z. g.* قَالُوهُ *A kind of sweet food: see the latter word.* (TA; K.)

## زعب

1. زَعَبَ *z. g.* زَعَبْتُ عَنِي *I pushed, thrust, drove away, or repelled, him, or it, from me.* (S, TA.) — [Hence,] زَعَبَ said of a torrent, aor. and inf. n. as above, *It was impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another, in a valley:* (S, TA:) [it was, or became, copious, and drove along, one portion impelling another; like] زَعَبَ *it ran.* (TA.) — If you say زَعَبَ, with the unpointed ز, (S, TA,) or thus and also زَعَبَ, aor. and inf. n. as above, (TA,) you mean *It filled the valley.* (S, TA.) And the latter, *It*

*filled everything:* said of rain. (TA.) And *It* filled a vessel. (K, TA.) — [Hence,] زَعَبَ الْهَرَاءَ (K, TA.) aor. and inf. n. as above, is a tropical phrase, meaning *جَامِعًا قَمَلًا فَرَجًا بِحَرَجِهِ* (TA:) or *جَامِعًا قَمَلًا فَرَجًا مَبًا* (K, TA:) [neither of which explanations needs translation] but, accord to some, this is said only of one that is large, or bulky. (TA.) — زَعَبَ الْقُرْنَةَ *It took up and carried the water-skin, it being full* (K, TA:) *he carried it filled; as also* زَلَّيْهُ. (TA.) and both signify *he carried it in his bosom:* (TA in a. i. رَاب: [see also 8:]) the former also signifies *he was impelled onwards* (تَدَاعَفَ) *by it, carrying it, by reason of its weight.* (TA in the present art.) — زَعَبَ سَائِلَ، said of a camel, (K, TA,) *z. g.*

اِسْتَقَامَ [app. meaning *He went right on, straight on, or undeviatingly, with his load:* (TA.) or, as also *به* اردعب *he went along with his load oppressed by its weight: or he was impelled onwards* (تَدَاعَفَ) *by it:* (K, TA:) *به* مَرَّ زَعَبَ *he went along quickly with it; or he went along easily with it; namely, his load.* (TA.) — زَعَبَ الْوَادِي *The valley became filled,* (K, TA,) *so that the several parts, or portions, of the torrent impelled one another.* (TA.) — زَعَبَ فِي قَيْتِهِ *He vomited much, so that one portion [of the vomit] impelled on another.* (TA.) — دَفَعَتْ الْقُرْنَةُ *z. g.* دَفَعَتْ مَاءَهَا *The water-skin propelled its water: or the right rending is possible مَاءَهَا دَفَعَتْ* *i. e., poured forth its water; or poured it forth with vehemence.* (TA.) — زَعَبَ *also signifies* *He cut off, or divided off; and so* اردعب *(K, TA.) You say, زَعَبَ لَهُ مِنَ الْبَالِ, and اردعب, as also اردعب, "He cut off, or divided off, for him [a portion] of the property, or wealth." (TA.) And زَعَبْتُ لَهُ (K,) زَعَبًا (S, K,\*) and زَعَبَةً (S, K,\*) *I gave to him a part, or portion, of the property, or wealth:* (S, K:) *or a full, or an ample, or abundant, portion thereof.* (TA.) — زَعَبَ الشَّرَابَ *z. g.* aor. and inf. n. as above, *He drank all the wine, or beverage.* (TA.)*

5. زَعَبَ *It was brisk, lively, or sprightly;* (K, TA;) *and quick.* (TA.) — *It was, or became, angered, or enraged.* (K.) — زَعَبَ فِي *He was immoderate in his eating and his drinking; he ate and drank much.* (K.) — زَعَبَ الْقَوْمَ *The people, or party, divided among themselves the property, or wealth; (K;) divided it into parts, or portions.* (TA.)

8. اَزْدَعَبْتُ الشَّيْءَ *I carried the thing; took it up and carried it; or carried it off or away; syn. حَمَلْتُهُ. You say, مَرَّيْهِ قَارِذَهُ، "It passed by it and carried it off or away." (S.) [See also اردعب.] — See also 1, in three places.*

Q. Q. 4. اَزْلَعَبَ: see 1, second sentence; and see also art. زلعب.

زَعَبٌ *Muchness, copiousness, abundance, or a large quantity or number.* (TA.)

زَعَبٌ } see what next follows.  
زَعَبَةٌ }

زَعَبَةٌ *A part, or portion, that is given, of property, or wealth; (S, K;\*) as also* زَعَبٌ: (K.) *or a full, or an ample, or abundant, portion, that is given, thereof; and so* زَعَبَةٌ. (TA.) [See 1, last sentence but one.]

زَعُوبٌ: see what next follows, in two places.

زَاعِبٌ *A torrent driving along, one portion of it impelling another; (A, TA,) as also* زَعُوبٌ [but app. in an intrusive sense; and] مُزَلِّبٌ, also, has the same, or a similar, meaning] or the first *second* signifies a torrent filling the valley: and the first is also applied to rain, as meaning *filling everything.* (TA.) — *Also* *A guide of the way, one who is a frequent traveller.* (S, K.)

زَاعِبٌ (A, K,) and زَاعِبَةٌ (A, K,) *z. g.* *سَافِرٌ* (A, K,) *as called in relation to a certain man named Zaid ibn (زَاعِبُ) (A, K,) of Id-Khazraj, who made spear-heads: (A) so says Mhr. (TA:) or the spears thus termed are such as quiver much (عَالَّةٌ), which, when shaken, have a motion like the torrent termed زَاعِبٌ, of which one portion impels another: the being that of the rel. n.; to give intensiveness to the signification, as in* اُخْبِرْنِي *(A:) or I wish that, when they are shaken, their كُعُوبُ [i. e. knuts, or joints, or their intermedial portions,] are as though they ran one into another, (K, TA,) by reason of its plimery: so says Ag; and this meaning is tropical; for it is from the phrase termed* مَرَّ يَزْعَبُ *meaning "he went along [impelled by his load, or] easily with his load;" accord. to another explanation, زَاعِبٌ applied to a spear means such that, when it is shaken, the whole of it is [in appearance] impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part: (TA:) or زَاعِبَةٌ signifies* *spear,* (S, TA,) universally. (TA.) You say also زَاعِبِي سَيْتَانِ (S, TA) *A spear-head of Zaid.* (TA.)

زَلْعَبٌ: see زَاعِبٌ; and see also art. زلعب.

## زجج

1. زَجَجَ: see 4. — Also *z. g.* طَرَدَ *It drove away, &c.* (K.) — And [i. g. رَفَقَ, meaning] *It called, called out, cried out, or shouted.* (K.)

4. اَزْجَجَهُ *It disquieted, disturbed, agitated, or flurried, him; (IDrd, S, K;) and removed him from his place:* (S, A, Mgh, K:) and زَجَجَهُ *signifies the same.* (IDrd, K.) You say, *رَفَقَ مَوْضِعَهُ* (Mgh, K) *من مَحَلِّهِ* (A, K) *من بَلَدِهِ* (L) *I removed him, or unsettled him, from his place, and from his country.* (A, L, Mgh.) And it is said in a trad., *رَأَيْتُ عُمَرَ يَزْجِجُ أَبَا بَكْرٍ*, meaning *I saw 'Omar rousing Abou-Behr, and not suffering him to remain still.* (TA.) And in another, *يَزْجِجُ السَّلْعَةَ وَيَنْسَحُ الْبَرْكَهَ*, meaning, accord. to Az, [Swearing] *lowers in estimation [the commodity that one desires to recommend thereby and does away with the*

blessing thereof]: or, accord. to I Ath, *causes it to be easy of sale and to go forth from the hand of its owner [but does away with the blessing thereof]*. (TA.) [إِزْجَاجٌ] [is the inf. n. and as inf. n. of the pass. verb.] signifies [The being disquieted, &c.; and hence,] the *quitting of home*. (Har p. 302.)

7. **الزَّعَجُ** *He was, or became, disquieted, disturbed, agitated, or flurried*; (S; K;) and *was, or became, removed, or unsettled, from his place*: (S, A, L, Mgh, K:) it may be thus used as quasi-pass of **زَعَجَ**: (Kh, Mgh:) or it should not be so used: (Mgh:) it is, however, agreeable with analogy, as is also **أَرْدَعَجَ**: (L:) but the word commonly used in its stead is **خَضَخَ**: (L, Mgh:) **زَعَجَ** in this sense is not allowable. (L.)

8. **أَرْدَعَجَ**: see what next precedes.

**زَعَجَ** *Disquietude, disturbance, or agitation*: (S, TA:) a subst. [not an inf. n.] in this sense. (TA.)

**مَرْجَعٌ** *An unquiet woman, who remains not still, or settled, in one place*. (S, A, K.)

### زَعَر

1. **زَعَرَ**, (S, A, Mgh, K,) aor. **زَعَرَ**, (Mgh, K,) inf. n. **زَعْرٌ**, (S, A, Mgh, K,) *It is hair*, (S, A, Mgh,) and *his plumage*, (A,) *was, or became, scanty*, (S, A, Mgh,) and *thin*; (A:) as also **أَزَعَرَ**: (A:) and *it* (hair, and plumage, K, and fur, TA) *was, or became, scanty, and thin*; (K, TA:) as also **أَزَعَرَ** and **أَزَعَرًا**. (K.) — Also, inf. n. as above, said of a man, *It is good things, or wealth, or his beneficence, became scanty, or wanting; he became poor; or he became niggardly*. (TA.) — And, inf. n. as above, *It is (the disposition) became evil, or bad*: but the verb is seldom used in this sense. (TA.) See **زَعَرَ**.

9: see above.

11: see 1, in two places.

**زَعْرٌ** inf. n. of 1 [q v]. — See also **زَعْرَةٌ**.

**زَعْرٌ**: see **أَزَعَرَ**, in two places: — and see also the paragraph here following.

**زَعْرُورٌ** + **أَزَعَرُ** a man of bad disposition, or ill-natured: (S, K:) the vulgar say **زَعْرٌ**. (S. [زَعْرُ الْخُلُقِ]) — **أَزَعَرُ** a well-known fruit; (S:) *the fruit of a well-known tree*; (K:) *the fruit of a tree, of which there is a red species and a yellow, having a round and hard stone*; (Mgh:) *a fruit of the desert, in make resembling the بُقِيقُ [or fruit of the lote-tree], and in the taste of which is acidity*; (Mgh:) *it may be the wild نَبَقِيقُ* (Mgh, voce **أَزَعَرُ**): AA says that the نَبَقِيقُ is the زَعْرُورُ; and IDr, that the Arabs do not know it: [it is a coll. gen. n.]: the n. un. is with **زَعْرٌ**: (TA:) [the name is now applied to the medlar, or a species thereof; accord. to Goli, the “*mes-pilum*”; special quod genus *arontum* vocat Dios. i. 189:”] accord. to Ish, the tree called **دُوبُ**: (T:) this, says Sgh, is different from what J. has mentioned. (TA.)

Bk. I.

**زَعَرَ**, (S, A, Mgh, K,) [respecting the form of which see **زَعَرَ**], and **زَعَرَ**, (S, A, K,) the latter a vulgar form, (S,) and **زَعَرًا**, (A,) 1 *Ill-nature; excessive perverseness or crossness*. (S, Mgh, K:) nouns having no corresponding verb: (S:) or the verb is **زَعَرَ**, but it is seldom used. (TA.)

**زَعْرٌ** † A man having little wealth. (K, TA.)

**أَزَعَرُ** A man (S) having scanty hair, (S, A, Mgh,) and then: and a bird having scanty and thin plumage. (A:) fem. **زَعْرَاءُ**. (A, Mgh:) and hair and plumage that is scanty and thin; as also **زَعْرٌ**. (K.) — † A place having few plants, or little herbage; (S, A, K;) as also **زَعْرٌ**: (K, TA:) in the CK, **زَعْرٌ** pl. [of the former] **زَعْرٌ**. (TA.)

### زَعَف

1. **زَعَفَ**, (S, K,) aor. **زَعَفَ**, (K,) inf. n. **زَعْفٌ**, (S,) *He, or it, killed him on the spot*; (S, K;) as also **أَزَعَفَ**, and **أَزَعَفَةً**; (K;) the last mentioned by Ag, as syn. with **أَفْعَفَ**: (TA:) or cast, or shot, at him; or smote him, so that he died on the spot, quickly: (L, TA:) and killed him quickly. (S.) — See also 4. — **زَعَفَ فِي حَدِيثِهِ** *He added, or exaggerated, or he lied, in his discourse, or narration*. (M, L.)

4: see above. — **أَزَعَفَ عَلَيْهِ** *He despatched him; or hastened and completed his slaughter*; (El-Khárzanjo, K;) as also **أَزَعَفَ**, aor. and inf. n. as above. (TA.)

8. **أَزَعَفَهُ** [originally **أَزَعَفَهُ**]: see 1.

**زَعَفًا**, applied to poison, like **زَوَافٌ** (S, K) and **زَعَفًا** [meaning *Quick in its effect*]; and in like manner applied to death: (S:) and **مَزَعَفٌ**, applied to death, and to a sword, *that will not suffer one to linger; killing on the spot*, (K;) as applied to a sword, thus expl. by Ag; as applied to death, expl. by Skr as meaning *quick*. (TA.)

**زَعُوفٌ** [a pl. of which the sing. is not mentioned], *Places of destruction*. (IAar, K.)

**حَسْبُ مَزَعَفٍ** [Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,] such as is not sweet. (Ibn-Abbád, K.)

**مَزَعَفٌ**: see **زَعَفًا**. — **الْمَزَعَفُ** is also the name of a certain sword, (K, TA,) belonging to 'Abd-Allah Ibn-Sabre, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with **زَعْرٌ**; (Sgh, K;) and is thus found in the handwriting of Mohammad Ibn-El-'Abbás El-Yozedeed, with a dot beneath the **ز**, to show that it is not **ج**. (Sgh, TA.)

**الْمَزَعَفَةُ** *The serpent*; (K;) as also **الْمَزَعَامَةُ**. (TA.) [Accord. to Freytag, **الْمَزَعَامَةُ** occurs in the Deewán el-Hudhaleeyeen as meaning *The serpent: or the lion*.]

[See also art. **زَعَف**, passim.]

### زَعَر

Q. 1. **زَعَرَ** *He dyed a garment, or piece of*

cloth, with **زَعْفَرَانٍ** [or saffron]. (S, A, Mgh, K.)

**زَعْفَرَانٌ** *A certain dye and perfume*, (TA,) well-known; (Mgh, K;) [namely, saffron: if it be in a house or chamber, the [lizard called] **سَاهٌ** will not enter it: (K:) pl. **زَعْفَرٍ**. (S, K.) — Also † **زَعْفَرَانٌ** The rust of iron: pl. as above. (K.)

**مَزَعَرٌ** *A garment, or piece of cloth, dyed with زَعْفَرَانٍ* [or saffron]. (A, Mgh) — [The kind of sweet food called] **زَعْفَرَانٌ**, (K, TA,) and also called **مَزَعَرٌ** and **مُزَعَرٌ**. (TA.) — † A lion of the colour termed **زَعْفَرَانٌ** [or red inclining to yellow]: (S, K:) because its [natural] colour is such: or because having upon him marks of blood. (TA.)

### زَعَقَ

1. **زَعَقَ**, aor. **زَعَقَ**, (K,) inf. n. **زَعَقٌ**, (TA,) *He called out, or cried out*. (K, TA.) You say, **زَعَقْتُ بِهِ**, inf. n. as above, *I called out, or cried out, to him*: (S:) of the dial. of Syria. (TA.) — **زَعَقَ بِدَوَابِّهِ**, (K,) inf. n. as above, (TA,) *He drove away his beasts*: (K:) or he called out, or cried out, to his beasts, and drove them away quickly. (TA.) — And **زَعَقَهُ**, (K,) **زَعَقَ بِهِ**, (TA,) as from the K, aor. as above, (K,) and so the inf. n. in both cases, (TA,) *He frightened him*; as also **أَزَعَقَهُ**: and **أَزَعَقُوا** *They frightened him*: (K:) or they frightened him so that he became brisk, lively, or sprightly: (TA:) or you say, **زَعَقَ الْخَوْفُ حَتَّى زَعَقَ** *Fear affected him so that he became brisk, lively, or sprightly*. (TA.) accord. to Ag, one says **أَزَعَقْتُهُ**, and the epithet applied to the object is **مَزَعُوقٌ**, differing from rule; but accord. to El-Umawee, one says **زَعَقْتُهُ**, and the epithet so applied is **مَزَعُوقٌ**. (S.) — **زَعَقَتِ الرِّيحُ الثَّرَابَ** *The wind raised the dust: or made it to go to and fro*: syn. **أَثَارَتُهُ**, (K,) or **أَثَارَتْهُ**. (IB.) — **زَعَقَتْهُ الْعَقْرَبُ** *The scorpion stung him*. (L, K.) — **زَعَقَ الْقَدْرُ**, aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot*; as also **أَزَعَقَهَا**. (K.) — **زَعَقَ**, aor. **زَعَقَ**, (K,) inf. n. **زَعَقٌ**: (TA;) and **زَعَقٌ**, like **عَقَبٌ** and **أَزَعَقَ**: *He feared by night*: (K:) but in the T, the restriction to this night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) — And **زَعَقَ**, aor. **زَعَقَ**, (S, K, TA,) inf. n. **زَعَقٌ**; (S, TA;) and **زَعَقٌ**; (K;) [but only the former accord. to the TA, as in the S:] *He was, or became, brisk, lively, or sprightly*. (S, K,) but with fear: (S;) as also **أَزَعَقَ**. (S.) [This meaning of the last verb is indicated, but not expressed, in the S:] — **زَعَقٌ**, (K,) inf. n. **زَعَقَةٌ** (TK) [and **زَعُوقَةٌ**], *It (water) was, or became, bitter*, (K, TA,) so that it could not be drunk [by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness: see **زَعَقٌ**]. (K.)

4: see above, in five places. — **أَزَعَقُوا السَّبِيرَ** [app. for **السَّبِيرَ**] *They made haste [in the journey, or rate of going]*. (Ibn-Abbád, K.) — **أَزَعَقَ** also signifies *He produced, or fetched out, by*

labour [in digging], water such as is termed زَعَقٌ (TA.) (Z.A.) They, in digging, came upon water such as is termed زَعَقٌ. (K.)

7: see 1, latter part, in two places — انزعقت *The beasts hastened, or went quickly.* (Ibn-'Abbād, K.) — انزعق الغرس *The horse went forward, or before.* (Ibn-'Abbād, K.)

زَعَقٌ *Fearing, or fearing by night.* (K., TA.) — *Brisk, lively, or sprightly,* (S, K.) but with fear. (S.) [See also مَزْعُوقٌ.] — هَوْلٌ زَعَقٌ *Vehement terror.* (TA.) — بَطْرٌ زَعَقَةٌ *A well of which the water is such as is termed زَعَقٌ.* (TA.)

[زَعَقٌ inf. n. un. of زَعَقٌ; A call, or cry: pl. زَعَقَاتٌ.]

زَعَاقٌ *A disposition to take fright and run away at random.* (IF, O, K.) — And hence, (IF, O,) as an epithet applied to a mountain-goat, *Went to take fright and run away at random.* (IF, O, K.) — Also *Salt water:* (S:) or *very salt water;* like سَرَقٌ: (TA in art. حَرَقٌ) or *water that is bitter,* مَرٌّ عَلِيظٌ, Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. عَلِظٌ, so that it cannot be drunk (Lth, O, K) by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: (Lth, O.) used alike as sing. and pl. (TA.) — One says also, أَكَلْتُ زَعَاقًا, meaning *I ate it with so much salt in it that it was bitter.* (Lth, O.) See also مَزْعُوقٌ.

زَعِيقٌ: see مَزْعُوقٌ.

زَعَاقٌ *One who drives away the beasts, and cries out after them.* (TA.) [See also زَاعِقٌ.] — Applied to a horse, *A good goer; or strong to walk, or go:* (Ibn-'Abbād, K.) and also (Ibn-'Abbād) *very quick.* (Ibn-'Abbād, K.)

زَعْقُوقَةٌ *The young of the قَبَج* (Lth, K, TA,) which means the حَجَل [or partridge], and [sometimes] the كَرَوَان [or stone-curlow]: pl. زَعَاقِيْنٌ. (TA.)

زَاعِقٌ *One who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently.* (TA.) [See also زَعَاقٌ.]

مَزْعُوقٌ *Quick: so in the phrase سَبْرٌ مَزْعُوقٌ [a quick pace or journeying]* (Ibn-'Abbād, K.) And one says also, نَزَعَ فِي الْقَوَسِ نَزْعًا مَزْعُوقًا, (Ibn-'Abbād, K.) i. e. [He drove the bow] quickly. (TA.) — It signifies also مَقْلَعٌ بِهَ الْأَرْضُونَ [app. meaning *An implement with which the lands, or fields, are broken up.*] (Ibn-'Abbād, K.)

مَزْعُوقٌ *Frightened; as also زَعِيقٌ (K:) [or frightened so as to be rendered brisk, lively, or sprightly, with fear:] see 1, in two places. [See also زَعَقٌ.] Applied to a colt, *Frightened, and sharp in spirit:* (S:) or, applied to a man, *sharp in spirit:* and, applied to a colt, *well fed.* (TA.) — أَرْضٌ مَزْعُوقَةٌ *Land rained upon by vehement**

*rain falling in large drops.* (K, TA.) — طَعَامٌ مَزْعُوقٌ *Food having much salt put in it.* (S, K:) as also زَعَاقٌ. (TA.) And مَزْعُوقَةٌ *A cooking-pot in which much salt has been put.* (TA.)

## زعل

1. زَعَلَ (S, K,) aor. ٤, (K,) inf. n. زَعَلٌ; (S, TA;) and زَعَلَ (K:) *He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick;* (S, K, TA;) and *he exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully.* (TA.) — And the former, (K,) inf. n. as above, (TA,) *He (a horse) curvetted, pranced, leaped, sprang, or bounded, without his rider.* (K.) — And *He writhed, or cried out and writhed, by reason of hunger.* (TA.) — [In the modern language, *He was, or became, nery: one says, زَعَلْتُ مِنْهُ I was, or became, weary of it.*]

4. اَزَعَلَهُ [in the CK erroneously written اَزَعَلَهُ] *It (pasture, and fatness, TA) rendered him [i. e. a beast] brisk, lively, sprightly, active, agile, prompt, and quick.* (S, K, TA.) — And اَزَعَلَهُ *He, or it, removed him, or unsettled him, from his place.* (Ibn-'Abbād, K.)

5: see 1.

زَعَلَ *Brisk, lively, sprightly, active, agile, prompt, and quick;* (S, TA.) as also زَعِيقٌ: (K:) the former is applied in this sense to a horse; and † the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning *brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding: and the former signifies also exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully:* pl. زَعَلٌ, applied by Tarafah to male ostriches. (TA.) — Also *Writhing, or crying out and writhing, by reason of hunger.* (S, K.)

زَعَلُولٌ *Light, or active, (Kr, K,) in spirit and in body:* (TA in art زعل:) accord. to Kr and Ibn-'Abbād, with ع and with غ. in the “Mugannaf” of A'Obeyd, with غ only. (TA.)

زَعْلَانٌ *Writhing, or crying out and writhing, having no rest, as also مَزْعُولٌ.* (TA.) — [In the modern language, *Wearry:* (see 1, last sentence:) and having its fem. with ٤.]

زَعِيقٌ: see زَعَلَ, in two places.

زَعْلَانٌ: see مَزْعُولٌ.

## زعر

1. زَعَرَ (S, Mgh, aor. ٤, (Mgh, MS, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعَرَ and زَعَرٌ (S, Mgh, K,) the first of the dial. of El-Hijáz, (Mgh, TA,) the second of the dial. of [the tribe of] Asad, (Mgh,) or Bemo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Kays; (Mgh;) [generally best rendered *He asserted:* for it mostly relates to a thing not certainly known: or] *he said;* (S, Mgh, K;) as in the phrases زَعَمْتُ

الْحَقِّيقَةُ [The Hanafees said or asserted, or have said or asserted,] زَعَرَ سَيِّبُونَهُ [Seebarweyh said or asserted, or has said or asserted]; (Mgh;) [and زَعَرَ أَنَّهُ كَذَّابٌ *He said, or asserted, that it was thus;*] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Mgh, K,) and which is not certainly known: (Sh, Az, Mgh,) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Mgh;) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَرَ زَعْمًا means *he related a piece of information not knowing whether it were true or false.* (IKoot, Mgh.) Hence the saying, زَعَرَ مَطِيَّةَ الْكَلْبِ [i. e. زَعَرَ is the conveyer, or vehicle, (properly the camel, or beast, that serves as the conveyer,) of lying]. (Mgh.) It is said in a trad., بَشَّرَ مَطِيَّةَ الرَّجُلِ زَعْمًا [† *Very*

*evil, or bad, is the man's conveyer* زَعْمًا]: i. e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعْمًا كَذَّابًا, is likened to the camel, or beast, by means of which he attains the object of want: زَعْمًا [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَّعِيرُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-án to be the act of lying: (TA: [this signification is also given in the K, as being contr. to the first]) some say that it is metonymically used in this sense: (Mgh;) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, يَزْعِمِبِهِمْ زَعْمًا, [i. e. [And they have said, “This belóhgh unto God,”] with their lying. (Lth, TA.) — [Sometimes] زَعْمَةٌ signifies *He described him, or it.* (Har p. 204.) — And sometimes زَعْمٌ signifies *He promised.* whence the saying of 'Amr Ibn-Sha-s,

\* تَقُولُ عَلَيْنَا إِنْ هَلَكْتُ وَإِنَّا  
\* عَلَى اللَّهِ أَزْوَاقُ الْعِبَادِ كَمَا زَعَمَ \*

[Thou sayest, or she says, “We perish if thou perish:” but verily upon God lies the means of subsistence of mankind, i. e. it lies upon Him to supply these, as *He has promised.*]. (TA.) — الزَّعْمُ is used also in the sense of الزَّعْمُ (Mgh, TA:) one says, نِي زَعْمِي كَذَا [In my opinion it is thus]. (Mgh.) [Hence, likewise,] زَعَمْتَنِي زَعْمًا, (K,) aor. زَعَمْتَنِي, (TA,) Thou thoughtest me to be thus. (K, TA.) Abou-Dhu-eyb says,

\* فَإِنْ تَزَعَيْتَنِي كُنْتُ أَجْهَلُ فَيَكُنْ  
\* فَاتَى شَرِّتَ الْجَهْلِمِ بَعْدَكَ بِأَجْهَلِ \*

And if thou think me such that I used to be ignorant, or to act ignorantly, among you, know

that *I have purchased intelligence since I was with thee* (يَبْدُو عَيْدِي بِكَ in exchange for ignorance). (TA.) [The meaning of تَزْعُمِي is there indicated by the context.] — It is also used in the sense of الإِشْقَارُ: whence the saying in the *Kur* [lxiv. 7], زَعَرَ الَّذِينَ كَفَرُوا أَنْ، نَنْ يُخَلِّقُوا [They who have disbelieved our revelations have believed, or firmly believed, that they shall not be raised from the dead]. (Mgh.) — Sometimes, also, زَعَرَ is used in the sense of شَهَدَ: as in the saying of Lu-Nábigah,

زَعَرَ الْهَمَامُ بِأَنْ فَاهَا بَارِدٌ

[app. meaning *The magnanimous chief bore witness that her mouth was cool*]. (TA.) — زَعَرَ بِهِ (S, Mgh, K.) aor. ٤ (S, Mgh) and ٤, (Mgh,) inf. n. زَعَرٌ (S, Mgh, K.) and زَعَامَةٌ (S, K.) or the latter is a simple subst., (Mgh.) *He was, or became, responsible, answerable, amenable, surety, or guarantor, for it*; (S, Mgh, K.); namely, property. (Mgh.) — And زَعَرَ, like زَعَرَ, (Mgh.) or زَعَرٌ, like كَرَمٌ (TA.) aor. ٤, inf. n. زَعَامَةٌ, *He was, or became, chief, lord, master, or prince*, (Mgh, TA.) of a people, (TA.) عَلَى قَوْمٍ [over a people]; (Mgh.) or spokesman of a people. (TA.) — See also ٤, in two places. — زَعَرٌ, aor. ٤, (S, K.) inf. n. زَعَرٌ (S, TA.) and زَعَرٌ, (TA.) *He coveted, or eagerly desired*. (S, K.) [Like its syn. طَمِعَ, it is trans. by means of ٤.] One says, طَمِعَ فِى غَيْرِ مَزْعَمَةٍ, i. e. زَعَرَ لَفَانٍ فِى غَيْرِ مَزْعَمَةٍ [Such a one coveted a thing not to be coveted; meaning, a thing of which the attainment was remote, or improbable: see art. طَمِعَ]. (TA.) And 'Aunrah says,

عَلَّقْنَهَا عَرَضًا وَأَقْتُلَ قَوْمَهَا

زَعَمًا لَعَمَرُ أَبِيكَ لَيْسَ بِمَزْعَمَةٍ

(S.) i. e. *I became enamoured of her unintentionally, (or accidentally,) while I was slaying her people; eagerly desiring her love: by the life of thy father, I swear, this is not a [fit] occasion for eager desires: i. e. I cannot attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222:) لَيْسَ بِمَزْعَمَةٍ meaning لَيْسَ بِطَمَعٍ* (S:) or, [as some relate it,]

زَعَمًا وَرَبِّ النَّبِيِّ لَيْسَ بِمَزْعَمَةٍ

[eagerly desiring: by the Lord of the House (i. e. the Ka'bah), &c.]. (TA.) [زَعَمًا is there expressly said to be thus: but the measure does not require its being so.]

3. زَاعَرَ (K.) inf. n. مَزَاعَعَةٌ (TA.) i. q. زَاعَرَ [q. v.] (K:) the ع is a substitute for the ح. (TA.)

4. زَاعَرَ *He made a person to be such as is termed zaeer*; (Mgh, TA.) as meaning *responsible, answerable, amenable, surety, or guarantor*. (Mgh.) You say, زَاعَرْتُكَ الْمَالَ (Mgh,) or الْقِيَّ (TA.) *I made thee, or have made thee, responsible, &c.*, (Mgh, TA.) [for the property, or the

thing;] i. e. زَعَمِي بِهِ (Mgh, TA.) = *He made one to covet, or eagerly desire*. (S, K.) You say, زَاعَرْتُ (S.) [And زَعَمْتُ فِى الشَّيْءِ: *I made him to covet, or eagerly desire, the thing; like as you say, أَطْمَعْتُهُ*. See زَعَرَ.] = *He obeyed* (K, TA) the زَعِير [i. e. chief, lord, or prince]. (TA.) = *It (an affair) was, or became, possible* (K) — *It (milk) began to become good, or pleasant; [or fit to be drunk.]* as also زَعَرٌ (K.) inf. n. زَعَرٌ. (TA.) — زَعَرْتُ said of a young she-camel, or of one full-grown, *She was thought to have fat in her hump*. (IKh, TA.) [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.] — Also, (K,) or زَعَمْتُ (TA, but this I think to be probably a mistranscription.) said of the earth, or land, (الأَرْضُ) *It put forth the first of its plants, or herbage*. (IAgr, K, TA.)

5. زَعَرَ i. q. تَدَبَّرَ [q. v.] (S, K:) [it seems here to mean *He spoke falsely*; and to be trans.; for] a poet says,

أَيْبُ الرَّاعِمِ مَا تَزَعَّرَا

[app. meaning *O thou asserter of that which thou hast spoken falsely*]. (TA.) [This hemistich is there cited as an ex. of تَزَعَّرَ as expl. in the K; and I find no other explanation of this verb.]

8. زَعَرَا *They two competed in discoursing of a thing, and differed respecting it: accord. to Z, it means they talked of, or related, زَعَرَات, i. e. [mere assertions, or] stories in which no confidence was to be placed. (TA.)* Sh says that the زَعَرَات is mostly used in relation to a thing respecting which there is doubt. (TA.) = One says also, تَزَاعَرَ الْقَوْمُ, meaning *The people, or party, becomes responsible, one for another: and hence, قَوْمًا تَزَاعَرُوا عَلَى كَذَا, they leagueed together, and aided one another, against such a thing. (TA.)*

زَعَرٌ [originally an inf. n. of زَعَرَ, like زَعَرٌ and زَعَرٌ] is a word used by the vulgar as meaning كِبَرٌ [i. e. *Pride*; and, as often used in the present day, *pretension*: because implying false, or vain, assertion]. (TA.)

زَعَرٌ زَعَامَةٌ *Responsibility, answerableness, amenableness, or suretiship*; substs. from زَعَرَ بِهِ (Mgh:) or the latter is an inf. n. (S, K.)

زَعَرٌ, applied to roasted meat, (K, TA.) *Dripping with its gravy; or succulent, and dripping with its juices or fat*; (TA;) *having much grease, or gravy; quickly flowing [therewith] over the fire*. (K.)

زَعْمَةٌ [inf. n. of زَعَرَ: *An assertion; &c.*: pl. زَعَمَات. One says, هَذَا وَلَا زَعْمَتِكَ زَعَمَاتِكَ [meaning *This I think, and I think not to be true thine assertion and thine assertions*]; زَعَمَاتُكَ being understood after لَا: these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (K, TA.) [In the CK, erroneously, زَعَمَاتِكَ and

زَعَمَاتِكَ.] They said also, لَا تَزَعْمُ صَادَقَةً لَزَعْمَتِكَ [i. e. *It is a true assertion: I will assuredly come to thee*]; using the nom. case: though they said, لَا تَزَعْمُ صَادَقَةً لَزَعْمَتِكَ [i. e. *I swear "a true oath: I will assuredly do" such a thing*]; using the accus. case. (Ks, TA.) And one says, تَحَادَرُوا بِزَعَمَاتٍ, meaning *They two talked of, or related, each to the other, [mere assertions, or] stories in which no confidence was to be placed*. (Z, TA.)

زَعْمِي (with damm, TA) *Mendacious: and veracious*: (K:) thus bearing two contr. significations. (TA.)

زَعْمُورٌ: see the next paragraph.

زَعْمُورٌ, a fem. epithet, (S, K, &c.) applied to a she-camel, and to a sheep or goat, *Of which one doubts whether there be in her fat or not*; (S, K,) and which is therefore felt with the hands, in order that one may know of she be fat or lean: (S:) or a sheep or goat of which one knows not whether there be in her fat or not: (As, TA:) or, as some say, of which man assert that there is in her marrow. (TA.) And, as a fem. epithet, *Having little fat: and having much fat*: thus bearing two contr. senses: as also زَعْمِيَّةٌ [app. in both senses]: (M, K:) and زَعْمُورَةٌ also signifies *having little fat; of which people, when they eat of her, say to her owner, "Didst thou assert her to be fat?"* applied to a she-camel. (TA.) = Also *Impotent in speech*; (K:) and so زَعْمُورٌ. (S, K.)

زَعِيرٌ *Responsible, answerable, amenable, surety, or guarantor*. (S, Mgh, K.) Hence, in the *Kur* [xii. 72], وَأَنَا بِهِ زَعِيرٌ [And I am responsible for it]. (TA.) — Also *The chief, lord, master, or prince, of a people*; (Mgh, K:) or [in the CK "and"] their spokesman: (K:) their chief is thus called because he speaks for them; like as he is called قَبِيلٌ and مَقُولٌ (Ham p. 705: pl. زَعَمَات. (K.) = Also *Described*; syn. مَوْصُوفٌ. (Har p. 204.)

زَعَامَةٌ: see زَعَرَ. — Also *High, or elevated, rank or condition or state; or nobility*. (K.) And *Chiefdom, lordship, mastery, or principedom*: (IAgr, S, K:) [accord. to the Mgh, an inf. n. in this sense:] thus expl. by IAgr as occurring in the following verse of Lebeed: (TA.)

\* تَطِيرُ عِنْدَائِي الْأَنْزَارُ شَقًّا \* وَوَرَّأَ وَالزَّعَامَةُ لِلْغَلَامِ \*

(S and TA in the present art. and in art. عَد) [The portions of inheritance of the shavers fly away, two together and singly; but the chiefdom is for the boy]: by his saying وَوَرَّأَ, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزَّعَامَةُ as used in this verse. (TA.) [See also زَعَامَةُ.] — *A weapon, or weapons*; syn. سِلَاحٌ. (S, K.) So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) — *A coat of mail*: (K:) or *coats of mail*: said, thus, it is

expl. by IAg as used in the verse of Labbeed. (TA.) — The chief's share of spoil. (K.) — And The best and most of the property of an inheritance and the like: (K.) and thus, also, it has been expl. as used in the verse of Labbeed. (TA.) — Also, and زَمَامَةٌ, An animal of the ox-kind; [probably meaning one of the wild species]; syn. بَقَرَةٌ. (K.)

زَمَامَةٌ: see the next preceding sentence.

زَمَرٌ A thing, or an affair, in which no confidence is to be placed; (S, K, TA.) this saying, or asserting, it to be thus, and this saying, or asserting, it to be thus: (S:) [pl. مَزَامِيرُ.] One says, فِي قَوْلِهِ مَزَامِيرُ (S, TA.) i. e. [In his saying are things in which no confidence is to be placed; or] no confidence is to be placed in his saying. (TA.) And هَذَا أَمْرٌ فِيهِ مَزَامِيرُ This is an affair that is not right; (TA.) [wherein are things] respecting which there is dispute. (K, TA.) And زَمَرَ عَيْرٌ He said that which was not good, or right, or just; and asserted what was impossible. (Msb.) — Also A thing that is, or is to be, coveted, or eagerly desired; syn. مَطْمَحٌ. (S, TA.) See two exs. near the end of the first paragraph.

زَمَرٌ: see its fem., with ز, voice زَمَرٌ.

أَمْرٌ مَزْمَرٌ A thing, or an affair, that makes one to covet, or desire eagerly. (TA.)

مَزْمُورٌ: see its fem., with ز, voice زَمَرٌ.

مِزَامَةٌ A serpent. (K.)

هُوَ مَزَامِيرٌ No confidence is to be placed in him, or it. (So in the TA. [But I incline to think it a mistranscription for مِزَامِيرٌ. See مَزْمُورٌ.]

## زغب

1. زَغَبٌ, aor. زَغَبٌ, (Msb, K,) inf. n. زَغَبٌ; (Msb, K;) and زَغَبٌ, (JK, S, A, K,) inf. n. زَغَبٌ; (S;) and زَغَبٌ; (K;) It, or he, was, or became, downy; or had upon it, or him, what is termed زَغَبٌ meaning as expl. below; (JK, S, K;) in any of its senses: (TA:) said of a young bird, (JK, S, A, Msb,) meaning [as above, or] its زَغَبٌ [or down] grew forth: (A:) or its feathers were small: and, said of a boy, or a young child, his زَغَبٌ [or downy hair] grew forth: (Msb:) and زَغَبٌ is also said of a young bird [in the same sense as the verbs above: (see art. زَغَبٌ:) or] as meaning its feathers came forth. (S.) — [Hence,] زَغَبٌ بِرُغَبٍ + A sea; or great river, that becomes [foaming, or] in a state of commotion, and full (JK.)

2: see the preceding paragraph: — and that here following.

4. زَغَبٌ, said of a grape-vine, (S, K,) i. e., app., accord. to [J and] F, like زَغَبٌ, but accord. to others of the leading lexicologists it seems to be [زَغَبٌ] like زَغَبٌ; as also زَغَبٌ; It produced what resembled زَغَبٌ [or down], at the knots of the shoots, whence the bunches of grapes

would grow. (TA.) this it does when the sap flows in it, (S, K, TA.) and it begins to produce leaves. (K, TA.) — A'Obeid, in applying to the truffles termed زَغَبٌ the epithet مَزْمُوعَةٌ, [written in art. زَغَبٌ in copies of the K, مَزْمُوعَةٌ, and in the T and S and M مَزْمُوعَةٌ, but in the present art. in the TA it seems to be indicated that it is probably مَزْمُوعَةٌ,] signifying having زَغَبٌ [i. e. down], assigns to it a verb [which may be زَغَبْتُ or زَغَبْتُ or زَغَبْتُ, meaning They had, or produced, a kind of downy substance]. (TA.)

8. اِزْدَبَ مَا عَلَى الْخَوَانِ He took away, or swept away, [or devoured,] the whole of what was on the table of food: like اِزْدَعَفَ. (TA.) [See also 8 in art. زَغَبٌ.]

9: see 4, in two places.

11: see 1: — and see also 4.

Q. Q. 4. اِرْزَغَبٌ: see 1; and see also art. زَغَبٌ.

زَغَبٌ [Downy] or the yellow [down resembling] small hairs upon the feathers of the young bird: (S:) or small and soft hair and feathers. or each of these when first coming forth: (A, K:) 1. o. (TA) the small and soft hair when it first appears, of a young child, (Msb, TA,) and of a calf [or foal]; (JK, TA;) and likeness of an old man, when his hair becomes thin and weak; (Msb;) and the feathers when they first appear, (Msb, TA,) of the young bird: (TA:) and small feathers that do not become long nor good: (JK, Msb:) n. un. with ز: (TA:) and what remains upon the head of an old man when his hair has become thin. (K.) — [Hence,] اَحَذَهُ بِزَغَبِهِ + He took it at its commencement, or in its first and fresh state. (JK, K.) And اَحَذَهُ بِزَغَبِ رَقَبَتِهِ [lit. He took him by the down of his neck,] meaning + he overtook him. (JK.)

زَغَبٌ: see اِرْزَغَبٌ, in three places.

زَغَبٌ: see اِرْزَغَبٌ.

زَغَابَةٌ and زَغَابِيٌّ The smallest of زَغَبٌ [or down]: (JK, K.) or something less in quantity than زَغَبٌ: or something smaller than زَغَبٌ. (TA.) One says, مَا اَصْبَحْتُ مِنْهُ زَغَابَةً (JK, A, K, TA.) i. e. + [I obtained not from him, or it,] as much as what is termed زَغَابَةٌ: (L, TA:) or + the least thing. (A:) or + anything. (K.)

زَغَابِيٌّ: see the next preceding paragraph.

زَغَبٌ [Downy:] having upon it, or him, what is termed زَغَبٌ; as also زَغَبٌ: fem. of the former زَغَابَةٌ; and pl. زَغَبٌ. (TA.) You say فَرَّخَ اَزْغَبَ [A downy young bird]: (A:) and فَرَّخَ زَغَبٌ [downy young birds]. (S.) And رَجُلٌ زَغَبٌ [A downy man]: (JK:) or رَجُلٌ زَغَبٌ [A man having downy hair]. (Msb, TA.) And رَقَبَةٌ زَغَابِيَّةٌ [A downy neck]. (JK, A, Msb.) And اَزْغَبٌ (AHn, A, TA) + [A species of cucumber] having upon it what resembles the زَغَبٌ [or down] of fur, which falls off by degrees

when they become large, leaving them smooth. (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] — Also + A species of fig, (AHn, K,) larger than the وَحْشِيٌّ [or wild], upon which is زَغَبٌ [or down]. When stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig. (AHn, TA.) — Applied to a horse, Black and white, or white in the hind legs as high as the thighs; syn. اَبْلَقٌ. (K.) And [in like manner] applied to a mountain, Of which the whiteness is intermixed with its blackness; as also زَغَبٌ. (JK, K, TA.) [In some of the copies of the K, for مِنَ الْجِبَالِ, we find مِنَ الْجِبَالِ: that the former is the right reading, contra. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the form. اِلْزَغَابَةُ is the name of a certain mountain in El-Kabaleeyeh; (K, TA,) in some copies of the K, El-Kabaleeyeh. (TA.)

مَزْمُوعَةٌ, or مَزْمُوعَةٌ, or مَزْمُوعَةٌ: see 4.

## زغير

Q. 1. زَغِيرٌ It (a garment, or piece of cloth,) had what is termed زَغِيرٌ, or زَغِيرٌ, &c., i. e. زَغِيرٌ [or nap]. (O, K.)

زَغِيرٌ (O and TA, and so in a copy of the K,) or زَغِيرٌ, or زَغِيرٌ, (as in two different copies of the K,) and زَغِيرٌ (O and TA, and so accord. to a copy of the K,) or زَغِيرٌ, (accord. to another copy of the K,) of a garment, or piece of cloth, i. g. زَغِيرٌ [i. e. The nap: see زَغِيرٌ, in art. زَغِيرٌ]. (O, K.)

[Hence, app., supposing زَغِيرٌ to be a dial. var., having the signification expl. above,] اَحَذَ النَّبِيَّ زَغِيرَهُ He took the thing altogether, (O, K, TA,) leaving nothing of it; as also بِزَغِيرِهِ and بِزَغِيرِهِ. (O, TA.)

## زغرد

Q. 1. زَعْرَدَةٌ The braying that is reiterated (L, K) in the fences, or throat, (L,) or in the جَوْفُ [meaning chest], (K,) of the camel: (L, K:) an inf. n., of which the verb is زَعَرَدَ: you say, زَعَرَدَ الْجَيْشُ. (FK.) — Hence the زَعْرَدَةُ of women on the occasions of rejoicings. (TA.) [One says, of a woman, زَعَرَدَتْ, more commonly in the present day زَعَرَطَتْ, meaning She uttered shrill, quavering, or rapidly-reiterated, sounds, or cries of joy: which sounds, or cries, are termed زَعْرَائِدٌ, and now more commonly زَغَارِيطُ.]

زَعْرَائِدٌ: see above.

## زغل

1. زَغَلَةٌ, aor. زَغَلٌ, (K,) inf. n. زَغْلٌ, (TA,) He, or it, poured it out, or forth, with an impetus, or with force. (K. [See also 4.] And He, or it, spirted it forth; (K;) as also زَغَلَهُ. (TA.) You say, اَزْغَلْتُ الْكُرْبَانَ اَزْغَلْتُ I spirted forth the wine, or beverages. (JK.) And اَزْغَلْتُ مِنَ الْعَزْلَابِ The leathern water-bag poured [or spirted] forth





[تَرْزُفِين] meaning, *that thou moanest*, as does he who is sick: (TA:;) or, as some relate it, it is with *r* [in the place of the *j*, i. e. تَرْزُفِين, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1. تَرْزُفْتُ: see the next preceding paragraph, last sentence.

زَفْرٌ *Small feathers* of the ostrich, (S, K,) and (S, in the K "or") of a bird (S, K) of any kind. (K:) or *small feathers, like down, beneath the thickset feathers*: (IDr, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زَفْرَاتُ: see زَقَارُف.] One says زَفْرٌ مِنَ زَقَارُفِ الْعَمَامِ *Moro soft than the small feathers of the ostrich*. (TA.)

زَفْرَةٌ *A time; one time*; syn. مَرَّةٌ: (K:) one says, زَفْرَةً وَزَفْرَةً, *I came to him once, or twice*. (TA.) *A single act of going* [i. e. hastening, or going quickly]. (TA. [This seems to be the primary signification.])

زَفْرَةٌ *A company, or congregated body, of men*. (O, K.) Hence the saying of the Prophet to Bilal, on the occasion of the marriage of Fátimah, أَدْخِلِ النَّاسَ عَنِّي زَفْرَةً, meaning *Bring thou in the people to me company after company*. (O, TA.)

زَفْرٌ, in a male ostrich, *The quality of having abundant and dense زَفْرٌ*, i. e. *small feathers*. (S, K.)

زَوْفٌ: see زَوْفٌ. — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA:) meaning [Quick: or] *good in pace, and quick*. (Ham p. 750.) And الزَوْفُ is the name of a certain horse that belonged to Noqmán Ibn-El-Mundhir. (O.) — Also *A twanging bow*. (TA.)

زَيْفٌ (S, K) and زَيْفٌ (Ibn-Abbád, K,) or زَيْفٌ, without ي, (I, TA.) *Quick*, (Ibn-Abbád, S, I, K,) like ذَيْفٌ, (S,) and لَيْفٌ. (I, TA. [In the CK the explanation is omitted.]) — It is also an inf. n.: (S, K, &c.): or a simple subst. (Mgh.) [See 1, in several places.]

زَيْفٌ } see the next preceding paragraph.  
زَيْفٌ }

زَرْفٌ [the latter of which is omitted in the CK] *A wind that blows violently, with continuance*; see also زَرْفَةٌ, (K, TA.) or زَرْفَةٌ: (CK:) or زَرْفٌ *a wind making a moaning* (خَبِين) and *sounding among the trees*: (S:) or زَرْفٌ *a quick, or swift, wind*: or زَرْفَةٌ *a violent wind, having a roaring*, i. e. *sounding*: the pl. of زَرْفٌ is زَرْفَاتٌ. (TA.) — Also, (i. e. the first and second words,) *Light [in motion or action]*. (Ibn-Abbád, K.) — And *The ostrich*: (K:) so called because of his lightness of pace; or because of his زَرْفٌ, meaning his moving [or flapping] of his wings when running; (TA:) and so زَرْفٌ. (K.)

زَرْفٌ, and with *z*: see the next preceding paragraph, in five places.

زَرْفَاتُ pl. of زَرْفٌ. — It is also used by a Hudhalee poet [app. referring to birds] as meaning *ذَوَاتُ زَرْفٍ* [i. e., supposing زَرْفٍ to be pl. of زَرْف, agreeably with analogy, *Having small, downy, feathers*]. (TA.)

زَرْفٌ act. part. n. of زَرْفٌ in the phrase زَرْفَاتُ الْغُرُوسِ: fem. with *z*: pl. of the latter زَرْفَاتُ. Hence, زَرْفَتْ زَرْفَاتَهَا *a phrase mentioned by Lh, meaning زَرْفَاتُ زَرْفَتِهَا* [i. e. *The women who conducted her to her husband walked along gently*] (TA.)

زَرْفٌ *A male ostrich having abundant and dense زَرْفٌ*, i. e. *small feathers*. (S, K.) — See also زَرْفٌ.

زَرْفَةٌ *A vehicle of the kind called مَحَمَّةٌ in which, or upon which, the bride is sent [or conducted] to her husband*. (Mgh, S, K.)

زَرْفٌ pass. part. n. of زَرْفٌ in a sense not mentioned, and perhaps not used. Hence, زَرْفَتْ زَرْفَتَهَا *a phrase meaning بات تَرْفُوتُهُ الرِّيحُ* [i. e. *He passed the night made to tremble, or quake, by the wind*]. (TA.)

## زَفْتٌ

2. زَفْتٌ *He smeared a receptacle [such as a wine-skin and a wine-jar] with زَفْتٌ*. (Mgh.)

زَفْتٌ [Pitch: or tar: or a sort of pitch: or crude pitch:] i. q. زَفْرٌ, (A, Mgh, K:) or زَفْرٌ: (Mgh.) or قَطْرَانٌ: (A, Mgh.) or it is like زَفْرٌ: (S:) it is not the زَفْرٌ with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which wine-skins are seasoned; for the زَفْرٌ of ships dries upon them, whereas the زَفْتٌ of skins does not dry: (TA:) or [crude pitch; i. e.] a produce of the pine, or pitch-trees; which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; such as flows of itself from the trees is called زَفْتٌ; such as is prepared by cooking, and art, قَطْرَانٌ. (TK.) [See also زَفْرٌ: and see De Sacy's "Abd-allatif," p. 273.] — Also, (K, TA.) i. e. زَفْتٌ, (TA.) [not زَفْرٌ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous.] *A certain medicine*: (K, TA.) *a thing that comes forth from the earth*, [app. a sort of bitumen, perhaps another name for قَفَرٌ يَبُودِي bitumen Judaicum, or Jews' pitch,] that is an ingredient in medicines: not the زَفْتٌ commonly known. (TA.)

زَفْتٌ *Smeared with زَفْتٌ*: (S, A, \* Mgh, K:) applied to a wine-skin (A,) or a vessel, or receptacle for wine; i. q. زَفْرٌ. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say جَرَّةٌ مَزْفَتَةٌ *A jar smeared with زَفْتٌ*.

(S.) And it is said in a trad., نَبَى عَنِ الْجَوْفَتِ, *He forbade the use of that skin, or vessel, which is smeared with زَفْتٌ for the beverage called نَبِيذٌ*. (TA.)

## زَفَرٌ

1. زَفَرٌ, aor. ز, (S, K,) inf. n. زَفِرٌ (S, A, K) and زَفْرٌ (K) and زَفْرٌ (M, [like زَفْرٌ, app. an inf. n., or perhaps a simple subst.]) *He drew in his breath to the utmost, by reason of distress*: (S.) it originally signifies *he drew back his breath vehemently, so that his ribs became swollen out*: (Er-Rághib:) زَفِرٌ is the beginning of the cry of the ass, (Lth, S, A, Er-Rághib,) and of the like, (Lth,) and is generally used in this sense; (Er-Rághib;) and زَفِرٌ is the ending thereof; (Lth, S, A, Er-Rághib;) for the former is the drawing in of the breath, and the latter is the sending it forth: (Lth, S:) or the verb signifies *he sent forth his breath, after prolonging it*: (M, K:) or *he sent forth his breath with a prolonged sound*: [i. e., *he sighed, or uttered a long sigh, or sighed vehemently; or he groaned*.] or *he filled his chest, by reason of grief, and then sent forth his breath*: (TA.) or *he breathed, raising his voice, like one moaning, or in grief*. (Ibn p. 20.) — [Hence, زَفَرْتُ النَّارَ *The fire made a sound to be heard from its burning, or its fierce burning*: (K.) and thus [sounding] is termed زَفِيرٌ. (TA.) [See also زَفَرٌ; where زَفَرٌ, its inf. n., is expl., on the authority of Az, as signifying *The flaming, or blazing, of fire*.] And الْبَحْرُ يَزْفِرُ بِمُوجِهِ *The sea makes a roaring by its tumultuousness*. (A, TA.) — زَفَرْتُ الْأَرْضَ *The land put forth its plants, or herbage*. (TA.) — زَفَرٌ, aor. ز, (S, A, K,) inf. n. زَفْرٌ: (S, K;) and زَفَرٌ (S, K;) *He carried*, (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, يَزْفِرُونَ عَنِّي الْأَقْلَالُ *They bear, or carry, or take off from him, and carry, his burdens*. (A.) — *He drew*, (K, TA,) and *carried*, (TA,) water. (K, TA.)

2: see the next paragraph.

5. زَفَرٌ occurs in the Saheeh of El-Bukháree as meaning تَخَفُفٌ [q. v.]: but El-Joldi says, in the Towhcheh, that this is not known in the language of the Arabs. (MF.) — [Freytag explains it as meaning *He ate fat food, breaking the fast*; like زَفَرٌ; (which latter generally means, in the present day, *he rendered greasy*); but this I believe to be post-classical. See De Sacy's Chrest. Ar. sec. ed. i. 270.]

8: see 1, near the end of the paragraph.

زَفْرٌ *A load, or burden*, syn. حِمْلٌ. (S, A, K,) on the back, (K,) or on the head, *that is heavy, and in consequence of which the bearer breathes vehemently, or groans* (يَزْفِرُ): (A:) pl. زَفْرَاتٌ. (S, A.) — *A [water-skin of the kind called] قَرْفَةٌ*: (S, K:) *a skin in which a pastor carries his water*: [as above. (TA.)] — *The apparatus of a traveller*, (K,) comprising the water-skin &c. (TA.)

— *A lamb*; syn. *حَمَلٌ*: so in the Bāri'. (K.) This signification and that of *حَمَلٌ* are both correct. (TA.)

زُفْرٌ *A prop of a tree*. (K, TA.) — [In modern Arabic, it means *Grease, greasy food, or flesh-meat*: app. from the Pers *زُفَر* or *زُفَر*, signifying "flesh:" and hence, obscenity. Hence also the vulgar epithet *زُفَر* (app. for *زُفَر*), meaning *Greasy*: and *foul*, or *filthy*: and *obscene*. See 5.]

زُفْرٌ *A sea*, (K,) *that makes a roaring*, (يَزْفِرُ) *by reason of its tumultuousness*. (TA.) — *A river containing much water*, (K,) *so that it resembles a sea*. (TA.) — *A large gift*, (K,) *as likened to a sea*. (TA.) — *A liberal man*; likened to a sea that makes a roaring, (يَزْفِرُ) *by reason of its tumultuousness*; (A;) *as also* زَافِرَةٌ. (TA.) — *One who carries loads, or burdens*, meaning, *who has strength to carry water-skins*. (K.) [See also زَافِرَةٌ.] — *One who has power to bear responsibilities*. (Sh, S.\*) — Hence, *A lord, master, chief, or the like*: (S:) *or, for the same reason, a great lord, or the like*; (TA;) *as also* زَافِرَةٌ. (K, TA.) — *A courageous man*. (K\*, TA.) — *A lion*. (K.) — See also زَافِرَةٌ, in three places: — and زَافِرٌ.

زُفْرَةٌ *A drawing-in of the breath to the utmost, by reason of distress*: (S:) *[or a drawing-back of the breath vehemently, so that the ribs become swollen out: (see 1:)] or an omission of the breath after prolonging it*; *as also* زُفْرَةٌ and زُفْرٌ and مُزْفَرٌ. (K, TA.) *or* مُزْفَرٌ, (as in a copy of the K,) and مُزْفَرَةٌ: (CK,) but omitted in the TA and in my MS. copy of the K:) *[or an omission of the breath with a prolonged sound; i. e., a sigh, or a long or vehement sigh; or a groan; or an omission of the breath after filling the chest with it by reason of grief: (see, again, 1:)] pl. زُفْرَاتٌ, because it is a subst., not an epithet; but sometimes, by poetic license, زُفْرَاتٌ. (S.)* El-Jagheer says,

\* *حَبِطَ عَلَى زُفْرَةٍ قَمَرٌ وَبَرَجَ عَلَى دِقَّةٍ وَلَا حَصِيرٌ* \*  
meaning *As though he were saved up after a drawing-in of the breath to the utmost, by reason of distress, so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [and did not become restored to alertness nor lankness of the belly.]* (S.) And another says,

\* *قَسَّرَتْ رِيحُ النَّفْسِ مِنْ زُفْرَاتِهَا* \*

[*And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress; or from its sighs, &c.*] (S.) — Also, *All the words above mentioned, [A man] breathing [in the manner above described]; syn. مَنَّسٌ; [unless this be a mistranscription for مَنَّسٌ meaning the place of (such) breathing; as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of مَزْدُفَرٌ, below.]* (K, TA.) — Also زُفْرَةٌ (K, TA) and زُفْرٌ (S, K\*, TA [but not the other words mentioned above, as is implied in the CK]) *The middle* (S, K) *of a thing*, (K,) *or of a horse*:

(S:) *or the chest, or belly*. pl. of the former, زُفْرَاتٌ. (TA.) One says, *بِإِنَّهَ تَعْظِيمِ الزُّفْرَةِ* *Verily he is great in the middle*: (S, TA.) *or in the chest, or belly*. (TA.) — One says also, *of a camel, or other beast, مَا أَشَدَّ زُفْرَتَهُ*, meaning *How strong is the knitting together of his joints!* (TA.)

زُفْرَةٌ: see زُفْرَةٌ, in four places.

زُفْرٌ *A calamity; a misfortune*; (S, K;) *as also* زُفْرٌ. (TA.)

زَافِرٌ *One who [carries or] helps to carry loads, or burdens*: (TA.) *زَافِرٌ* [pl. of زَافِرَةٌ] *females slaves that carry water-skins* (S) *or [other] loads, or burdens*. (TA.) — See also the next paragraph.

زَافِرَةٌ: see what next precedes. — Also + *A bulky camel*; (K;) *and so* زُفْرٌ: (Sgh, K:) *because he carries loads, or burdens*. (TA.) — *The side, or angle*, (زُفْرٌ) *of a building*, (K,) *upon which it [mainly] rests, or is supported*: pl. زُفْرَاتٌ. (TA.) [Hence the expression] *لِصَدِيرِهِمُ* *Their glory has props that strengthen it*. (A, K,\*) — *A man's aiders, or assistants*, (S, TA,) *and his kinsfolk, or tribe, syn. غَشِيرَةٌ*, (S, A, K,) *as also* زُفْرَاتٌ; *because they bear his burdens*: (A:) *his aiders, or assistants, and particular friends*. (TA.) You say, *هَمَزَافِرُهُمُ عِنْدَ السُّلْطَانِ* *They are the persons who undertake and perform their business with the Sultan*. (S.) And *زُفْرٌ* *is the chief of his people, and the bearer of their burdens, with the Sultan*. (A.) See also زُفْرٌ, in two places. — + *A company, or congregated body*, (K,) *of men*; (TA;) *as also* زُفْرٌ. (K\*, TA.) — + *An army; or a collected portion thereof; or a troop of horses*; syn. *مَكْتَبَةٌ*, *as also* زُفْرٌ. (K.)

زُفْرٌ *A rib*: pl. زُفْرَاتٌ. You say *فَرَسٌ شَدِيدُ الزُّوَارِ* *A horse having strong ribs*. (A.) — *A bow*: (K:) pl. زُفْرَاتٌ: (A:) *so called as being likened to a rib*: (TA:) *[or perhaps from its sound.]* — + *The part of an arrow exclusive of the feathers*: (S, K:) *or the part exclusive of two thirds, near the head*: ('Eshā Ibn-'Omar, S, K:) *or the part from a little below the head to the head*: (ISH:) *or about a third part of an arrow, and of a spear*. (TA.) [Perhaps so called from its sound.] — *أُمُّ زُفْرَةٍ* *The [or female of the] بَيْرَةِ*. (T in art. امر.)

أَزْفَرٌ *A horse large in the sides*: (K:) *or in the ribs of the sides; or in the chest, or belly; or in the middle*: (TA:) pl. زُفْرٌ. (K.) — *الزُّفْرَةُ* *The pudendum*; like *الْبَعْطَةُ*; syn. *السُّوَّةُ*. (IAgr, TA in art. معط.)

مَزْفَرٌ *see* مَزْفَرَةٌ, *or* مَزْفَرٌ, *or* مَزْفَرٌ: see مَزْفَرَةٌ, in two places. مَزْفَرٌ *A beast*, (K,) *or camel*, (TA,) *having his joints strongly knit together*. (K, TA.) You say

also, *هُوَ مَزْمُورُ الْحَلِيِّ* [*He is strongly compacted in make*]. (TA.)

مَزْمُورٌ *The part of the breast* (جُجُوعٌ) *of a horse from which the breathing termed زُفْرٌ [see 1] proceeds*. (AD, O, K.) — See also مَزْمُورٌ, in two places.

## زول

أَزْلٌ [whether with or without tenween is not shown; but accord to general opinion, a word of this measure, if not an epithet, is perfectly decl., i. e. with tenween;] *Anger; and sharpness, or hastiness of temper*. (K.)

أَزْلَةٌ *A company, or collection*, (S, K, TA,) *of men, and of camels*. (TA.) *and* أَزْلَى *is like أَجْفَى*, (S,) *syn. therewith, (K,) signifying a collection, or an assemblage, of any things*. (TA.) One says, *جَاءُوا بِأَزْلَتِهِمْ* (Fr, S, TA) *They came with their company*. (Fr, S, TA.) *And* أَزْلَةٌ *جَاءُوا أَزْلَةً* *They came in a company*. (Fr, S and K\* in art. جعل.)

أَزْلَى: see the next preceding paragraph.

أَزْلَةٌ *i. q. خِفَّةٌ* [*Lightness, levity, &c.*]: (Sb, S, K:) *so in the saying, أَخَذَتْهُ أَزْلَةٌ* [*Lightness, or levity, &c., seized him, or affected him*] (Sb, S)

## زفن

زَفَنَهُ, (TA, and Har p. 124,) *aor. - , (TA,) inf n. زَفَنٌ*, (TA, Har,) *in its primary acceptation, He pushed, or thrust, or he pushed, or thrust away, (TA, Har,) vehemently: and he struck [or lashed] with the leg, or hind leg*. (Har.) You say, *دَنَوْتُ مِنْهُ فَزَفَنَنِي* *I approached him, and he pushed me, or thrust me, from him*. (TA.) *And* الرِّيحُ تَزْفِنُ السَّحَابَ *He drives, or urges on, the saddle-camel*. (TA.) *And* الرِّيحُ تَزْفِنُ السَّحَابَ *The wind drives along the clouds and the dust*. (TA.) *And* تَزْفِنُ الشَّيْئَةَ *The waves drive along the ship*. (TA.) *And* يَزْفِنُ بِنَفْسِهِ *He who is at the point of death* *urges on his soul*. (TA.) — *And* زَفَنٌ, *aor. - , (S, Mgh, Mgh, K, in the CK, &c.) inf n. زَفَنٌ* (S, Mgh, Mgh) *and* زَفَنٌ, (TA,) *He danced*; (S, Mgh, Mgh, K;) *and played, or sported*. (TA.) It is said in a trad. of Fāṭimah, *كَانَتْ تَزْفِنُ لِحَسَنِ* *She used to dance to El-Hasan*. (TA.)

زَفَنٌ: see what next follows.

زَفْنٌ *A covering which they make over their flat house-tops to protect them from the heat and dew of the sea*; (K;) *of the dial of 'Omān; and* زَفْنٌ *is a dial. var. thereof*. (TA.) — *And* Straight and slender palm-branches stripped of their leaves [and cut to certain required length], conjoined, one to another, [side by side, by means of split pieces of such branches passing through holes punched in the former,] *like the woven mat*: (K:) *[of such are made chests for cooking utensils and provisions &c.] of the dial of Aūd.* (TA.)

زَفُون, applied to a she-camel, i. q. زَفُون [That pushes, or thrusts, or that pushes, or thrusts, away, or that kicks, or strikes, and pushes, &c., her milker with her hind leg, or with her stiffl-joint; or that is wont, or accustomed, to do so]: or lame; as also زَايَةُ (K); as though she danced in her gait, in consequence of lameness (TA.)

الشَّوْفِيَّةُ زَفَانٌ A dancer: [whence] one says, الشَّوْفِيَّةُ زَفَانَةٌ جَعَانَةٌ The Soofees are dancers, providers of food with their حَمَنَات [or bowls, which many of them, leading a mendicant-life, as darweshes, are in the habit of always carrying with them]. (TA.)

زَانَةٌ: see زُونٌ. — Also A woman that suffices her man, or husband, in respect of the means of جَعَانٌ. (K.)

زَيْفٌ (S, K) and زَيْفٌ (K) Tall; (K); and strong; (S, K); and some add, light, or active. (TA.) [In one copy of the S, I find it written زَيْفَن, which its measure in poetry shows to be wrong.]

زَيْفُونٌ, applied to a she-camel, Swift, (K), and light, or active: IJ says that it is app. of the measure مَفْعُول, from الزَفَن [as meaning “the act of dancing”]; or it may be a quadrilateral radical word. IB says that زَيْفُونٌ [which see in art. دَرَن] is similar to it. (TA.) — Also, applied to a bow, That makes a sound, or sounds, in consequence of being put in motion: and in this sense it is said by IJ to be of the measure مَفْعُول, from الزَفَن. (TA.)

زَيْفَةٌ A man in whom is motion, or commotion: and زَيْفَةٌ A man in a state of motion, or commotion: mentioned by Sb, and expl. by Seer. (TA.)

## زق

1. زَقَّ قَرْعُهُ, said of a bird, aor. ٤. (S, M, Mgh, inf. n. زَقَّ; (M, Mgh, K); and زَقَّقَهُ (IDr, M), inf. n. زَقَّقَهُ; (K); It fed its young one (S, M, K) with its mouth [or bill]; (S, M, \*) it ejected food [from its bill] into the mouth of its young one. (IDr, TA.) — [Hence,] one says, زَقَّقَهُ مَا زِلْتُ أَزُقُّهُ [I ceased not to instil into him, or to nourish him with, knowledge, or science]. (TA.) — زَقَّ سَيْمِهِ, mostly said of a bird, (M), or زَقَّ بِمَرْفَعِهِ said of a bird, (TA.) aor. as above, (M), and so the inf. n.; (M, K, TA.); and زَقَّقَهُ (M, TA.), زَقَّقَهُ (K); زَقَّقَهُ (TA.) inf. n. زَقَّقَهُ; (K); He cast forth his sacrament; (M); it (a bird) mated, or dinged. (M, K, TA.)

2. زَقَّقَ (M, TA.) inf. n. زَقَّقَهُ; (S, TA.) He stripped off a hide, or skin, by commencing from the head; (S, M, TA.) in order to make of it a زَقَّ [q. v.]. (M, TA.) The doing thus is different from the mode now practised. (S.)

R. Q. 1. زَقَّقَ, inf. n. زَقَّقَهُ: see 1, above, in two places. — [As inf. n. of the same verb,]

زَقَّقَهُ also signifies A bird's uttering its cry, or voice, at dawn: (Lth, K); or it is a word imitative of the cry, or voice, of the bird; (M, TA); and he who thus explains it does not restrict it by adding “at dawn.” (TA.) — Also [as an onomatopoeia] A weak laughing. (Ibn-'Abbād, K.) — And The being light, or active, (K, and Har p. 375,) and quick (Har ibid.) — Also a word of the dial. of Kelb, app. meaning The being quick in speech, (Ibn-'Abbād, K, TA,) and making one part thereof to follow close upon another. (Ibn-'Abbād, TA.) — And The dancing a child, (Lth, S, M, K); as also زَعَزَعٌ, [which is likewise an inf. n. of the same verb.] (Lth, M, K,) with kess. (K.)

زُقٌّ one of the names of Wine: (Moheet, K: \*) pl., as in the Moheet, زَقَقَ; but accord. to the K, زَقَقَ. (TA.)

زُقٌّ [A skin for holding wine &c.] any receptacle, consisting of a skin, that is used for wine and the like: or, as some say, not thus called unless it be stripped off from the part next the animal's neck: or, accord. to AHn, one in which wine is conveyed: (M): or a skin for water or milk; syn. سَقَاءٌ. (S, K: \*) or a skin of which the hair is clipped, not plucked out, (Lth, K,) for wine and the like, (Lth,) or for wine &c.: (K: \*) or a receptacle, (طَرَفٌ, Mgh, and Har p. 335,) of skin, in which are put clarified butter and vinegar and wine: (Har ibid.): or, as some say, a ظرفٌ smeared with وَثٌ (Mgh): AHn says that it is such as is smeared with وَثٌ or with قَبِر: (TA.) pl. (of pauc., S) أَزَقَاتُ (S, M, Mgh, K) and أَزُقَاتُ, mentioned by El-Hejcece, (M,) and (of mult., S) زَقَاتُ (S, M, K) and زَقَانٌ [in the CK erroneously written زَقَانٌ]. (S, M, Mgh, K, TA.)

زَقَّةٌ A certain small bird; (K); a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth fur off. pl. زَقَقٌ. (M.)

زَقَاتٍ: see زَقَاتٍ.

زَقَاتٌ A سَقَّة [meaning street]: (S, K: \*) or طريق [rather a by-street, or lane.] a narrow طريق [here meaning street], (M,) less than a سَبَّة, (M, Mgh, Mgh,) whether a thoroughfare or not: (Mgh, Mgh: \*) masc. (S, Mgh) and fem.: (S, Mgh, K: \*) Akh says that the people of El-Hijaz make السَّبِيلُ والطَّرِيقُ (S, Mgh) and السَّبِيلُ (S) and الزَقَاتُ (S, Mgh) and الزَقَاتُ, which is the market of El-Basrah, (S, fem.; and Te-meam make them masc., (S, Mgh,) i. e. all of these: (S: \*) pl. [of pauc., but also used as a pl. of mult.,] أَزَقَاتُ (S, M, Mgh, Mgh, K) and [of mult.,] زَقَاتٌ. (Sb, S, M, K) وَمَنْ هَدَى زَقَاتًا, occurring in a trad., means He who has guided the erring and the blind to his way. (TA.) — [Hence,] الزَقَاتُ [The strait of Gibraltar;] the passage of the sea between Tanjish and El-Jezereh el-Khad-rā, in the west, (K, TA,) by El-Andalus; called زَقَاتٍ سَبَّة. (TA.)

زَقَاتٍ The maker of the [kind of skin called] زَقَّ.

(TA.) — Also, as in the copies of the Moheet and the A [and in the JK], or زَقَاتٍ, like سَبَاتٍ, accord. to the K, but the former is probably the right, (TA.) One who drinks water (Moheet, A, K) at the table, (Moheet, K,) while having food in his mouth. (Moheet, A, K.) [As shown in the A, it is an epithet applied to a greedy man.]

زَقْرَاءٌ Light, or active, in her walk; (K, TA); applied to a woman. (TA.)

زَقَّقَ A ram skinned from his head to his hind leg; (Lh, TA); as also زَقَّقُوهُ: (Lh, K, TA: \*) contr. of مَرَجَلٌ (TA) and of مَرَجُولٌ. (K, TA.) — And A skin of which the hair is clipped, not cut off. (K, TA.) — And hence, as being like such a skin, † A head of which all the hair is cut off. (K, TA.) — And † A man having all the hair of his head cut off. (TA.) — زَقَّقَةً A large she-camel: (Ibn-'Abbād, K: \*) or a she-camel whose skin is filled with fat after her fleshiness. (Ibn-Nadīr, TA.)

زَقَّقُوهُ: see the next preceding paragraph.

زَقَّقَنِي Any work that is accomplished quickly. (K.)

## زقب

1. زَقَبَهُ فِي جُحْرِهِ (JK, S, K, \*) and زَقَبَهُ فِي جُحْرِهِ (TA.) He made him (a field-rat, S, TA) to enter into his hole, and into the aperture in a wall. (S, K, TA.) — See also 7.

2. زَقَبَ (AZ, TA,) inf. n. زَقَبَ (AZ, K, TA,) He (the bird called مَكَّة) sent forth his voice, or cry. (AZ, K.)

7. زَقَبَ He entered (T, S, K) into his hole, (JK, S, K,) said of a field-rat; (JK, S: \*) as also زَقَبَ (K); or into a thing; as also الزَقَبُ (T, TA: \*) or he entered into it and concealed himself. (IKh, TA in art. نَمَسَ.)

زَقَبٌ (K), طَرِيقٌ زَقَبٌ (Lh, S,) [in which the latter word may be either a substitute for the former or an epithet,] A narrow road or way: (Lh, S, K: \*) pl. زَقَبَاتُ (TA: \*) and n. un. with ٤; or this and the pl. are alike. (K, TA.) The phrase مَطَارِبٌ زَقَبٌ occurs in a verse of Abou-Dul-eyh cited voce مَطَارِبٌ; [the former word being with tanween for the sake of the measure;] or, as some relate it, زَقَبٌ (S, TA: \*) in this instance, زَقَبٌ is a substitute for مَطَارِبٌ: or, accord. to A'Obeid, مَطَارِبٌ signifies narrow roads or ways, and زَقَبٌ signifies narrow: (TA: \*) or طَرِيقٌ signifies an obscure narrow road or way. (K.) — One says also, زَقَبْتُ مَنْ زَقَبْتُ, meaning I threw, or shot, at him, or it, from a near spot. (JK, K.)

## زقر

1. زَقَرٌ is syn. with لَقَرٌ [The act of gobbling a thing; i. e. eating it quickly, and hastily; or drawing it with the mouth, and eating it quickly; or swallowing it: (see also 5 and 8):] (A.A., K, TA: \*) لَقَرٌ شَدِيدٌ [vehement gobbling; &c.]: (TA: \*) you say, زَقَرْتُ, aor. ٤, inf. n. زَقَرٌ, meaning [He] gobbled it; &c.]. (TK.) [And par-

ticularly] The eating what is termed الزقوم, as meaning a certain food in which are dates and fresh butter: (S.) [or so زقوم for] you say, زقوم, inf. n. زقوم, he ate الزقوم; as also زقوم, inf. n. زقوم. (TA.)

2. see above. — [Fräytag explains it as signifying He gave a person a thing to eat; but without indicating his authority]

4 ارقمه الشيء He made him to swallow the thing. (S, K.)

5. زقوم is syn. with تفرغ [The swallowing a thing in a leisurely manner]: (S, K.) [or simply the swallowing a thing: for] you say, تفرغ التمرة [He swallowed in a leisurely manner the goblet, or morsel, or mouthful: or simply] he swallowed the goblet. (TA.) [See also 1 and 8.] — Also The drinking milk much, or abundantly: and the subst. زقوم [app. زقوم, as it is written without any syll. signs; meaning, I suppose, A copious draught of milk]. (TA.) Accord. to IDrd, one says, تفرغ فلان اللبن, meaning Such a one drank immoderately of the milk; or drank the milk immoderately. (S, TA.)

8. ارقمه He swallowed it. (S, K.) [See also 1 and 5.]

زقوم: see 5.

زقوم Plague, or pestilence; syn. طاعون. (Th, K.) One says, رماه الله بالزقوم [God smote him, or may God smite him, with the plague, or pestilence]. (TK.)

زقوم Fresh butter with dates; (M, K;) in the dial. of Ifrahgeeyeh: (M, TA:) or a certain food of the Arabs, in which are dates and fresh butter. (S.) — Also Any deadly food. (Th, TA.) — The food of the people of the fire [of Hell]. (ISd, K.) A certain tree in Hell: (K;) [respecting which] I'Ab says that when the saying [in the Kur xlv. 43 and 44] إِنَّ شَجَرَةَ الزَّوْقُمِ طَعَامٌ [Verily the tree of the zقوم shall be the food of the sinner] was revealed, Aboo-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words of the Kur, xxxvii. 62 and 63,] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ طَلْعًا كَانَتْ رُؤُوسَ الشَّيَاطِينِ [Verily it is a tree coming forth in the bottom of Hell, the fruit thereof being as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes, as expl. by IDrd:] (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) — A certain tree having small leaves, stinking (ذفرة) and bitter, found in Thāmeah: (Bd ubi suprā:) AHn says, (S, TA, [but this passage is only in one of my two copies of the S.]) on the authority of an Arab of the desert, of Azd es-Sarāh, that the زقوم is a dust-coloured tree, (S, TA,) having small round leaves, without thorns, (TA,) having a pungent odour (ذفرة) [perhaps a mistranscription for ذفرة i. e. stinking], and bitter, having knots in its stems, (S, TA,) many in number, and a small, and very weak flower, which the bees eat, or lick, Bk. I.

for making honey; (S, TA:) its flower is white; and the heads of its leaves are very foul, or ugly (S, TA:) [or] a certain plant in the desert (البادية), having a flower resembling in form the jasmine. (K.) — Also A certain tree in Areehah [i. e. Jericho], of [the district called] the Ghour, having a fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold hands of flatulency, and phlegmatic disorders, and pains of the joints, and gout in the foot (نقرس), and sciatica; and the flatus that is confined in the socket of the hip: the weight of seven drachms thereof is drunk three days or five days; and sometimes, or often, it makes to rise and stand the crippled and those who are deprived of the power of motion: it is said that its original was the [species of] إلهنج [or myobalan] called كابلج, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areehah; and when it had long remained, the soil of Areehah altered it from the natural character of the إلهنج. (K.)

## زكا

1. زكا (S, K.) aor. زكا, inf. n. زكا, (S,) He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so. (ISk, S.) [The verb is doubly trans. in this sense:] you say, زكاها He paid her a thousand (meaning a thousand dirhems, TA) in ready money, quickly, or promptly. (K, TA.) And زكاته حقه, inf. n. as above, I paid him his due; as also زكاته حقه, inf. n. زكا (ISH, TA.) — And زكاته بولدها, inf. n. زكا, aor. and inf. n. as above, (S,) The she-camel cast forth her young one at her hind legs, or hind feet, (S, and so in some copies of the K,) or at her hind leg, or hind foot: (so in other copies of the K:) or, in labour, cast forth her young one (T, TA.) And one says also, زكاها فخرجت (T, TA.) And one says also, زكاها فخرجت, i. e. زكاها فخرجت, i. e. [May God remove from good, or prosperity, a mother that cast him forth from her womb, or] that brought him forth. (TA.) — And زكاها, aor. as above, (K,) and so the inf. n., (TA,) He beat him, or struck him. (K.) So in the phrase زكاها مائة سوط [He beat him, with a hundred stripes of the whip]. (TA.) — And زكاها زكا He compressed his young woman, or female slave. (K.) — زكاها زكا He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it. (AZ, K.)

8. اركها منه حقه He took, or received, from him his due; (K;) as also اركها. (TA.)

زكا: see what next follows, in two places.

ملى (S, K) and زكا (K,) and زكا (S, K,) and زكا (TA,) and زكا (S, K,) and زكا (S, K.) A wealthy man, quick, or prompt, in paying: (S, K.) [or rather this is the meaning when you

combine the two epithets ملى and زكا or زكا: otherwise the meaning is only a man quick, or prompt, in paying: for] you say, زكا نكته meaning Thou wilt assuredly find him to be one who pays what he owes (TA) without putting off. (K in art. نكته)

زكا التقد see the next preceding paragraph.

زكا A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: [and applied to a man.] a poet says, speaking of Bishr Ibn-Marwān,

\* وَبِعَمْرٍ مَزْكَاً مَنْ ضَاعَتْ مَدَاهِبُهُ \*

[And excellent, or most excellent, is the refuge of him whose ways have become strait]. (TA.)

## زكر

1. زكر (A, K,) aor. زكر, (TK,) inf. n. زكر; (TA;) and زكر, (K,) inf. n. زكر; (TA;) He filled (A, K) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. زكر It (a child's belly) became large, زكر, or full, (S, A,) so that it was like a زكر, (A,) and in good condition; (K;) as also زكر, inf. n. زكر. (K.) — + It (beverage, or wine,) became collected (K) in a زكر. (TA.)

زكر A certain small receptacle; (Mgh;) a receptacle of skin, (A,) or a skin, (K,) or a small skin, (S, Mgh,) for wine, (S, A, Mgh, K,) or for vinegar: (K:) pl. زكر. (Mgh.)

## زمر

1. زمر (K,) inf. n. زمر, (TA,) He filled a water-skin: (K, TA:) and زمر signifies the same as زمر, i. e. the act of filling: this is the primary meaning (TA.) — See also 4. — زمر He emitted his sperma genitalis (M, A, K) like the discharge of mucus from the nose of the rhinoceros. (A.) — زمرته به أمه + His mother brought him forth [in an absolute sense (as in a saying here following), or], accord. to IAsr, easily. (TA.) One says, زمرته به أمه + [May God curse a mother that brought him forth]. (TA.) — زمر He (a man, S) was, or became, affected with زمر: (S, Mgh, K.) [it is app. from زمر; but is thought to be] from زمر, q. v.; [and therefore] anomalous. (Mgh.)

[2. زمره is said by Golius to be syn. with زمر. But the only mention of زمر that I find is in art. زكر in the S, where it is said that زمر and زمر signify ملى and زمر.]

4. اركه He (God, S, Mgh) caused him (a man, S) to be affected with زمر: (AZ, A, S, Mgh, K;) as also زمر. (K.)

زمر: see زمر. — Also + Progeny: so says

IAqr: or, accord. to Yaqluob, it is زَكِيَّةٌ. (TA.) One says, هُوَ الْأَمْرُ زَكِيَّةٌ سَوِيٌّ, i. e. *He is the basest, most ignoble, or meanest, of evil progeny; or* meaning that he is not a good son. (TA.) — Also *The moaning, or hard breathing, with which the child comes forth; as also* [زَكِيَّةٌ] زَكِيَّةٌ. (K, TA.)

زَكِيَّةٌ: see زَكَاةٌ. — Also †The last of the children of his two parents. (S, K, TA.) You say, هُوَ زَكِيَّةٌ أَوْنِيَّةٌ *He is the last of the children of his two parents.* (S, TA.) — See also زَكِيَّةٌ, in two places. — Also †Heavy, and coarse, rough, or rude. (K, TA.)

زَكَاةٌ (S, Mgh, K) and زَكِيَّةٌ (K), or زَكِيَّةٌ, with damm, (Mgh,) [A coryza, or catarrhus ad naves, a rheum, in the most usual sense of the term, meaning a defluion from the head, chiefly from the nose; commonly called a cold in the head;] a defluion of redundant humour from the two anterior venters of the brain to the nostrils: (K:) well known: (S, Mgh.) from زَكَّرَ meaning the act of “filling.” (TA.)

زَكَاةٌ [pass. part. n. of زَكَّرَ]. You say قُرْبَةُ مَكْرُومٍ *A filled water-skin.* (TA.) — Anil, applied to a man, (AZ, Ag, S,) Affected with زَكَاةٌ: (AZ, Ag, S, Mgh, K:) [regularly formed from زَكَبَ or زَكِبَ; but thought to be] from زَكَبَ (AZ, Ag, S, Mgh,) [and therefore] anomalous. (Mgh.)

## زكو

1. زَكَا, aor. يَزْكُو, (S, Mgh, K, &c.), inf. n. زَكَاةٌ, (S,) or زَكُو, (Mgh, [accord. to which the former seems to be a simple subset,]) or both, (K, TA.) the latter like زَكُو, as in the M, but accord. to [some of] the copies of the K زَكُو, (TA.) *It increased, or augmented;* (S, Mgh, K, TA.) *it received increase and blessing from God; it throbs by the blessing of God;* (Er-Raghib, TA.) and produced fruit; (TA in art. زَكِي.) and زَكِي, (K in that art.) aor. يَزْكِي, inf. n. زَكَاةٌ, (TA in that art.,) signifies the same, (K, TA.) mentioned by ISd, on the authority of Lh, as a dial. var. of زَكَا, aor. يَزْكُو, (TA;) and so زَكِي; (Mgh, K.) and زَكِي (K in art. زَكِي): it is said of seed-produce, (S, Mgh, Er-Raghib, TA.) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَاةٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was, or became, pure:* some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَّتِ الْأَرْضُ *The land throve, or yielded increase.* (Mgh.) And زَكَّى الْبَلَدَ *The boy grew, or throve,* inf. n. زَكُو, and زَكَاةٌ, on the authority of Alch. (S.) And زَكَّى عَيْنَهُ *He did, or wrought, the eye.* (K in art. دَر.) It is said in a trad. of ‘Alee, زَكَّى الْعِلْمَ وَالْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ [Wealth, what one expends diminishes it, but knowledge increases by expending]: زَكَّى

thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawes, (S,) said of a man, زَكَا, (S, K,) aor. يَزْكُو, inf. n. زَكُو, (S,) means *He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life;* (S, K;) *was in a state of abundance of the goods, conveniences, or comforts, of life.* (S.) And likewise said of a man, (having the same aor. and inf. n., TA.) it means also *He was, or became, good, or righteous;* (Jel in xxiv. 21, Mgh, K, TA;) and pure from sin. (Jel ibid.) [Hence,] هَذَا الْأَمْرُ لَا يَزْكُو بِلَانٍ means *This thing, or affair, will not be suitable to such a one; will not befit him.* (S.)

2. زَكَا, inf. n. زَكِيَّةٌ: see 4. — Also *He purified him, or it.* (Er-Raghib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Kur [xci. 9], قَدْ أَفْلَحَ مَنْ زَكَّاهَا [Verily he prospereth who purifieth it; namely, his soul]: sometimes it is God; as in [the saying in the Kur xxiv. 21], وَلَكِنَّ اللَّهَ يَزْكِي وَلَكِنَّ اللَّهَ يَزْكِي [But God purifieth whom He willeth]: and sometimes it is the Prophet; as in the saying [in the Kur ix. 104], خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ, and in the saying [in the Kur ii. 146], يَتْلُو عَلَيْهِمْ آيَاتِنَا وَيُزَكِّهِمْ [Who reciteth to you our signs, and purifieth you]. (Er-Raghib, TA.) — [Hence, accord. to what is said in the Kur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَّى مَالَهُ, (S, Mgh, Mgh,) inf. n. as above, (S, Mgh.) *He gave the زَكَاةُ [or poor-rate] from his property.* (S, Mgh.) And زَكَا, (S,) or زَكَّاهُمْ, (Mgh,) *He took (S, Mgh) his, (S,) or their, (Mgh,) زَكَاةُ [or poor rate].* (S, Mgh.) — زَكِيَّةٌ also signifies *I attributed to him زَكَاةُ, i. e. [purity, or] goodness, or righteousness.* (Mgh.) [And hence, *I praised him.*] And زَكَّى نَفْسَهُ, (S, Mgh,) inf. n. as above, (S,) *He praised himself.* (S, Mgh.) The doing this is forbidden in the Kur liii. 83. (Er-Raghib, TA.) Hence, also, زَكِيَّةُ الشُّهُودِ *The pronouncing the witnesses to be veracious, and good, or righteous.* (Mgh.) — زَكَّى هُوَ يَزْكِي وَبَزَكِي *He plays, and says, “Is it even or odd [or rather odd or even]?”* (TA in art. خَسُو) *he takes, or holds, something in his hand, and says, “Is it even or odd [or odd or even]?”* (TA in the present art.) [See زَكَا below.]

4. زَكَا, *He (God) made it to increase, or augment;* (S, Mgh, K;) [made it to thrive; and put it into a good, or right, state, or condition;] namely, seed-produce, (S, Mgh, TA,) and wealth, or cattle &c., and any other thing capable of increase; (TA;) as also زَكَاةٌ, (Mgh, K, TA,) inf. n. زَكِيَّةٌ. (TA.) — Also *He put it into a bag, or some other receptacle; namely, property:*

thus expl. by Abou-Moosa. (Nb, TA.) = See also 1, first sentence.

5. تَزَكَّى: see 1, first sentence. — Also *He became purified; or he purified himself:* (TA:) also pronounced تَزَكَّى, aor. يَتَزَكَّى. (Bd in xxxv. 19.) — And *He endeavoured to attain much piety;* from تَزَكَّى. (Bd in lxxvii. 14.) — And *He gave the poor-rate.* (S.)

زَكَا, (S, K, TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner زَكَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the K;] i. q. السَّعْفُ (S, K) مِنَ الْعَدَدِ (K) [or سَفْعٌ, as meaning *An even number; a number consisting of pairs; or a single pair*], said to be so called because the pair are more, or more perfect, or better, (زَكَاةٌ) than is the one. (TA.) You say خَسَا أَوْ زَكَا [Old or even?]. (TA.) [See more voce خَسَا.]

زَكَاةٌ, or زَكُو, [accord. to El-Ifarree, to be written with l when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arab., p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have l in the similar cases of مَكْرُومٌ and حَيَوَةٌ (to which it is also applied,) in the best copies of the Kur-an,] of the mensura زَكَاةٌ, [i. e., originally زَكُوَّةٌ] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (Iath, TA:) it signifies *Increase, or augmentation,* (Iath, Er-Raghib, TA.) as also زَكَاةٌ [mentioned in the first paragraph as an inf. n.], (Mgh,) *resulting from the blessing of God; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come.* (Er-Raghib, TA.) — And *Purity.* (Iath, TA.) And [particularly] *The dryness of the earth or ground; which is its purity from defilement.* (TA.) — And *Purification:* a meaning which it is said to have in the saying in the Kur [xxiii. 4], وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (Iath, Mgh, Er-Raghib, TA.) i. e. *And who are acting in their religious service for God's purification of them; or for their purification of themselves: for the زَكَاةُ is not here an objective complement of فَاعِلُونَ; the ل therein denoting the aim and the cause.* (Er-Raghib, TA.) — Also, [as being a mode of purification of oneself,] *Good, or righteous, conduct:* and in this sense it has been expl. as used in the Kur xviii. 80: or as meaning *goodness, or righteousness:* (TA:) which زَكَاةٌ [also] signifies. (Mgh.) And *Religious service;* as being the means of purification: so [accord. to some] it signifies in the saying [in the Kur xix. 14], وَخَسَنًا مِنْ لَدُنْكَ وَزَكُوةٌ [And the disposition to mercy, or compassion, from us, and religious service]: (Er-Raghib, TA.) or it here means *زَكَاةٌ* [i. e. purification, or purity]: and [accord. to some, if we except the instances mentioned above in the

next two preceding sentences,] this is the only instance in the *Kur-ān* in which it is used in any other sense than that which next follows. (Kull p. 199.) — And [The poor-rate:] the portion, or amount, of property, that is given therefrom, (M, Iāth, Mgh, Məb, K, Er-Rāghib, TA,) as the due of God, (Er-Rāghib, TA,) by its possessor, (M, K, TA,) to the poor, (M, Mgh, Er-Rāghib, TA,) in order that he may purify it thereby. (M, Iāth, K, TA) [in the § it is merely said that “the زكوة of property is well known” the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. a. two and a half per cent.:] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Məb, Er-Rāghib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rāghib, TA.) زكاة الغنم [The alms of the breaking of the fast, given at the end of Ramaḍān,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the fatter from unprofitable and lewd discourse: it consists of a صاع [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat (El-Jāmī' es-Sagheer, vocs زكاة.) [The pl. is زكوات.] — Also, [as being an attribution of purity or goodness or righteousness,] Praise. (Iāth, TA.) — And The pure, or best, part of a thing. (K, TA) on the authority of Abū-Aleas. (TA.)

زكاة an inf. n. of 1 [q. v.]. (S, K.) See also the next preceding paragraph, in two places. — Also [The increase of the earth; or] the fruits caused to come forth by God. (TA.)

زكى q. v. زك, (Akh, S,) which signifies Increasing [&c., as act part n. of زك, q. v.]. (Ham p. 722.) [and growing, or thriving:] applied in this sense to a boy. (Akh, S.) — غلاماً زكياً in the *Kur* xix. 19 means [A boy] pure from sins: or growing, or increasing, in goodness and righteousness: (Bḍ:) or purified by nature: or such as shall in the future become purified. (TA.) And زكياً نفساً زكية in the *Kur* xviii. 78 means [A soul, or person,] pure from sins: some read زكياً; but the former is more forcible: [or,] accord. to AA, ♀ the latter means that has never sinned: and the former, that has sinned and then been forgiven. (Bḍ.) [Or] زكياً زكياً signifies A good, or righteous, man: and the pl. is زكياً. (Məb, K, TA.) And also A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life: pl. as above. (K, TA.) — And زكياً أرض Good, fat land. (TA in art. زكى.)

زكوى [generally meaning Of, or relating to, the poor-rate] is the rel. n. of زكاة: like as حصوى is that of حصاة; because the rel. n. ra-

duces the word to its original form: زكائى is vulgar and wrong. (Məb.)

زك, and its fem. زاكية: see زكى in three places.

زكى More, or most, profitable: (Bḍ in ii 232.) or better, or best: (Jel ibid.) more, or most, pure. (Bḍ in xxiv 28.) more, or most, lawful, (Bḍ and Jel in xviii 28.) and good, or pleasant: or more, or most, abundant and cheap. (Bḍ ibid.) See also زكا as a noun.

### زكى

1. زكى, (K,) aor. يَزْكِي, inf. n. زَكَاة, i. q. زكا, aor. يَزْكُو, as meaning It increased, or augmented; (Lh, ISL, K, TA;) and produced fruit: (TA:) and ♀ زكيت signifies the same. (K) = Also He thrived. (Th, K.)

5. see above; and see art. زكو.

زكى see زكو art.

### زل

1. زل, [third pers. زَلَّ,] aor. يَزِلُّ, (S, K,); and زَلَّت, [third pers. likewise زَلَّت,] aor. يَزِلُّ, (Fr, S, K,); inf. n. زَلِيل, (Lh, S, K,) which is of the former verb, (S,) and زَلَّ, (Lh, K,) also of the former verb, (Məb,) and زَلُّو, [or, accord. to the §, this is a simple subst.,] and زَلِيلِي [or, in judgment, or opinion, or in religion: (TA:) or you say, عَنْ مَكَانِهِ زَلَّ, aor. يَزِلُّ, inf. n. زَلَّ [&c. as above]; and زَلَّ, aor. يَزِلُّ, inf. n. زَلَّ; the former verb of the class of ضرب, and the latter, of the class of تعب; meaning he, or it, moved away, or aside, [or slipped,] from his, or its, place: and مَنْطِقُهُ زَلَّ, or فَغْلُهُ aor. يَزِلُّ, like يَضْرِبُ, inf. n. رَمَى, he made a slip, or mistake, in his speech, or his action. (Məb.) فَإِنْ زَلْتُمْ in the *Kur* ii. 205, means But if ye turn away, or aside, from entering therein: fully: (Jel:) this is the common reading: but some read زَلْتُمْ, (TA.) And you say, زَلَّ هَذَا He committed a slip in speech and the like. (TA.) Accord. to Iāth, زَلِيل signifies The passing of a body from one place to another: and — hence it is metaphorically used in like manner in relation to a benefit: one says, زَلَّتْ مِنْهُ إِلَى فَلَانٍ نِعْمَةٌ, inf. n. زَلِيل, meaning A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one. (TA.) — زَلَّ, inf. n. زَلِيل, also signifies He (a man) passed along quickly: (ISh, K,); and زَلَّ, inf. n. زَلِيل, he ran: and زَلِيل, or زَلِيل, an agile, walking or pacing: (TA:) [and زَلَّ, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a réjiz says, (S,) namely, Abū-Mohammad El-Hadhleme, (TA,) or Abū-Mohammad El-Fakāssee, (O.)

إِنَّ لَهَا فِي الْبَعِيرِ ذِي الْقَوَى

وَزَلَّيَ الْبَيْتَةِ وَالشَّصْفِي

رَغْمَةَ مَوْلَى نَاصِحٍ شَمِيعٍ

(§ in the present art.,\* and in art. صَفَقَ\* and art. فَتَقَ, but in this last with رَبِّ in the place of مَوْلَى, and TA,) [i. e. Verily they have, in the year of little rain, (thus the قَوَى, as here used, is expl. in the § in art. فَتَقَ,) and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have departed to a place in which is pasture, (thus الشَّصْفِي, as here used, in expl. in the § in art. صَفَقَ,) the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate:] he is speaking of his camels: (S in art. فَتَقَ) he means that they pass along lightly [so I render تَرَلَّ] from place to place in search of herbage: and البَيْتَةِ means the places to which they purpose journeying. (S.) — [Hence,] زَلَّ عُمْرُهُ + His life went, or passed, [or glided,] away. (K, TA.) — زَلَّتِ الدَّرَاهِمُ, (S, Məb, K,) aor. -, (S, Məb,) inf. n. زَلُّو, (S, K,) or زَلِيل, (Məb,) The dirhems, or pieces of money, poured out, or forth: (K,); or more, or became, deficient in weight. (S, Məb, K.) — زَلَّ, inf. n. زَلَّ, (K,) said of a man, (TA,) [and app. of a wolf, (see زَلَّ,)] He was, or became, light [of flesh] in the hips, or haunches: (K,); or زَلَّ signifies a woman's having little flesh in the posteriors and thighs. (S.) — زَلَّ, aor. يَزِلُّ, accord. to analogy, as an intrans. v., from زَلَّ زَلَّتْ إِيَّاهُ meaning “I gave to him” of food &c., should signify He took, or received: and hence the saying of the lawyers, عِلْمٌ يَزِلُّ إِنْ عَلِمَ الرِّضَى And he shall take, or receive, of the food [if he have knowledge of permission, or consent]. (Məb.) — زَلَّ, i. q. دَقَّ [app. as meaning He, or it, was made, or rendered, thin, or slender]. (Iāq, TA.)

2: see the next paragraph, near its end.

4. زلَّ, (K,) inf. n. زَلَّلَ, (TA,) He, or it, made him, or caused him, to slip in mud, (K, TA,) or in speech, or in judgment, or opinion, or in religion: (TA;) and ♀ زَلَّلَتْ signifies the same. (S, MA, K, PS.) [But respecting this latter, see what follows.] It is said in the *Kur* [ii. 34.] فَارْتَابُوا الشَّيْطَانُ عَنْهَا [And the Devil made them, or caused them, both, to slip, or fall, from it, namely, Paradise (الجنة)]; and one reading is فَارْتَابُوا, i. e. removed them: or, as some say, it means caused them to commit a slip, or wrong action, in consequence of it [referring to the tree]: or, accord. to Th, caused them to slip in judgment. (TA.) And in the same, iii. 149, اسْتَرْبَاهُمُ الشَّيْطَانُ The Devil made them, or caused them, to slip: (Jel:) or, as some say, sought to make them commit a slip, or wrong action. (TA.) — One says also, أَرْبَاهُ إِلَى الْكُفُورِ He sent forward such a one to the people, or party. (TA.) — And أَرَبَهُ عَنْ رَأْيِهِ He made him to turn from

his opinion. (MA.) — And as زَلِيل signifies the “passing” of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) **زَلَّ إِلَيْهِ نِعْمَةً** *He did to him a benefit*: (S, IAth, K.) whence, (TA,) it is said in a trad, **زَلَّتْ إِلَيْهِ نِعْمَةٌ فَلَيْسَتْ بِهَا** *A benefit is done [let him be grateful for it]*. (A’Obeyd, S, Mgh, Mgh.) And **أَزَلَّتْ لَهُ رَقَّةٌ** *I did to him a benefit*: one should not say **زَلَّتْ** [thus written, app. for **زَلَّتْ**: but see **زَلَّ**] (TA.) And **زَلَّتْ إِلَيْهِ** *I gave to him*: or *I did to him a benefit*. (Mgh.) And **أَزَلَّتْ إِلَيْهِ** *I gave to him of the food and other things*. (IKht, TA.) And **زَلَّ إِلَيْهِ** *He gave to him somewhat of his due* (S, K.) And **أَزَلَّ عَنْهُ نِعْمَةٌ** *He drew forth from him a benefit*. (TA.)

IO: see 4, in two places.

R. Q. 1. **زَلَّزَلْتُ** (S, Mgh, K, &c.), inf. n. **زَلَّزَلْتُ** and **زَلَّزَلْتُ** and **زَلَّزَلْتُ** (K,) or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple sub-t., (Zj, S, Mgh,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Kur, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them, (TA.) *He put it, or him, into a state of motion, commotion, or agitation*. (Mgh, K, TA.) or *into a state of convulsion, or violent motion*. (Zj, TA.) You say, **زَلَّزَلَّ اللَّهُ الْأَرْضَ** [i. e. *God made the earth to quake: or to quake violently*]: (S:) or *put the earth into a state of convulsion, or violent motion*. (Zj, TA.) And **جَاءَ بِالْأَبْلِ يَزَلُّزِلُ** *He came with, or brought, the camels, driving them with roughness, violence, or vehemence*. (TA.) Some say that **زَلَّزَلْتُ** is from الرُّيَا *the meaning is, The people, or party, were turned away from the right course, and fear was cast into their hearts*. (TA.) It is said in a trad., **الْبُيُوتُ زَلَّزَلَتْهُمُ** *O God, rout, defeat, or put to flight, the combined forces, and make their state of affairs to be unsound, or unsettled*. (TA.) Accord. to Iamb **أَصَابَتْ الْقَوْمَ زَلَّةٌ** means *An affrighting befall the people, or party*: from the saying in the Kur [ii. 210], **وَزَلَّزَلُوا حَتَّى يَقُولَ** *And they were affrighted [so that the Apostle said]: (L, TA.) or were vehemently agitated*. (Ksh, Bd.) **مَا زَلَّزَلَتْ فَتًى مَاءَ أَرْدٍ مِنْ** [or **الْغُفْب**, as it is written in the explanation of this saying, the latter being app. the right reading], said by Abou-Shebbel, means *I have not put into my throat, or fauces, ever, water slipping into it cooler than the water of the shade [or pool left by a torrent in the shade of a mountain]*. (Az, TA.)

R. Q. 2. **زَلَّزَلْتُ** *It was, or became, in a state of motion, commotion, agitation, convulsion, or violent motion*. (Mgh, TA.) You say, **زَلَّزَلْتُ الْأَرْضَ** *The earth [quaked: or quaked vio-*

lently: *was, or became, in a state of motion, commotion, &c.*: (Mgh.) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA.) And **زَلَّزَلْتُ نَفْسَهُ** *His soul reciprocated in haste at death*. (TA.)

**زَلَّ** *Slippery*: (S:) a place in which one slips, (K,) and **زَلَّ** signifies the same; (S, K;) and **زَلَّوْا** [likewise, i. e.] a place in which the foot slips. (TA.) You say **زَلَّ مَقَامُ زُلٍّ** and **زَلَّ زُلٍّ**, and **زَلَّ رَجُلٌ** *A standing-place in which one slips*. (K) And **زَلَّ زَحْلُوقَةٌ** and **زَلَّ زُلٍّ** *A slippery [slipping slide or rolling-place &c.]* (S) [See also **مَزَلَّةٌ**]

**زَلَّةٌ** *A slip* (S, Mgh, K) in mud, or in speech, a subst. from 1 meaning as expl. in the first sentence of this art.; (S, K,) as also **زَلَّيْتُ** (S:) [but this latter is mentioned by Lh and in the K as an inf. n.] *a slip, or lapse*; (K.) *a fault, a wrong action, a mistake, or an error*; (Mgh, K;) or *a sin, or crime*; (K, TA;) *a fall into sin or crime*. (Mgh in art. عتبر.) One says, **زَلَّ الرَّجُلُ زَلَّةً قَبِيحَةً** *The man [made a foul slip; or] fell into the commission of a disapproved, or hateful, or foul, act; or committed an exorbitant, an abominable, or a foul, mistake: whence the trad., نَعُوذُ بِاللَّهِ مِنْ زَلَّةِ الْعَالِمِ *God from the slip of the [learned man]*: and the well-known saying, **زَلَّةُ الْعَالِمِ زَلَّةٌ** *The slip of the [learned man is the slip of the world at large]*. (TA.) — *A benefit, or good action*; (Mgh, K;) as also **زَلَّةٌ** (K:) *a gift*. (Mgh.) — *A feast, or repast, that is prepared for guests*. (Lth, O, Mgh.) One says, **زَلَّةٌ لَكَ** [Such a one made, or prepared, a feast for guests]. (Lth, O, Mgh.) Hence, (Lth, TA,) it is also a name for *Food that is carried from the table of one's friend or relation: a word of the dial. of El-Irák*: (Lth, Mgh, K:) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-Irák (TA.) And **عَرَسَ** [as meaning *A marriage-feast*]. (ISH, Az, Mgh, K.) So in the saying, **كُنَّا فِي زَلَّةٍ لَكَ** *We were at the marriage-feast of such a one*. (ISH, Az, Mgh, TA.)*

**زَلَّةٌ**: see **زَلَّةٌ**. — Also *A straitened state of the breath* [unless النَّفْسُ be a mistranscription for النَّفْسُ the soul, which I think not improbable]. (K.)

**زَلَّةٌ** *Stones: or smooth stones*: (K:) pl. **زَلَلٌ** (TA.)

**زَلَّ** an inf. n. of 1, [q. v.] (Fr, S, Mgh, K,) in two [or three] senses. (K.) — See also **زَلَّ**, in four places. — Also *A deficiency*: so in the saying, **فِي مِيزَانِهِ زَلَلٌ** *In its weight is a deficiency*. (Lh, K.)

**زَلَّالٌ** *A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool, or cold*: (TA:) [Golius describes it as a worm that is bred in snow; of which Aristotle speaks in his Hist. Animalium, l. v. 14; and he adds, on the authority of Dmr, that it is of the

length of a finger, generally marked with yellow spots; and swelling in water such as is termed **مَاءُ الزَّلَالِ**.] Hence, [it is said to be] applied to water, as meaning *Cool, or cold*: (TA:) or, so applied, sweet (S) or *sweet, clear, or limpid, pure, easy in its descent, that slips into the throat*; as also **زَلَّالٌ**: (TA:) or *quick in its descent and passage in the throat*, (K, TA,) *cool, or cold, sweet, clear, or limpid, easy in its descent*; as also **زَلَّالٌ** and **زَلَّالٌ** and **زَلَّالٌ**. (K.) — And *Clear*, as applied to anything. (TA.)

**زَلَّالٌ**: see **زَلَّالٌ**. — and see also **زَلَّالٌ**.

**زَلَّالٌ**: see **زَلَّالٌ**. — Also [The kind of sweet food called] **زَلَّالٌ** [q. v.] (Sgh, K.)

**زَلَّالٌ**, an arabized word from the Pers. **زَلَّالِي**, (K in art. زلي, in the CK **زَلَّالِي**, [“a sort of woollen blanket,”] *A carpet*; syn. **بِسَاطٌ**: (K in the present art.) *a certain sort of بَسَاطٌ* [or *carpet*, said by Golius to be generally *woollen and villous*, but by Freytag to be *moolen but not villous*]: (Mgh:) [in Johnson's Pers. Arab. and Engl. Diet. expl. as meaning *a coverlet of woollen, without a pile, neither striped nor painted*] pl. **زَلَّالِي**. (S, Mgh, K.)

**زَلَّالِي**: see **زَلَّالِي**.

**زَلَّالٌ** (S, K) and **زَلَّالٌ** and MF adds **زَلَّالٌ**, (TA,) *Household-goods; or utensils and furniture of a house or tent*; (S, K;) as also **زَلَّالٌ**. (Sh, TA.)

**زَلَّالٌ** *Light, or agile*; (TA;) as also **زَلَّالٌ**: (IAqr, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also **زَلَّالٌ**.] — And *A skilful player on the drum*. (Fr, K.)

**زَلَّالٌ**: see **زَلَّالٌ**.

**زَلَّالٌ**: see what next follows.

**زَلَّالٌ** [Motion, commotion, agitation, convulsion, or violent motion; and particularly an earthquake, or a violent earthquake;] a subst. from R. Q. 1: (Zj, S, Mgh:) or an inf. n. of R. Q. 1, as also **زَلَّالٌ** and **زَلَّالٌ** and **زَلَّالٌ** [which last is often used as a simple subst., as such having for its pl. **زَلَّالِي** and is expl. in Jel xxi. 1 as signifying a violent earthquake]. (K.)

**زَلَّالٌ** *Light, or active*, (K, TA,) *in spirit and body*: (TA;) *acute, sharp, or quick, in intellect; clever, or ingenious*. (K, TA.) [See also **زَلَّالٌ**.] — *Lightness, or activity*. (K.) — *Conflict, or fight, and evil condition*. (Sh, K.) One says, **تَزَلَّزَلْتُ الْقَوْمَ فِي زَلَّالٍ وَغَلَّوَلٍ** (S, Sh) i. e. [I left the people, or party, in conflict, or fight, and evil condition. (Sh, TA.)

**زَلَّالٌ** [a pl. of which the sing. is not mentioned.] *Difficulties*; (S, TA;) *trials, troubles, or afflictions*; (K, TA;) and *terrors, or causes of fear*. (TA.) [See also **زَلَّالٌ**.]

**زَلَّالٌ**: see **زَلَّالٌ**, in two places.



**زَلَّ** *Deficient in weight*; applied to a dirhem, (S, Mgh, K, TA,) and to a denār: (TA.) pl. **زَلَلٌ**, (Mgh,) or **زَلَّلٌ**. (TA.) One says, **مِنْ زَلَلٍ** *Of thy descendants are such as are deficient in weight, and of them as are such as are of full weight* (TA.)

**زَلَّ** *Quick, or swift.* (IAr, K.) — See also **زَلَّلٌ** — Also *Light [of flesh] in the hips, or haunches*: (AA, S, K:) and *having little flesh in the posteriors and thighs*; or *having small buttocks sticking together*; syn. **زَلَّ** (M, TA); in the copies of the K, erroneously, **أَزَّ**: (TA:) or it signifies one who is *more than* **زَلَّ** (K, TA); *whose waist-wrapper will not retain its hold*: (TA:) fem. **زَلَّةٌ** (S, K,) applied to a woman; i. q. **زَلَّةٌ** (S:) or *having no buttock*: pl. **زَلَلٌ** (TA.) **الزَّلُّ** means *The wolf that has little flesh in the rump and thighs*, (الذَّبُّ) **الزَّلُّ**, S, in the K **أَزَّ** (ذَبُّ) *begotten between the wolf and the she-hyena*; (S, K; [the words **والخِصَّةُ** and **القتال** and **والشَّرُّ** in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag:];) and this epithet (الزَّلُّ) is inseparable (S:) or, accord. to IAr, **الزَّلُّ** primarily signifies *the small in the buttock*: and as an epithet applied to the wolf, *the light, or active*; and it is said to be from **زَلَّ** signifying "he ran." (TA.) It is said in a prov., **هُوَ أَسْبَحَ مِنَ السَّحَبِ**, *He is more quick of hearing than the rain* (S, TA.) **قوس زَلَّةٌ** *A bow from which the arrow slips, by reason of the rapidity with which it goes forth.* (K.)

**زَلَّلَ** [said by Freytag to be written in the CK **زَلَّلَ**, but in my copy of that edition it is **زَلَّلَ**] is a word uttered on the occasion of the **زَلَّة**, (so in copies of the K,) or on the occasions of **زَلَلٌ**: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally **زَلَّلَ**, contracted and altered in the vowels for the purposes of alleviating the utterance on account of the swiftness of the time:] but JI says that a word of four radical letters does not receive an augmentative like this as an initial; and holds it to be, as to the letter and the meaning, from **الزَّلُّ** [i. e. "swiftness, distress," &c.], and of the measure **يَعْلَلُ**. (TA.)

**زَلَّةٌ**: see the next paragraph. [Its primary signification is probably *A cause of slipping*: compare **مَجْنَنَةٌ** and **مَجْنَنَةٌ** &c.]

**زَلَّةٌ** and **زَلَّةٌ** (S, Mgh, K,) the former the more chaste, (Mgh,) the latter mentioned by AA, (TA.) *A slippery place*; (S, Mgh, K, TA.) such as a smooth rock, and the like; and 'such the former is said to be. (TA.) [See also **زَلَّ**.] — The former is also an inf. n. of I [q. v.]. (K.)

**زَلَّلَ** One who bestows many benefits (K, TA.) and gifts. (TA.)

## زج

1. **زَجَّ**, aor. ز, inf. n. **زَجَّ** and **زَجَّانٌ** and **زَجَّ**; and **زَجَّ**; *He went a gentle pace*: and *he walked, or ran, quickly*: (L) or **زَجَّ** signifies *the being quick in going and in other things*: and *the going quickly*: (TA.) and **زَجَّانٌ**, the advancing, or preceding, (O, K, TA,) *quickly*, (O,) or *in journeying*: (TA: [see also **زَجَّانٌ**]) or, as some say, *the going a gentle pace*. (TA.) You say of a she-camel, **زَجَّتْ**, aor. ز, inf. n. **زَجَّ**, *She went swiftly, [appearing] as though she did not move her legs by reason of her swiftness* (Lth, TA.) And **زَجَّ** occurring in a verse of Dhur-Rummah, [app. referring to draughts of water,] is expl. as meaning *They descended quickly into the entrance of the gullet, by reason of vehemence of thirst*. (TA.) You say also, **زَجَّتْ**, *His foot slipped*; as also **زَجَّتْ**. (AZ, L and TA in art. **زَجَّ**.) And **مَرَّ يَزْجُ**, inf. n. **زَجَّ** and **زَجَّ**, *He, or it, passed, going lightly upon the ground*. (S, K.) And, of an arrow, **يَزْجُ**, *on which it goes along lightly upon the ground*: and **يُضِي مَضَّةً زَجًّا** [app. meaning the same]. (TA.) And **زَجَّ الشَّهْرُ**, aor. ز, inf. n. **زَجَّ** and **زَجَّ**, *The arrow fell upon the ground, and did not go straight to the animal at which it was shot*. (TA.) [See also **زَجَّ**.] — **زَجَّ**, aor. ز, also signifies *He escaped from difficulties, troubles, or distresses* (TA.) — And *He drank vehemently of anything*. (TA.) — See also 4.

2. **زَجَّ**, inf. n. **زَجَّ**, *He uttered, and made current, his words, or speech, (K, TA,) and an ode, or an oration.* (TA.) — And **زَجَّ** signifies also *The striving to retain life with a bare sufficiency of the means of subsistence*, **الزَجَّ** being expl. by **مُدَافَعَةُ الْعَيْشِ بِالْبَلْعَةِ**. (K.)

4. **زَجَّ** *He made the arrow to fall upon the ground, and not to go straight to the animal at which it was shot.* (TA.) [See also 4 in art. **زَجَّ**.] — **زَجَّ** *He closed, or made fast, the door with the bolt* [q. v.]; (S, K;) as also **زَجَّ** (K,) inf. n. **زَجَّ**. (TA.) [See, again, 4 in art. **زَجَّ**.]

5. **زَجَّ**, *He, or it, slipped, or slid along or down*; syn. **زَجَّ** (S, TA.) *his foot slipped*. (KL.) [See also 5 in art. **زَجَّ**.] — One says of an arrow, **يَزْجُ عَنِ الْقَوْسِ** or **يَزْجُ** [It slips from the bow]. (S and K, accord. to different copies.) — Also *He persevered, or persisted, in drinking the beverage called زَجَّ*, (Lth, K, TA,) and wine; (Lth, TA;) like **تَجَّ**. (TA.)

7: see 1, first sentence: — and see also 5; and **زَجَّ**, and **زَجَّ**.

**زَجَّ**, as an epithet applied to a place, (S, TA,) *Slippery*; syn. **زَجَّ** [and **زَجَّ**] [like **زَجَّ**]; as also **زَجَّ** (S, K) and **زَجَّ**. (TA.) — See also **زَجَّ**. — [Explained by Freytag as meaning "Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum," on the authority of Meyd, it is app. a mistranscription for **زَجَّ**, q. v.; or it may be a dial. var. of the latter.]

**زَجَّ**: see the next preceding paragraph.

**زَجَّ** *Smooth rocks*; (K;) because the feet slip from them. (TA.)

**زَجَّ**, like **زَجَّ** [in measure and meaning], and **زَجَّ** (K, TA,) and **زَجَّ** (TA,) applied to a she-camel, *Quick, or swift*, (K, TA,) *in pace, or journeying*: or, as some say, *that quickly finishes in being milked*. (TA.)

**زَجَّ**: see **زَجَّ**.

**زَجَّ** *Quick, or swift*; (K;) as also **زَجَّ**, applied to anything. (Ham p. 764.) See also **زَجَّ**. [And see **زَجَّ**.] — An arrow, such as is called **زَجَّ**, *that slips quickly from the hand*, (K, TA,) or *from the bow*. (TA.) See also **زَجَّ**. — Applied to a well, i. q. **زَجَّ** [q. v.]. (TA in art. **زَجَّ**.) — **زَجَّ** *A far-extending, long [stage of a journey]*; (Lth, K;) as also **زَجَّ**. (Lth, K in art. **زَجَّ**, and TA.) [In the CK, in this art. and in art. **زَجَّ**, **زَجَّ** in my MS. copy of the K, in this art., **زَجَّ**; but in art. **زَجَّ**, **زَجَّ**, which is the right reading. See also **زَجَّ**.] So in the saying, **سَبَّأَ عَقْبَهُ زَجًّا** [He journeyed a far-extending, long stage]. (Lth, TA.)

**زَجَّ**: see **زَجَّ**: — and its fem., with **ز**: see **زَجَّ**.

**زَجَّ**: see **زَجَّ**. — Also An arrow that slips **زَجَّ** or **يَزْجُ** [see 5] from the bow; (S, K;) and so **زَجَّ** [q. v.]: (K:) or an arrow that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt: but such is not reckoned **زَجَّ** (AHoyth, TA: [see also **زَجَّ**]) and **زَجَّ**, as though an inf. n. used as an epithet, an arrow that falls upon the ground, and does not go straight to the animal at which it is shot. (TA.) — Also *Escaping from difficulties, troubles, or distresses*. (K.) — And *Drinking vehemently* (K) of anything. (TA.)

**زَجَّ**, written in Freytag's Lex. **زَجَّ**, there expl. as meaning *Quickly, or swiftly, passing*; on the authority of the Deswān el-Hadāleyeen.]

**زَجَّ** *Small in quantity or number*: (K:) a mean, paltry, small, or little, gift: (S, TA:) one that is imperfect, or incomplete: and anything that is not done superlatively, excellently, consummately, thoroughly, or soundly: (TA:) anything low, base, vile, mean, paltry, inconsiderable,



one part, or portion, acting upon another, (S in art. زعب, and K, and TA,) having much rubbish or many small particles or fragments [born on its surface]. (TA.) [See also زاعب. — Also a dial var. of مَزْلَب, [q v.], applied to a young bird. (TA.)

## زلعب

Q. 4. زُلْفَب, said of a young bird, *Its feathers came forth*: (S in art. زعب, and K:) or *its feathers began to come forth*, (Lth, TA,) before their becoming black. (TA.) Also said of plumage, *It began to come forth*. (Lth, TA.) And said of hair, (S in art. زعب, and K,) as also زُلْعَب, (TA.) *It grew forth after having been shaven*: (S, K:) *it began to grow forth, soft*: and said of the hair of an old man, *it grew forth* [it was, or became, downy]. (TA.) Accord. to the S, and AHei and IKt and others, it belongs to art. زعب, like as زُلْعَب is held by them to belong to art. زعب; but accord. to the K, the L is radical, and therefore this is its proper place. (TA.)

## زلف

1. زُلْف: see 2: — and see also 8, in three places.

2. زُلْفَة, (O, TA,) inf. n. تَزْلِفُ, (O,) *He did it previously, or beforehand*; namely, a thing; (IAqr, O, TA;) as, for instance, an evil action; (O, TA;) and so زُلْفَة; (IAqr, TA;) syn. اُسْلَفَة, (O, TA,) and قُدْمَة. (IAqr, O, TA.) — زلف, inf. n. as above, *He disguised, or agitated, the people, step by step*: (Ibn-'Abbād, Z, O, TA:) accord. to Z, said of a guide. (TA.) — زلف في, inf. n. as above, *He added, or exaggerated, in his discourse, or narration*; (IDrd, O, K;) as also ذَرَف. (IDrd, O.)

4. اَزْلَفَ *He made, brought, or drew, him, or it, (namely, a thing, TA.) near*. (S, Mgh, Mgh, TA.) Hence, in the Kur [xxvi. 90 and l. 30], وَالزُّلْفُ وَالزُّلْفُ *And Paradise shall be brought near to the pious*: meaning, accord. to Zj, that their entrance thereto shall become near, and their view thereof. (TA.) [يَه] also signifies the same as اَزْلَفَ (agreeably with analogy); as is shown by what here follows: it is said in a trad. of Mohammad El-Bakr, إِنَّكَ تَزْلِفُ بِكَ إِلَى جِوَارِكَ مَا لَكَ مِنْ عَيْشِكَ *There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term*. (O, TA.) And اَزْلَفَ means *He, or it, brought him near to destruction*. (TA.) — Also *He collected it together*; (Mgh, TA;) namely, a thing. (Mgh.) Hence, in the Kur [xxvi. 84], وَالزُّلْفُ تَزْلِفُ الْآخِرِينَ *And we collected there the others*. (TA.)

5: see the next paragraph.

8. اَزْدَلَفَ, (Mgh, Mgh,) originally اَزْدَلَفَ, (Mgh,) or اَزْدَلَفُوا, and تَزْلَفُوا, (S, O, L, K,) *He, or they, approached, or drew near*: (Mgh, O, L, Mgh, TA: in the K, تَزْلَفُوا is erroneously put for تَزْلَفُوا; TA:) or (O, accord. to the K “and”) *advanced; or went forward, or before*: (S, O, K:) اِهْلِي (to

him, or it), (Mgh, K,) and مَنَّهُ [which means the same, as after ذَلَّ &c.]: (TA, and Har p. 452.) [and زُلْف and زُلْفَة, inf. n. app. زُلْفَة, from place to place; signify the same: for] you say also, اِهْلِي, زُلْف and زُلْفَة. We advanced, or went forward, to him, or it: (TA:) and زُلْف signifies the act of advancing, or going forward, (A'Obeid, S, TA,) from place to place; as also زُلْف. (TA.) One says, اَزْدَلَفَ السَّهْمَ إِلَى كَذَا *The arrow approached, or drew near, to such a thing*. (Mgh.) And it is said in a trad., يَا زَالِبَ زَالِبِ السَّمْسِ تَزْدَلِفُ إِلَى اللَّهِ فِيهِ بَرَكَتَيْنِ, meaning تَقَرَّبَ [i. e., *When the sun declines from the meridian, then seek thou to draw near unto God therein by means of the prayers of two rek'ahs*]. (TA.) — See also 4, in two places.

زُلْف: see زُلْفَة.

زُلْف: see its accus. case voce زُلْفَة, near the end of the paragraph.

زُلْف *A meadow*; syn. رَوْحَة; (TS, K;) and so زُلْفَة; (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya'juj and Ma'juj, in which it is said, اَللَّهُ مَطَرًا يَفْصِلُ الْأَرْضَ *[Then God will send rain, and it will wash the earth so that it will leave it like the meadow]*: but in this instance, several other meanings are assigned to it: see زُلْفَة below. (TA.)

زُلْف: see زُلْفَة, in two places: — and see also زُلْفَة, in five places.

زُلْف: see its accus. case voce زُلْفَة, near the end of the paragraph.

زُلْفَة, i. q. قَرِيبَة [i. e. *Nearness, with respect to rank, degree, or station*]; (S, Mgh, O, Mgh, K;) as also زُلْفِي, (S, Mgh, O, Mgh,) and زُلْف. (IDrd, O, K.) [It would seem that it means also *Nearness with respect to place or situation*: for SM immediately adds,] hence, in the Kur [lxvii. 27], عَلِمَّا رَأَوْهُ زُلْفَةً *[as though meaning But when they shall see it in a state of nearness: but] Zj says that the meaning is, but when they shall see it (i. e. the punishment) near (قَرِيبًا)*: and several authors say that زُلْفَة is sometimes used in the sense of قَرِيب, as is stated in the 'Inyéh. (TA.) And *Station, rank, grade, or degree*; as also زُلْفِي, (S, O, K, TA,) and زُلْف, (TS, K,) and زُلْف: (K, TA:) pl. of the first زُلْف: (S, TA:) or (K) زُلْفِي is a quasi-inf. n.; (S, K;) and such it is in the saying in the Kur [xxxiv. 38], وَمَا أُمُوتُكُمْ وَلَا أَرْوُدُكُمْ بِأَنِّي تُفْزِعُكُمْ عَنِدًا زُلْفِي, as though meaning اَزْدَلُوا [i. e. *And neither your riches nor your children are what will bring you near to us in advancement: but here it may be near rendered, in station*]: (S:) accord. to Ibn-'Arafah, زُلْفِي signifies the bringing very near: (TA:) the saying of Ibn-El-Tilimsanee that it is pl. of زُلْفَة is very strange, and unknown; the correct pl. of this last word being زُلْف. (MF, TA.) — Also *A portion* (S, K) of the first part

(S) of the night, (S, K,) whether small or large: so accord. to Th: or, accord. to Aklh, of the night absolutely: (TA:) pl. زُلْفَات and زُلْفَات (S, K) and زُلْفَات and زُلْفَات: or زُلْف signifies the hours, or periods, (سَاعَات), of the night, commencing from the daytime, and the hours, or periods, of the daytime, commencing from the night. (K:) and its sing. is زُلْفَة. (TA.) زُلْفَة مِنَ اللَّيْلِ, in the Kur [xi. 118], means *And at sunset and night-fall* (the مغْرِب and the عِشَاء): (Zj, TA:) some read زُلْفًا, with two damms; which may be a sing., like حُلْم, or a pl. of زُلْفَة, like as بُسْر is of بُسْرَة, with damm to the س in each: [but this is not a parallel instance; for بُسْر is a coll. gen. n. of which بُسْرَة is the n. un., and the latter is not of the same measure as زُلْفَة] and some read زُلْفًا, which is a pl. [or rather coll. gen. n.] of زُلْفَة, like as دُر is of دُرَّة; (K, TA:) or pl. of زُلْفَة, like as قُرْب is of قُرْبَة, and غُرْب of غُرْبَة: (TA.) and some read زُلْفِي, in which the alif [written in ى] is a denotative of the fem. gender. (K, TA.) — See also the next paragraph.

زُلْفَة *A full [reservoir of water such as is called] مَضْعَة*: (S, K:) pl. [or rather coll. gen. n.] زُلْفَات: (S:) so, accord. to Sh, in the trad. mentioned voce زُلْف: (TA:) or زُلْف signifies *full watering-troughs*, (K,) as pl. [or coll. gen. n.] of زُلْفَة. (TA:) or a *full watering-trough*. (K.) Also *A bowl such as is called] مَضْعَة*: (K,) and so زُلْفَة; (Ibn-'Abbād, K;) of which the pl. is زُلْف: (TA:) or a *full مَضْعَة*; and its pl. [or coll. gen. n.] is زُلْف. (Lth, TA.) Also *A green [vessel of the kind called] مِزْجَانَة*: (K:) so says AO: pl. [or coll. gen. n.] زُلْفَات; and زُلْفَة likewise signifies *green* [app. as an anomalous pl. of زُلْفَة or of زُلْف, like as مِزْجَانَة is of مِزْجَانَة]; both, also, mentioned on the authority of AO. (TA.) — Also *A mother-of-pearl-shell, or an oyster-shell*. syn. صَدْفَة. (K:) IKt says that زُلْف in the trad. mentioned above voce زُلْف has been expl. as meaning *the مَحَارَة, i. e. the صَدْفَة*; but he adds, I know not this explanation, unless a pool of water be called مَحَارَة because the water returns (يُخَوَّر) to it and collects in it. (TA.) — Also *A smooth rock*: (K:) so, too, said to mean in the same trad.: and some read زُلْفَة. (TA.) And *Rugged ground*. (K.) And *Snept ground*. (K.) And *An even part of a soft mountain*. (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA.) زُلْف. (K.) — See also زُلْف. — Also *A mirror*: (O, K:) [in the OK, *المرآة* is put in the place of *المرآة*:] (like زُلْفَة:) mentioned by IB on the authority of Abou-'Amr El-Zahid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or *the face thereof*: (K;) as is said by IAqr. (TA.)

زُلْفِي: see زُلْفَة, in four places.

زُلْفِي *A stage of a journey far-extend-*

ing (O, K:) so says IF. (O.) [In the CK, *عَفْبَة* is erroneously put for *عَفْبَة*.]

**زَفَقٌ** *Advancing; or going forward, or before.* (O, K.) [It is said in the TA that *الزَفَقُ* as the explanation of the *الزَفَقُ* is erroneously put in the copies of the K for *الزَفَقُ* but this assertion is app. itself erroneous.] See *زَفَقٌ*, near the end of the paragraph.

[*زَفَقٌ* expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning *Parvo nano præditus yasque recto ac parvo nucrone*, is a mistake for *زَفَقٌ*, thus written in my copy of the KL.]

[*زَفَقٌ* and *زَفَقٌ* expl. by Freytag as meaning *Copia parva, cæteris hominum parvus*, as on the authority of El-Meydāne, as app. mistakes for *زَفَقٌ* and *زَفَقٌ*.]

**مَزَلَّةٌ** *Any town (قَرْيَةٌ) that is between the desert and the cultivated land: pl. مَزَالِفٌ. (S, \*K:) the latter is syn. with مَزَالِفٌ, signifying the touris (بَلَدٌ) that are between the cultivated land and the desert, (S;) or, between the desert and the بحر [i. e. sea or great river]; such as El-Ambar and El-Kādisseych. (M, TA.) — [The pl.] مَزَالِفٌ also signifies *Places of ascent; or steps, or stairs, by which one ascends.* (K:) because they bring one near to the places to which he ascends. (TA.) — For the pl. مَزَالِفٌ, see also *زَفَقٌ*.*

## زق

**زَقٌّ**, aor. زَقَّ, (K,) inf. n. زَقٌّ; (TA;) and **زَقٌّ**, aor. زَقَّ, (K,) inf. n. زَقٌّ; (TA;) *He slipped, syn. زَلَّ*; (K, TA;) for which *زَلَّ* is erroneously put in [some of] the copies of the K. (TA. [See also 5.]) And *زَقَّتْ رَجُلًا*, (S,) or *الْقَدَمُ*, (Mgh,) aor. زَقَّ, inf. n. زَقٌّ; (S, Mgh,) *His foot, (S,) or the foot, (Mgh,) slipped, (S,) or did not remain firm, or fixed, in its place.* (Mgh.) The former is also said of an arrow, [app. as meaning *It slid along the ground,*] like *زَقَّ* [q. v.]. (JK in art.)

*زَقَّ* and *زَقَّ* بِمَكَانِهِ, *He was, or became, disgusted by, or with, his place, or he loathed it, and removed, withdrew, or retired to a distance, from it.* (K, TA.) — *زَقَّتْ*, said of a she-camel, *She was, or became, quick, or swift.* (O, TA.) — *زَقَّ*: see 4. — *زَقَّ عَنْ مَكَانِهِ*, aor. زَقَّ, (K,) inf. n. زَقٌّ, (TA,) *He removed him from his place.* (K, TA.) Hence the reading of Abou-Jaṣfar and Nāṣir, [in the Kṛ lxviii. 51.] *وَأَنَّ زَقَّتْ الْغَدَّةَ بَيْنَ الْجِلْدِ وَاللَّحْمِ*, meaning [And verily they who have disbelieved almost] *smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee.* (TA. [Or this reading may be rendered agreeably with the common reading: see 4.])

*زَقَّ رَأْسَهُ*, (S, K,) aor. زَقَّ, inf. n. زَقٌّ; (S,) *He shaved his head; as also زَقَّ*; (S, K,) inf. n. زَقٌّ; (S,) *IB says that, accord. to 'Allee Ibn-Hamsebi, it is only زَقَّ, with زَقَّ, and that الزَقُّ means the*

plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head *قد زَقَّ*, [whether with or without teshdud is not shown,] and *الزَقَّ*. (TA.)

2. *زَقَّتْ*, [inf. n. *زَقَّتْ*] *He made a place slippery, (K, TA,) so that it became like the مَزَلَّةُ; and thus too though there be no water therein.* (TA.) — Accord to the O and K, [the inf. n.] *زَقَّتْ* also signifies *The anointing the body with oils and the like, so that it becomes like the مَزَلَّةُ; to which is added in the O, and though it be without water: but this is a confusion of two meanings; one of which is the first expl. above in this paragraph; and the other is, the anointing the body with oils and the like, as in the L and the Tekmiloh. (TA.) — See also 4. — And see 1, last sentence. — *زَقَّتْ الْحَدِيدَةُ* *He made the iron thing to be always sharp.* (K.) — *رَقَّتْ بِصَرٍّ*, inf. n. as above, *He looked sharply, or intently, at him, or it.* (Ez-Zaynī, TA.) — See also 2, last sentence, in art. *رَقَّ*.*

4. *زَقَّتْ* *He made him to slip; as also زَقَّتْ*. (K.) All the readers except those of El-Mednech read, [in the Kṛ lxviii. 51.] *وَأَنَّ زَقَّتْ الْغَدَّةَ بَيْنَ الْجِلْدِ وَاللَّحْمِ*, meaning [And verily those who have disbelieved] *almost make thee to fall by their looking hard at thee, with vehement hatred: so accord. to El-'Oṭhe: or the meaning is, + [almost] smite thee with their [evil] eyes: (TA:) [it is also said that] زَقَّتْ مَلَأَ بِصَرٍّ* means *he looked at such a one with the look of a person affected with displeasure, or anger: (K.) or so زَقَّتْ إِلَى فَرْقَنٍ فَازَلَّتْ بِصَرٍّ* and in this sense, also, is expl. the saying in the Kṛ mentioned above. (TA.) One says also *زَقَّتْ* (another's) *foot to slip, (S,) or he made the foot not to remain firm, or fixed, in its place, and so زَقَّتْ*. (Mgh.) — *زَقَّتْ*, said of a camel, (S, K, TA,) and of a mare, (TA,) *She cast her young one; syn. أَزَقَّتْ*; (S, TA;) or *أَجَبَتْ* [q. v.]: (K.) or *she (a mare) cast forth her young one completely formed: or, as some say, [her fetus] not completely formed: (JK:) and you say also, زَقَّتْ*, like *أَمَلَتْ بِهِ* [q. v.]: (Abu-l-'Abbās, TA in art. *مَلَسَ*.) *زَقَّتْ وَلَدَهَا* is said of a female [of any kind], and means *she cast forth her young one before it was completely formed.* (Mgh.) — See also 1, last sentence.

5. *زَقَّتْ* *He, or it, slipped, or slid, along; (KL;) like زَلَّ*. (S and TA in art. *زَلَّ*. [See also 1.]) One says, *زَقَّتْ الْغَدَّةُ بَيْنَ الْجِلْدِ وَاللَّحْمِ*, meaning [The ganglion slipped about between the skin and the flesh]. (M in art. *دَبَسَ*). — [Also *It was, or became, smooth, or slippery: a signification indicated in the M, in art. مَلَسَ*, where it is coupled with *أَسْوَى*.] — *He anointed his body with oils and the like.* (JK.) — *He ornamented, or adorned, himself:* (Abou-Turāb, K, TA;) as also *زَقَّتْ*: (Abou-Turāb, TA.) and *led an easy, and a soft, or delicate, life, so that his colour, and the exterior of his skin, had a shining, or glistening.* (K, TA.)

*زَقَّتْ*: see the next paragraph.

*زَقَّتْ*, (S,) or *زَقَّتْ* [alone], (K,) which is originally an inf. n., (S,) and *زَقَّتْ* and *زَقَّتْ* (K) and *زَقَّتْ* and *زَقَّتْ* (S, K, TA, K) [the last two erroneously written in the CK, [all signify the same; (K:) A slippery place; a place on which the foot does not remain firm, or fixed. (S, TA.) Hence, in the Kṛ [xviii. 33.] *فَتَصْبِحُ صَعِيدًا زَقًّا*, i. e., [So that it shall become] *smooth ground, with nothing in it, or with no plants in it: or, accord. to Akh, such that the foot shall not stand firmly upon it.* (TA.) A poet says, (TA,) namely, Moḥammad Ibn-Besheer, (Ham p. 551.)

\* *قَدَّرَ لِيَسْلُبَ قَبْلَ الْخَطِّ مَوْقِعًا*  
\* *فَمَنْ عَلَا رَقًّا عَنْ غِرِّ رَجُلَا*

[Appoint for thy foot, before the stopping, its place upon which it shall fall, or, as in the Ham p. 522, simply its place, (مَوْقِعًا)] for he who goes upon a slippery place, in consequence of inadvertence, slip]. (TA.) — *زَقَّتْ* also signifies *The rump of a horse or similar beast.* (S, K, TA.)

*زَقَّتْ*: see the next preceding paragraph. — Applied to a man, *Quickly angry* (O, K) at what is said. (O.) — *أَمَلَتْ*, (T, S, K,) as also *زَقَّتْ* (T, S, and K in art. *زَمَلَتْ*) and *زَمَلَتْ* and *زَمَلَتْ* (S, and K in art. *زَمَلَتْ*), applied to a man, (T, S,) *Qui semen emittit quum verba mulieri facit, sine congressu: (T, TA:) or qui semen emittit ante unum.* (S, K.)

*زَقَّتْ* *A smooth rock; (K;) as also زَقَّتْ*. (K in art. *زَقَّتْ*). — And, (AZ, K,) as also the latter word, (AZ, TA,) *A mirror.* (AZ, K. [In the CK, *الزَقَّةُ* is erroneously put for *الزَقَّةُ*.])

*زَقَّتْ* *A quick, or swift, she-camel; (AZ, K;) as also زَقَّتْ*. (AZ, TA.) — And *زَقَّتْ* [and *زَقَّتْ* and *زَقَّتْ*, in the CK, erroneously, *عَفْبَة*.] *A far-extending [stage of a journey].* (K, TA.)

*زَقَّتْ* i. q. *سَقَطَ* [meaning *A young one, or fetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, or dead, but having the form developed, or manifested.*] (S, K.)

*زَقَّتْ*: see *زَقَّتْ*.

*زَقَّتْ* *The smooth peach; (S, K;) called in Pers. شِفْتِه زَنْگ.* (S.)

*زَقَّتْ* and *زَمَلَتْ* and *زَمَلَتْ*: see *زَقَّتْ*.

*زَقَّتْ* *A wind swift in its passage.* (Kṛ, TA.)

*زَقَّتْ* the name of a shield belonging to the Prophet; meaning *That from which the weapon slips off, so that it does not wound the bearer.* (TA.)

*زَقَّتْ* (K in art. *رَقَّ*) *Hairless and glistening in body.* (TK in that art.)

*زَقَّتْ*: see *زَقَّتْ*.





towards whose house [is my face, it was not thus and thus, or such and such things did not happen] (S.) — One says also, دَارِي مِنْ دَارِهِ زَمَرٌ (S.) or دَارِي زَمَرٌ دَارِهِ (K, TA, in the CḲ Zَمَرٌ) † My house is near to his house. (S, K, TA.) — And أَمُورٌ زَمَرٌ † Their affair, or case, is conformable to the just mean; like أَمَرٌ. (S, K:) or easy, not exceeding the due measure, bound, or limit. (Lh, TA.)

زَمَارٌ A thing with which one ties or binds, fastens, or makes fast: (K:) meaning [the nose-rein of a camel; i. e.] the cord that is tied to the بُرُوق or خُزَام, each meaning nose-ring of a camel], or to the خَشَاش [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Mqb, TA.) i. e. to the end of which, (S, TA.) is tied the مِقْوَد [or leading-rope]: (S, Mgh, Mqb, TA.) and (afterwards, Mqb) also applied to the مِقْوَد (S, Mgh, TA) itself: (Mqb:) pl. أَرْقِة. (Mqb, K.) [See also خُطَامٌ.] It is said in a trad., خُزَامٌ وَلَا زَمَارٌ لَا زِمَارٌ [There shall be no nose-rein nor nose-ring by which to lead a man in El-Islām]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,] زَمَارٌ أَمْرٌ † That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered. (TA.) And أَلْفَى فِي يَدِهِ زَمَارٌ أَمْرُهُ [He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and أَمْرُهُ أَرْقِةُ الْأُمُورِ † [He disposes as he pleases the various means of conducting the affairs]. (TA.) And هُوَ عَلَى زَمَارٍ مِنْ أَمْرِهِ † He is on the point of accomplishing his affair. (TA.) And أَلْفَاةُ زَمَارِ الْإِبِلِ † [The she-camel is the leader of the other camels]: said when she goes before them. (TA.) هُوَ زَمَارٌ قَوْمِهِ † [He is the leader of his people, or party]. (TA.) [See also De Sacy's Chrest. Arabs, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.] — زَمَارُ النَّعْلِ † [The زَمَار of the sandal] is the thing to which the شِيع is attached, or tied: (S:) or the thong that is between the middle toe and that next to it, to which the شِيع is attached, or tied. [but for the latter of these explanations, it seems that we should read the thong that is between the middle toe and that next to it: or the thong to which the شِيع is attached, or tied: the شِيع being the thong that passes through the sole, and between two of the toes, and to which the شِرَاك is attached: for it appears that the term زَمَار is applied by some to the thong called by others the شِرَاك, extending between the leg and the toes: and by some, to what is called by others the شِيع, or قَبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being a metaphorical term, from the زَمَار of the camel: (Mgh:) It is

[said to be] the thong that lies upon the back [meaning upper side] of the foot, [extending] from, or [consisting] of, the fore part of the شِرَاك lengthwise: [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قَبَال, [which is expl. in the same manner as the شِيع, i. e., as] being between the middle toe and that next to it: (Har p. 559:) [and thus it is expl. by J and Mqr and F in another art.]: the قَبَال of the sandal is its زَمَار, (S, and Mgh and K in art. قَبَال.) i. e. its thong which is [Mgh in that art.] between the middle toe and that next to it. (S and Mgh and K in that art.)

زَمَرٌ or زَمَرٌ: see زَمَرٌ.

زَمَارٌ Tall herbs, (K,) rising above such as are termed نَعَاخ. (TA.)

زَمَرٌ Copious, or abundant, water; as also زَمَارٌ (K:) [or] the latter, (Kz, TA,) [and app. the former also,] and زَمَرٌ, (IKh, TA,) and زَمَارٌ, (Kz, TA,) brackish water; i. e. such as is between salt and sweet. (IKh, Kz, TA.) — Also, (unord. to some copies of the S and K,) زَمَرٌ, (accord. to other copies of the same, and accord. to the Mqb,) imperfectly decl., because of the fem. gender and a proper name, (Mqb,) the name of The well of Mekkeh, (so in a copy of the S and in the Mqb,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.] a certain well adjacent to the Kaabah; (K:) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM:) as also زَمَرٌ [i. e. زَمَرٌ or زَمَرٌ], (IAqr, TA,) and زَمَرٌ [or زَمَارٌ], and زَمَرٌ, (accord. to different copies of the K,) the last (زَمَر) on the authority of IAqr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — زَمَرٌ [with or without twen] is also the name of A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh]. (TA.) — زَمَرٌ or زَمَرٌ (accord. to different copies of the S, (used by a poet with twen, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.)) is also A name of, or for, a she-camel, like عَيْطَل. (S.)

زَمَرٌ: see زَمَرَةٌ, in two places.

زَمَرٌ or زَمَرٌ: see زَمَرٌ, in two places.

زَمَرَةٌ [inf. n. of R. Q. 1 (q. v. passin); and also used as a simple subst., of which the pl. is زَمَارٌ]. You say زَمَرْتُ ذُو زَمَارٍ and هَذَا ذُو زَمَارٍ [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And زَمَارُ النَّارِ The sounds of the blazing of fire. (TA.)

زَمَرَةٌ A company, or collection, (S, K,) of men, (S, TA,) whatever it be: (TA:) or any

collection; as also زَمَرٌ [i. e. زَمَرٌ] (Ham p. 239:) or fifty, (K,) and thereabout, (TA,) of camels, and of men; (Ag, K:) as also زَمَرَةٌ (Ag, TA:) neither of which words is formed by substitution from the other: (TA:) pl. زَمَارٌ [i. e. زَمَارٌ] (Ham ubi suprâ,) and [coll. gen. n.] زَمَرٌ, (S, TA,) occurring in the saying of a rájiz, (S,) Abou-Mohammad El-Fak'asee, (TA.)

إِذَا تَدَانِي زَمَرٌ مِنْ زَمِيرٍ

[When companies draw near to companies]. (S, TA.) Also A distinct number of jinn, or genii: or of beasts of prey. (K.) And A herd of camels among which are young ones, or little ones; and so زَمِيرٌ: (K:) or, accord. to Esh-Sheybānee, زَمِيرٌ and زَمِيرٌ signify large, big, or bulky, camels. (S.)

زَمَرٌ Clouds thundering, but not loudly and clearly. (AHn, TA.) [Accord. to one passage in the TA, زَمَارٌ seems to be expl. by IKh as meaning Thundering much: but the passage appears to be incorrectly transcribed.] — See also زَمَرٌ.

زَمَرٌ The best, or excellent, or choice, of camels: or a hundred thereof. (K.) And The best of a people; (K, TA:) the choice, best, or most excellent, portion thereof: in one copy of the K, [and so in the CḲ] زَمَرٌ is put in the place of زَمِيرٌ. (TA.) — See also زَمَرَةٌ.

زَمِيرٌ: see زَمِيرَةٌ, last sentence, in two places.

زَمِيرٌ or زَمَارٌ: see زَمَرٌ, in two places.

زَامٌ [act. part n. of زَمَرٌ]. زَامِيَا [meaning Attaching a زَامِيَا to her] occurs used by poetic license for زَامِيَا, because of the concurrence of two quiescent letters; like إِسْوَادَتْ for إِسْوَدَتْ † Magnifying, or exalting, himself: or elevating his nose, from pride: (S, TA:) [and in like manner زَمَرٌ] one says, زَامَيْتُ زَمًا † I saw him magnifying, or exalting, himself, &c., not speaking: (TA:) pl. of the former زَمَرٌ. (S, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to El-Harbes; applied to a man, † Fear-ing, or afraid; syn. فَرَعَ. (TA.)

زَمُرٌ: see what next follows.

زَمِيرٌ A word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; (TA in this art. and in art. زَمِير:) and so زَمِيرٌ: (IAqr, K\* and TA in art. زَمِير:) Ru-beh says,

تَسْمَعُ لِلْجِنِّ بِهِ زَمِيرًا

[Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

لَيْلَى الْبَحَاقِ One of the nights called الْبَحَاقِ [meaning the last three nights of the lunar month]. (K.) — And The decrecent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rummeh uses it in this sense without the article ال: and Th says.

that [زَمِير] is one of the names of the [moon when it is termed] هِلَال. (TA.)

إِبِلْ مُزْمَعة: see what next follows.

بَعِيرٌ مُزْمُورٌ *A camel having a زَمَار attached to him; syn. مَحْطُورٌ*; and *إِبِلْ مُزْمَعة* camels having *أَرْمَة* attached to them; syn. مَحْطَعة. (TA.)

قَرَسٌ مُزْمِرٌ لِي صَوْتُهُ *A horse quavering, or trilling, his voice, [or whinnying or neighing,] and prolonging it.* (A'Obeyd, TA.)

### زمارو

زَمَارُوة (S and K in art. زور) or زَمَارُوة, as in the Commentaries on the Keshsháf, (MF,) or زَمَارُوة (MA.), an arabized word, vulgarly زَمَارُوة (S), زَمَارُوة (K), and the vulgar appellation is correct, agreeing with the Pers. original, (Shifá el-Ghalel,) [which is زَمَارُوة, or زَمَارُوة (MA.)] *A certain kind of food, composed of eggs and flesh-meat: (K:) or thin paste folded together, with flesh-meat within: or the kind of food called القاصي القاصي, [i. e. small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over,] and also called الخليفة الحليفة and نرجس والبائدة, and ميسر, and ميسر, and in Khurásán called نوكاله: (MF:) نوكاله بزرگان: (MA:) [or, as Golius says, on the authority of Meyl, a kind of food made of fine flour, bruised almonds, and honey.]*

### زمت

ل. زَمَتَ, aor. ٤, inf. n. زَمَاتَة, *He was, or became, grave, staid, steady, sedate, or calm.* (A, K.)

٥. تَوَقَّرَ *q. i. تَزَمَّتْ* [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, &c.]. (A.) One says, *مَا أَشَدَّ تَزَمَّتَهُ* [How great is his show of gravity, &c.!] or his endeavour, or constraint of himself, to be grave, &c. []. (Fr, S.)

زَمِيَتْ *Grave, staid, steady, sedate, or calm, (IAqr, S, A, K, TA,) in his sitting-places: (IAqr, TA:) pl. زَمَاتَة, (A,) or زَمَتْ [app. زَمَتَ or زَمَتْ, if not a mistranscription for زَمَاتَة, which I rather think it to be]. (TA.)*

زَمِيَتْ *Very grave, staid, steady, sedate, or calm: (S, K, TA:) forbearing, or clement; quiet, of few words; like صَبِيْثَة: or, as some say, silent. (TA.)*

سُحٌّ لَأَن زَمَتِ النَّاسُ *Such a one is the most grave, staid, steady, sedate, or calm, of men.* (S.)

### زَمَح

ل. زَمَحَ (S, K,) زَمَحَ بِأَنفِهِ (L,) aor. ٤, (K,) inf. n. زَمَحٌ (L,) *He exalted, or magnified, himself: زَمَحَ بِأَنفِهِ: (S, L, K:) behaved proudly, haughtily, or vainly: (S, L:) elevated his nose, from pride: (L:) q. i. زَمَحَ بِأَنفِهِ, or زَمَحَ بِأَنفِهِ. (TA.)*

زَمَحَ: see زَمَحَ, in two places.

ثَلَاثُ شَبَاقٍ *The tres called شَبَاق; as also زَمَحَ or زَمَحَ. (TA in art. ظمخ; but there written without any syll. signs.)*

عَقَبَةُ زَمُوحٍ [in the CK عَقَبَة] (JK, A, K) and زَمُوحٍ (K) [A stage of a journey] far-extending, (K,) hard, or difficult. (AZ, IAqr, JK, K.) One says, *سَارَ عَقَبَةً زَمُوحًا* [He journeyed a long and hard stage]. (A.) — And نَيْتَةُ زَمُوحٍ (A, and L in art. شخ) and زَمُوحٌ, like تَمُوحٌ and تَمُوحٌ (L in that art.) [A distant, far-reaching, or far-aiming, intention, purpose, or design. (A, and L ubi supra.)]

زَامِخٌ *q. i. شَامِخٌ* [Proud, &c.]; (S, K;) or زَامِخٌ [elevating his nose, from pride]: (A, L.) [pl. زَمُوحٌ] *q. i. أَنْوُفٌ زَمُوحٌ* [Noses elevated, from pride]. (S, A.) — [Hence,] جِبَالٌ زَامِخٌ [Mountains having tall, or long, prominences]. (TA.) — And كَيْلٌ زَامِخٌ [Full measure. (JK, A, K.)]

### زمر

ل. زَمَرَ, aor. ٤, inf. n. زَمَرٌ (S, Mgb, K) and زَمَرٌ (Mgb, K) and زَمَرَانٌ (ISd, TA,) and زَمَرٌ, inf. n. زَمَرٌ; (K;) *He [piped, or] played upon (lit. sang in) a reed: (K:) he blew in a reed. (S, A, Mgb.)* — [Hence,] زَمَرُ النِّعَامِ (S, K,) and زَمَرَتِ الْبَيْتَةُ (A,) or النِّعَامَةُ (TA,) aor. ٤, inf. n. زَمَرٌ (S, A, K) and زَمَارٌ (TA.) [The ostriches, (S, K,) and the she-ostrich, (A, TA,) cried, or uttered their, or her, cry. (S, A, K, TA.)] [Said only of the females, or a female:] of the male ostrich one says only زَمَرٌ. (A, TA.) — And زَمَرَ زَمْرًا *He published, or divulged, the story. (A, K.)* — And زَمَرَ فُلَانًا *He excited, or incited, such a one against such a one. (A, K, TA.)* — زَمَرَ (S, K,) aor. ٤, (K,) inf. n. زَمَرٌ (S,) *He had little hair: (S, K, TA.)* and little wool. (K, TA.) — Also, [hence,] inf. n. as above, (S,) and زَمَارَةٌ (TA.) [He (a man, S; TA) had little مَرُوءَة [i. e. manliness, or manly virtue]. (S, K.) — And زَمِرْ مَالَهُ, inf. n. as above, + *His property became little, or scanty. (TA in art. قفر.)*

2: see 1, first sentence.

ل. اسْتَزَمَرَ *He was, or became, object, or ignominious, or weak, and small in body, and lean, being abused or brought low. (A, TA.)* [See also the part n., below.]

زَمَرٌ: see زَمَرَةٌ.

زَمِرٌ *Having little hair: (S, A, K;) and having little wool: fem. with ٤. (A, K.)* You say *صَبِيٌّ زَمِرٌ* *A child having little hair: and شَاةٌ زَمِرَةٌ* [A sheep, or goat, having little wool or hair]: and *غَنَمٌ زَامِرَةٌ* [Sheep, or goats, having little wool or hair]: (A, TA.) and نَاقَةٌ زَمِرَةٌ *A she-camel having*

*little fur: and نَبْتٌ زَمِرٌ* [app. meaning *A plant having few leaves*]. (Ham p. 683.) And *شَعْرٌ زَمِرٌ* [Scanty, or thin, hair]. (A, TA.) — Also, [hence,] (S, K,) or زَمِرُ الْمَرُوءَةِ (A,) [A man (A) having little مَرُوءَة [i. e. manliness, or manly virtue]. (S, A, K.)] — And زَمِرُ الْهَالِ *A man having little, or scanty, property. (AZ, TA in art. هال.)* — And زَمِرَةٌ *A scanty, or small, gift. (A, TA.)* — Also *Good singing: (Th, TA:) [und] so زَمِيرٌ* (Az, O, TA.) — And *Goodly in countenance. (K.)*

زَمِيرَةٌ *A company, or congregated body, of men; (S, K;) as also زَمِيرٌ: (TA:) or (so in the TA, but in the K "and") a party in a state of dispersion: (K.) pl. زَمِيرٌ. (S, A, K.)* You say, *جَاءُوا زَمِيرًا* *They came in parties in a state of dispersion, one after another: (A:) some say that زَمِيرٌ is from زَمَرٌ [originally an inf. n., see 1, first sentence,] and hence] signifying "sound," because a company of men is not without sound: others, that it signifies a company of few persons; from شَاةٌ زَمِرَةٌ (MF:) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.)*

زَمُورٌ: see the next paragraph.

زَمِيرٌ *Short; (K, K;) applied to a man: (TA.)* pl. زَمَارٌ. (K, K.) — And *Beautiful; applied to a boy, or young man; (AA, Th, O, K;) as also زَمُورٌ (AA, O, K) and زَمُورٌ (K.)* — See also زَمِيرٌ.

زَمَارَةٌ *The act [or art] of [piping, or] playing upon the reed [or زَمَارًا]. (K.)*

زَمَارٌ (Aq, S, A, Mgb, K) and زَامِرٌ (Aq, S, K,) but the latter is rare, (K,) or scarcely ever used, (S,) or it is not allowable, (Mgb,) applied to a man; and زَامِرَةٌ (S, Mgb, K,) and زَمَارَةٌ (S, Mgb,) applied to a woman; (S, Mgb, K;) *A [piper, or] player upon a reed; (K:) one who blows in a زَمَار. (S, A, Mgb.)* — Also زَمَارَةٌ, + *A fornicatress, or an adulteress: (Th, A'Obeyd, Az, S, K;) so in a trad., in which it is said نَهَى عَنْ كُثْبِ الزَّمَارَةِ* *He prohibited the gain of the fornicatress: (Th, A'Obeyd, Az, S;) so called because she publishes her business: (Th:) some say that the correct word is here زَمَارَةٌ, because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the former to be the right; and Abu-l-'Abbás Ahmad says that the latter is wrong, and that the former signifies a beautiful prostitute: but Az adds that the trad. may mean as above, or he prohibited the gain of the female singer, as AHát relates on the authority of Aq. (TA.)*

زَمَارَةٌ [fem. of زَمَارٌ, q. v. — Also] *q. i. سَاجُورٌ* [i. e. collar, or collar of iron,] (O, A, K, TA) *that is put upon the neck of a dog. (TA.)* — And metaphorically used as meaning *A جَامِعة* (A, TA;) [i. e.] *a [shackle for the neck and hands, such as is called] هَنْدَل (TA.)* And + *A bar of iron (عَبُودٌ) between*



the two rings of the [shackle called] **زَمَل** (M, O, K:) so termed because of its sound. (O.) — Also *A she-ostrich.* (Hār p 408.)

**زَمَر**; and its fem, with *z*: see **زَمَرَة**.

**زَوْمَر**: see **زَوْمَرَة**; — and see also **زَوْمِر** — Also *Playing; or a player.* (O.)

**زَمَزَمَر** + *Shackled [with a زَمَارَة]*. (O, T.A.)

**زَمَزَمَر** *A musical reed, or pipe;* (S,\* A, Mgh,\* K,\* T.A.) *what is called in Persian نای* [now generally meaning *a flute*]; (marginal note in a copy of the KT); as also **زَمَارَة** (K,) [which latter, by many pronounced **زَمَارَة**, and generally so pronounced in Egypt, is applied to a *double reed-pipe*, figured and described in my work on the Modern Egyptians,] and **زَمَزَمَر** and **زَمَزَمَرَة** (I Ath.) the latter like **مُغَرَّر** and **مُغَرَّرَة** (T.A.) pl. of the first, (S, A.) and of the last two, **مَزَامِير**. (S,\* A.) It is related in a trad. that *Mohammad*, on hearing *Abou-Moosh El-Ash'ur* reciting, said to him, **نَعْدَ أُعْطِيتَ مَزَامِيرًا مِنْ مَزَامِيرِ آلِ دَاوُدَ** [Verily thou hast been gifted with a *pipa* like that of *David* himself]; likening the sweetness of his voice and melody to the sound of the **زَمَزَمَر**; (T.A.): as though he had musical pipes in his throat: *for* **مَزَامِيرِ آلِ دَاوُدَ** is here the same as **مَزَامِيرَاتِ دَاوُدَ** (A:) *for*, — **مَزَامِيرَاتِ دَاوُدَ** also signifies [The Psalms of David,] *what David used to sing, or chant*, (in the CḲ **يَتَنَقَّى بِهِ** of the Psalms: (K:) and to such is likened the utmost sweetness of voice in reciting. and *آل* is said to be here redundant or pleonastic, meaning the person: (T.A.): or (so in the TA, but in the K “and”) **مَزَامِيرِ دَاوُدَ** signifies *hands of prayer, or supplication*: it is pl. of **مَزَامِر** and of **مَزَامِرَة** or **مَزَامِرَة**. (So in different copies of the K.)

**زَمَزَمَر** and **مَزَامِير**: see **مَزَامِير**, in two places.

**زَمَزَمَر** + *Shrinking, and abject, or ignominious, in his own estimation.* (K, T.A.) [See also its verb.]

**زَمَر**

**زَمَر**: see the next article.

**زَمَر**

**زَمَرَة** (T, S, Mgh, L, Mgh, K) and **زَمَرَة** (AZ, T.A.) and accord. to some **زَمَرَة**, with the unpointed *z*, (T.A.) or, accord. to IK, this is a mistranscription, and *z* says that it is correctly written with the pointed *z*, (Mgh) [The emerald: accord. to some] i. g. **زَمَرْدَة**; (S, L, Mgh, K:) but Et-Tayfashah [rightly] says that the **زَمَرْدَة** is a different kind of stone: [see this word:] and Ibn-Sá'id El-Ansáree says that the mine of the **زَمَرْدَة** is said to be near to that of the **زَمَرْدَة**: (T.A.): several authors say that the **زَمَرْدَة** differs from the **زَمَرْدَة** in being more green: (MF, T.A.): it is an arabicized word [from the Pers. **زَمَرْد**]: (S, L, Mgh, K:) [a coll. gen. n.:] n. un. with *z*. (Mgh.)

**زَمِع**

1. **زَمِعَ**, aor. *z*, inf. n. **زَمَعٌ**, *He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect; in consequence of fear*. (S, Mgh,\* K,\*) *he feared, or was afraid*: (K.) *he was impatient; or had not sufficient strength to bear what befell him, and found not patience*: (L:) *he became disquieted, disturbed, agitated, flurried, or in a state of commotion.* (Lh.) — **زَمِعَتْ** **الْأَرْبَعُ**, aor. *z*, (T.A.) inf. n. **زَمَعَانٌ**, (Lth, K, T.A.) *The hare was light, or active, and quick, or swift*: (Lth, K, T.A.) and **ازمعت** *it ran*, (S, T.A.) and *was light, or active.* (T.A.) And **زَمِعَ**, aor. *z*, inf. n. **زَمَعَانٌ**, *He went slowly.* (ISK, S, K.) Thus the verb has two contr. significations (K.) And *He went with short steps*; as also **زَمِعَ**. (T.A.)

2: see the next paragraph.

4. **أَزْمَعْتُ عَلَى الْأَمْرِ**, and **أَزْمَعْتُ الْأَمْرَ**; (S, K:) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like **أَزْمَعْتُ بِهِ** and **أَجْمَعْتُ عَلَيْهِ**; (S;) **أَزْمَعْتُ** (T.A.): *I determined, resolved, or decided, upon the affair*: (Fr, S, K:) *my determination, resolution, or decision, became fixed upon the affair*, (Lth or Kh, S, T.A.) *to execute it, or perform it, of necessity*: (Lth, T.A.): or *I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair*: syn. **قَبَضْتُ عَلَيْهِ**. (K,\*) and **زَمَعْتُ**, (Ibn-'Abbád, K, [in the CḲ written without tashdeed,]) followed by *علی* before the object, inf. n. **زَمَعٌ**, (T.A.) signifies the same: (Ibn-'Abbád, K.) *ازمیع* may be formed by transposition from *زَمِعَ*, or the *z* may be a substitute for *ج*. (IF.) You say, **ازمیع البَیْرَ** [and **علی البَیْرَ**] *He determined, resolved, or decided, upon going, journeying, or departing.* (Mgh.) — See also 1. — **أَزْمَعْتُ الْغَلَّةَ** + *The grape-vine, or its branch,* [became large in its *زَمْعَة*, i. e. knot, or gem, [see **زَمْع**]. (ISH, K, T.A.) and its fruit-stalk was near to coming forth. (ISH, T.A.) — And **الْتَبَّتْ** *ازمیع* *The herbage made its first appearance in a scattered state*: (S:) *or was not all of it equal, or uniform, but consisted of scattered portions*, (K, T.A.) *at its first appearance*, (T.A.) *one part surpassing another.* (K, T.A.)

5: see 1, last sentence.

**زَمَعٌ**: see **زَمَاعٌ**. — Also pl. [or rather coll. gen. n.] of **زَمْعَة**, which [is the n. un. of the former, and] signifies *A certain excrescence behind the cloven hoof*: (AZ, S, Mgh,\* K:) *or a thing like the nails of sheep or goats, in the part between the shank and foot; every leg having upon it two of the things thus termed (زَمْعَانٌ), as though they were formed of pieces of horn*: (Lth, K:) *or a certain excrescence projecting above the hoof of the sheep or goat*: (T.A.) *or the pendent hairs in the hinder part of the hind leg, or hind foot, of the sheep or goat, and of the*

*gazelle, and of the hare*: (K:) [the pl. of **زَمْعَة** **زَمَعَاتٌ** (occurring in the S and K in the present art., and in the K in art. **زَوْد**, &c.), and] the pl. of **زَمْع** is **زَمَاعٌ**: (AZ, S, K:) see **زَمُوعٌ**. — Hence, as being compared to the **زَمْع** of the cloven hoof, (L,) **زَمْعٌ** also signifies *† The lower, or baser, or the lowest, or basest, or the refuse, of mankind*: (S, L, K) pl. **أَزْمَاعٌ**. (L.) On *says, زَمْعِمِنْ هُوَ مِنْ زَمْعِمِنْ*, meaning *† He is of the last of them*; (S, L;) and of their followers (L) — Also, i. e. **زَمْعٌ** *The hairs behind the fetlock [joint];* (K;) and so **زَمَعَاتٌ** [pl. of the n. un. **زَمْعَة**]. (T.A.) — Also *† Knots, gems, or buds, in the places whence the racemes of the grape-vine come forth*: (ISH, K, T.A.) accord. to Et-Táífah, (L in art. **كَبِش**.) [the n. un.] **زَمْعَة** signifies the *knot, or gem, in the place whence the raceme of grapes grows forth*: (L ubi supra, and T.A:) or, as some say, the *berry when it is like the head of a young ant*; and the pl. is **زَمَعَاتٌ** and [coll. gen. n.] **زَمْعٌ**: (T.A.) and *† the gem of a leaf*: (L in art. **كَبِش**.) and **زَمْعُ الْكَبْرِ** + *The leaves that cover what is within them of the raceme of the grape-vine.* (TA voc **كَبْرِ**.) — Also *† An excrescence, or a redundancy, (زَيَادَة) in the fingers or toes*; and the epithet [applied to him who has such] is **زَمْعِي**. (K.) — And *Scattered portions of herbage, here and there; like portions of clouds in the sky.* (T.A.)

**زَمْعَة**: see the next preceding paragraph, in four places.

**زَمَاعٌ** *Penetrating energy, or sharpness, vigorousness, and effectiveness, in the performance of an affair, and determination, resolution, or decision, to do it*; (L, K;) as also **زَمَاعٌ** and **زَمَعٌ**: (K:) and *courage, such that when one has determined, resolved, or decided, upon an affair, he does not turn from it*: (K:) and *good judgment, with boldness to undertake affairs*, (K, T.A.) *such that when one purposes an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it*: (T.A.) or *courage, and great boldness*: (S:) and *quickness, and hastiness.* (S, K.)

**زَمَاعٌ**: see the next preceding paragraph.

**زَمُوعٌ**: see **زَمِيعٌ**. — Also *A hare that runs with short steps, as though it ran upon its **زَمَعَات***, (Aḡ, T, S, K,) i. e. the pendent hairs on the hinder parts of its hind legs: (T, T.A.): or *such as, when it approaches its habitation, goes upon its **زَمْعَة***, (K, T.A.) and *with short steps*, (T.A.) *in order that its foot-marks may not be traced*: (K, T.A.) and (K, T.A., but in the CḲ “or”) *such as is quick, or swift, or brisk, or sprightly.* (K, T.A.)

**زَمِيعٌ** *A man sharp, vigorous, or effective, in determination, resolution, or decision*: (Mgh:) *a courageous man, who, when he has determined, resolved, or decided, upon an affair, does not turn from it*: (Lth, K:) [in the CḲ, **زَمِيعٌ** is a mistake

for (زَمْعٌ:)) and having good judgment, with boldness to undertake affairs, (K, TA,) so that when he has purposed an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it: (TA:) or الرَّابِي زَمْعٌ signifies a man having good judgment: (S:) زَمِعٌ signifies also quick; (K:) quick, and hasty; (S:) and so زَمْعٌ (S, K:) pl. of the former زَمَعًا. (S, K.)

هُوَ أَرْمَعُ مِنْهُ He is more sharp, vigorous, or effective, in determination, resolution, or decision, than he. (Mgh.) = See also زَمْعٌ, last sentence but one.

أَنَا مُزَمِّعٌ عَلَى أَمْرٍ [or, مُزَمِّعٌ أَمْرًا], or both, and مُزَمِّعٌ, I am determining, resolving, or deciding, upon an affair: or [my determination, resolution, or decision, is fixed upon an affair. (Kh, S) [See 4.]

## زَمَكٌ

زَمَكٌ: see the following paragraph.

وَرَمَى (Fr, S, K,) with kesr to the j and م, (K,) like زَمَى [in measure and in meaning, app. from the Pers. زَمَجِي] (S,) [in the O erroneously written زَمَجِي] and زَمَكٌ (Fr, K, TA,) like زَمَكٌ (TA,) [in the O erroneously written زَمَكٌ and in the CK زَمَكٌ] and زَمَكٌ (TA,) The place of the growth of the tail of a bird: (Fr, S, K:) or the root of the tail of a bird. (M, K.) or the whole tail of a bird: (K:) or sometimes, accord. to Lth, the tail itself is called زَمَكٌ when it is short (قَصْرٌ), (O, TA,\*) or, as in some copies [of his book, meaning the 'Eye', when it is clipped (قَصْرٌ). (TA.)

زَمَكَةٌ: see the preceding paragraph.

## زَمَلٌ

1. زَمَلٌ, aor. ʔ and ʔ, inf. n. زَمَلٌ, He ran, (K, TA,) and went along quickly, (TA,) leaving, or bearing, on one side, raising his other side; (K, TA;) as though he were bearing upon one leg; not with the firmness of him who bears upon both of his legs. (TA.) — And زَمَلٌ (K, TA) زَمَلٌ زَمَلٌ, aor. ʔ, (TA,) inf. n. زَمَلٌ and زَمَلٌ [the latter accord. to the CK زَمَلٌ, but said in the TA to be with fet-h like the former,] and زَمَلَانٌ (K, TA) and زَمَلٌ (TA) as from the K, (but not in the CK nor in my MS. copy of the K,) said of a horse or similar beast, (K, TA,) or of a wild ass, (TA,) He was as though he limped, by reason of his brishness, or sprightliness, (K,) or as though bearing upon his fore legs, by reason of pride, or self-conceit, and brishness, in his going and his running. (TA.) = زَمَلَةٌ (Mgh, Mgh,) inf. n. زَمَلٌ (TA,) He bore it, or carried it; namely, a thing: (Mgh, Mgh;) and زَمَلَةٌ (S, K,) originally الرَّجُلَةُ (TA,) signifies the same; or he took it up and carried it, or he raised it upon his back; syn. اَحْتَمَلَهُ (S, K;) at once; (K;) namely, a load: (TA:)

like اَرْدَبَهُ and زَمَلَهُ. (TA in art. زَمَل.) — And زَمَلَةٌ (IDrd, K,) aor. ʔ, inf. n. زَمَلٌ (TA,) He made him to ride behind him, (IDrd, K,) عَلَى الْبَعِيرِ on the camel: (IDrd:) or he rode with him [on a camel, in a مَحْبِل,] so as to counterbalance him; (K, TK;) and so زَمَلَهُ (Mgh,) inf. n. زَمَلَةٌ (S,) he rode with him so as to counterbalance him (S, Mgh) on a camel, (S,) in the مَحْبِل. (Mgh.) — [And زَمَلٌ عَيْرُهُ, aor. ʔ, He followed another:] see زَمَلٌ.

2. زَمَلَةٌ (S, Mgh, Mgh,) inf. n. زَمَلٌ (Mgh, K,) He wrapped him (S, Mgh, Mgh, K,) فِي ثَوْبِهِ [in his garment], (S, K,) or فِي ثَوْبِهِ [in his garments], (Mgh,) or بِثَوْبِهِ [with his garment]. (Mgh.) — [Hence, app.,] زَمَلٌ signifies also The act of concealing. (IAar, K.)

3: see 1, last sentence but one. — مُزَمَلَةٌ also signifies The requiting with beneficence. (AA, TA in art. حَمَل.)

5. زَمَلٌ (S, Mgh, Mgh, K) and زَمَلٌ (Mgh, K,) the latter of the measure زَمَلٌ (K,) [a variation of the former,] and زَمَلٌ (TA,) He wrapped himself (S, Mgh, Mgh, K, TA) بِثَوْبِهِ [with his garments], (S,) and so زَمَلٌ alone, (TA,) or فِي ثَوْبِهِ [in his garments], (Mgh, TA,) or بِثَوْبِهِ [with his garment]. (Mgh.)

6. زَمَلُوا ١. q. تَرَجَزُوا [i. e. They recited verses, or poetry, of the metre termed رَجَزٌ, which is also termed زَمَلٌ, one with another; or versed in doing so]. (TA.)

8. زَمَلٌ: see 5. — اَزْمَلَهُ: see 1.

Q. Q. 1. زَمَلٌ (TK,) inf. n. زَمَلَةٌ (K,) He drove camels. (K, TK.)

زَمَلٌ A load, or burden. (K.) It occurs in a trad. as meaning +A load of knowledge. (TA.) — [Household-goods; or furniture and utensils. (Freytag, on the authority of the Deswân of the Hudhalees.) See also اَزْمَلٌ. — اَزْمَلٌ means There is not in thy sack save a half. (AA, K.) = See also زَمِلٌ. — And see زَمَلٌ.

زَمَلٌ The kind of verse, or poetry, [more commonly] termed رَجَزٌ: [hence,] a poet says,

لَا يَغْلِبُ الشَّاعِرُ مَا دَامَ الزَّمَلُ

[The drawer of water will not be overcome as long as the زمَل continues]; meaning, as long as he recites [or chants] the verse termed رَجَزٌ [or زمَل], he is strong enough to work: thus it is related on the authority of AA: another reading is الزَمَلٌ: both are correct as to meaning. (IJ, TA.)

زَمِلٌ and زَمَلٌ: see زَمَلٌ.

زَمَلَةٌ A company of persons travelling together, or with whom one is travelling; (AZ, K;) as also زَمَلَةٌ (En-Nadr, TA:) or, as some say, (TA,) a company or a collection [in an absolute sense]. (K, TA.)

زَمَلَةٌ Lucuriant, or abundant, and dense [palm-trees such as are termed] جَبَّارٌ in the CK [is a mistranscription:] and a collection of وَدَى [i. e. small young palm-trees, or shoots cut off from palm-trees and planted]: and young palm-trees exceeding the reach of the hand: (K, TA.) all on the authority of El-Hejere. (TA.)

زَمَلَةٌ: see زَمَلٌ, in two places.

زَمَلٌ A limping in a camel. (K.) = And A wrapper that is put over a رَاوِيَةٌ [or leathern water-bag]: pl. زَمَلٌ and زَمَلَةٌ: (AZ, K:) you say ثَلَاثَةُ زَمَلَةٍ. (AZ, TA.)

زَمِلٌ One who rides behind another (IDrd, S, K) on a camel (IDrd, TA) that carries the food and the household-goods or furniture and utensils; (TA;) and زَمِلٌ signifies the same, (K,) and so does زَمُولٌ (IDrd, TA:) or one who rides behind another on a horse or similar beast: (TA:) or one who rides with another in a مَحْبِل so as to counterbalance him. (Mgh.) It is metaphorically used in the saying, اَنْتَ فَارِسُ الْعِلْمِ وَانَا زَمِيلٌ [Thou art the horseman of science, or knowledge, and I am he who rides behind thee]. (TA.) — Hence, A travelling-companion (Mgh, TA) who assists one in the performance of his affairs. (TA.) It is said in a trad., لَا يَفَارِقُ زَمِيلٌ زَمِيلَةً, i. e. [A man shall not separate himself from] his travelling-companion. (Mgh.) — زَمِيلَانٌ means Two men engaged in work upon their two camels: when they are without work, they are called رَفِيقَانِ. (K.)

زَمِلٌ and زَمِلَةٌ: see زَمَلٌ.

زَمِلٌ see what next follows.

زَمَلٌ (S, K) and زَمِلٌ and زَمِلٌ [said in the CK to be like عَدَّةٌ, but correctly like زَمَلٌ] and زَمَلٌ (S, K) and زَمِلٌ and زَمِلٌ (K, or this is fem., S) and زَمَلَةٌ (K) Cowardly, weak, (S, K, TA,) low, mean, or contemptible; who wraps himself up in his house, or tent; not rising and hastening to engage in warfare; indolently refraining from aspiring to great things. (TA.) [See also زَمِلٌ.] Accord. to J, زَمِلَةٌ signifies Weak as a fem. epithet. (S.)

زَمَلٌ

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(K) used for carrying (S, Mgh, Mjb, K) the goods, or furniture and utensils, of a man (S, Mgh, Mjb) travelling, (Mgh, Mjb) and his food; (S, Mgh); the ة denoting intensiveness: (Mjb) or a she-camel upon which are carried the goods, or furniture and utensils, of the traveller (Har p. 130-) from زَمَل 'he bore, or carried,' a thing: (Mgh, Mjb) pl. زَوَامِل (TA.) [See also زَوَمَلَة.] — Afterwards used to signify The عدل [properly half-load] in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit (ثم [app. a mistranscription for تَمَر i. e. dates]), and the like. (Mgh.)

زَوَمَلَة Camels having their loads upon them: (IAqr, M, K: [in the K, زَوَامِل should be زَوَامِل, or rather زَوَامِلَة:]) and زَوَمَلَة عِبَر signifies "camels laden or not laden:?" (IAqr, M:.) زَوَامِل may be either its pl. or pl. of زَوَمَلَة [q. v.]. (TA.) — See also زَوَمَلَة. — زَوَمَلَة هُوَ أَبْنُ زَوَمَلَة means He is a knower of it, (IAqr, K:.) i. e., of the affair. (IAqr.) — And زَوَمَلَة ابْن, also, means The son of the female slave. (IAqr, K.)

زَوَمَل A sound: (Aq, S:.) or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast: (K:.) it has no verb. (TA.) A poet says,

\* تَضَبُّ ثَاتُ الْخَيْلِ فِي حَجَرَاتِهَا \*  
\* وَتَسْمَعُ مِنْ ثَمْتِ الْعَجَاجِ لَهَا أَوَمَلَا \*

[The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them]: he means أَوَمَلَا, but suppresses the ء, as is done in وَلَجِيهِ [for وَلَجِيهِ]. (S.) أَوَمَلَا means The sounds of the horses: أَوَمَلَا being pl. of أَوَمَل, with ي to give fullness to the sound of the vowel preceding it. (TA.) And زَوَمَلَة signifies The tramping sound of a bow. (K, TA.) — أَوَمَلَة أَزَمَلَة and أَزَمَلَة He left a family, or household. (K.) And خَرَجَ فُلَانٌ وَخَلَفَ أَزَمَلَهُ [Such a one went forth, and left behind him his family, or his family and his cattle]: and خَرَجَ بِأَزَمَلِهِ and his sheep or goats, not leaving behind him aught of his property. (AZ, TA.) — [Hence, app.,] أَخَذَهُ أَزَمَلَهُ [in one of my copies of the S, أَزَمَلَهُ]. He took it altogether; (S, K:.) namely, a thing. (S.) And He took it with its أَثَات [or utensils and furniture]: see also أَخَذَهُ بِأَزَمَلِهِ and أَخَذَهُ زَمَلَتِهِ. (L, TA.) — And عِيَانَتْ أَزَمَلُهُ i. e. Numerous [families or households]. (S, K:.)

زَوَمَل, whence أَخَذَهُ بِأَزَمَلِهِ: see the next preceding paragraph, last sentence but one.

زَوَمَلَة: see زَوَمَل, in four places.

زَوَمَلَة: see زَوَمَلَة.

زَوَمَل A shoemaker's knife (S, K, TA) with which he cuts the leather. (TA.) [In the TA, in art. ذَرَب, it is expl. as meaning A shoemaker's

شَفِي with which he also: but this I have not found elsewhere.] — Also An iron (K, TA) like the new moon [in shape], (TA,) that is put at the end of a spear, for the purpose of catching wild ozen. (K, TA.) — And The [implement called] مَطْرَقَة [q. v.]. (K:.) — Applied to a man, (K, TA.) + A great, or vehement, eater; likened to the [shoemaker's] knife: (TA:.) or strong. and also weak. (K, TA,) low, mean, or contemptible: (TA: [like زَمَل:]) thus having two contr. significations. (K:.)

زَوَمَلَة (AA, S, K) and (S, K) some say (S) زَوَمَلَة (S, K:.) the latter accord. to Aq and Sb and Ez-Zubeydee, (TA,) and زَوَمَل (S, TA,) which is said by IJ to be quasi-coordinate to جَزَزَل, because the و in it is not a letter of prolongation, for the letter before it is with fet-h, (TA,) applied to a mountain-goat and to one of other animals, Vociferous: (AA, S, K, TA:.) or the first, [or, app., any of the three,] applied to a mountain-goat, such as, when he runs, leans, or bears, on one side: so accord. to AHayth: Fr explains the first or second as applied to a horse, meaning that runs swiftly: and in like manner to a mountain-goat. (TA.)

زَوَمَلَة A certain thing in which water is cooled: of the dial. of El-'Irāk: (K:.) applied by the people of Baghildā to a green [jar such as is called] جَرَّة خَضِيَّة, in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks; so called because it is wrapped (تَزَمَل i. e. تَزَمَل) with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the [porous earthen bottles called] بَرَدَات; then it is poured into this زَوَمَلَة, and remains in it cool. (Har p. 545.)

زَوَمَل: see مَزْمُول.

زَمَل, originally مَزْمُول A man wrapped with [or in] his garments: occurring in the Kur lxiii. l. (TA.)

#### زَمَل

Q 1 زَمَل, inf. n. زَمَلَة, He did the act denoted by the epithet زَمَلِي expl. in art. زَمَل, voice زَمَل. (TA.) — زَمَلَة in asses is like هَبْلَة [i. e. The going on easy and a quick pace] in a horse. (TA.)

زَمَلِي and زَمَلِي and زَمَلِي are expl. in the S in art. زَمَل [q. v., voice زَمَل]: in the K, in the present art., agreeably with the opinion of Abou-'Obeyd. (TA.) [The first is said in the TA, voice زَمَل, to be syn. with عَذِيْبَة, q. v.] — The first is also applied to an ass, as meaning Fat; whose back is even by reason of the fat. (Lh, TA.)

زَمَلِي A boy, or young man, light, or active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully,

or guilefully; as also زَمَلِي: thus expl. by Az, on the authority of one of the Arabs: also said to signify light, or active, and inconstant, unsteady, or fickle; and so زَمَلِي and زَمَلِي. (TA.)

زَمَلِي: see زَمَلِي: — and see also زَمَلِي, in two places.

زَمَلِي: see زَمَلِي: — and see also زَمَلِي.

#### زَمَن

زَمَنَة (Mjb, K) and زَمَن (S, Mjb, K) and زَمَنَة (S, Mjb, K) and زَمَنَة (K) He (a man, S, Mjb) had, or was affected with, a malady of long continuance, (Mjb,) or what is termed زَمَنَة, expl. below: (K:.) he was, or became, afflicted [with what is so termed]: (S:.) or he was, or became, crippled. (TK:.)

زَمَنَة (S, K) and زَمَن (Lh, TA) [He bargained, or made an engagement, with him, to work, for a time], (S, K:.) from الزَمَن (S:.) is like مَهَارَة [and شِبَارًا] (S, K) from الشَّر. (S:.)

زَمَن [He, or it, continued a long time;] a long time passed over him, or it, (K, TA:.) i. e. a thing. (TA.) You say, زَمَن بَالِكَاَن He remained, staid, dwelt, or abode, a long time [in the place]. (TA.) — And [hence,] زَمَن عَيْتِي [His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me. (TA.)] — زَمَن لَلَّاهُ He (God) made such a one to be such as is termed زَمَن, i. e. affected with a protracted disease; (Mjb, TA:.) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: or made him to be affected with what is termed زَمَنَة, expl. below, as meaning [i. e.]. [i. e.]. (TA.) It is said also of a disease [as meaning] It deprived him of the power to move &c. (TA in art. عَضِب.)

زَمَن an inf. n. of زَمَن [q. v.]. (Mjb, K:.) — And a simple subst. [meaning Continuance for a long time,] from زَمَن in the first of the senses assigned to it above; and so زَمَنَة, with damm. (IAqr, TA.) — Also, and زَمَن (S, Mjb, K, &c.) the former a contraction of the latter, (Mjb,) A time, whether little or much; (S, Mjb, K:.) thus accord. to Er-Rāghib; (TA in art. دَهْر;) as being a space capable of division: (Mjb:.) and so says El-Munawwe: (TA:.) a time considered with respect to its beginning and its end: (Er-Rāghib, MF voice زَمَن:.) or i. q. عَصْر [as meaning a space, or period, of time]: (M, K:.) [often meaning, without any addition to qualify it, a long time; as in an instance of the usage of the latter word above: (see 4:.) what follows here applies to each of these words:] زَمَن differs in some respects from زَمَن and from زَمَن: Sh asserts it to be syn. with دَهْر; but AHayth says that this is a mistake: (TA:.) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. دَهْر; and particularly as meaning fortune, or fate:] IATH says that it is applied to the whole of what is termed الدَهْر [as meaning time], and to a



Q. 4. **زَهَرَتْ** *They (the stars) shone*, (S, K.) and *were intensely bright*. (TA.) — *It (the eye) became red by reason of anger*, (K.) on the occasion of some distressing event; (TA.) as also **زَهَرَتْ**. (AZ, S, K.) — **الزهر** *It (the face) grained, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look*. (K.) — *It (a day) became intensely cold*. (K.)

**زَهْرٌ** *Intense cold*. (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Kur lxxv. 13, **زَهْرٌ** means *Hurting cold*: (Bḍ.) or [simply] *cold*: (Jel.) or, accord to some, it there has the meaning next following. (Bḍ, Jel.) — *The moon*; (K.) in the dial of Tāyī. (TA.)

**زَهْرٌ** *Laughing so as to show the teeth*: (K.) from the likeness to the shining of stars. (TA.) — *Angry* (K.) or *violently angry*. (S.)

## زن

1: see 4, in five places — **زَنَ عَصَبٌ**, [aor., accord. to rule, -, or the sec pers. may be **زَنَيْتَ**, and the aor. -, and the inf. n., in this case, **زَنْتَ**, which see below, but the TK makes its aor. to be -, and the inf. n. **زَنْ**.] *His sinews dried up*. (K.) — **حَقَنَ فِقْطَرُ زَنْ** means *He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled*. (TA. [See **زَنْتَ**])

4. **أَزْنَتْهُ** *I thought him to possess good or evil*; as also **زَنْتَهُ**, aor. -, inf. n. **زَنْ**: or both mean *I imputed, or attributed, to him good or evil*: (Mḡb.) or **فَرَأَى بِخَيْرٍ** or **زَنْتَ** *he thought such a one to possess good or evil; like أَزْنَتْهُ*; syn. **بِهِ**. (K.) or, accord. to Lh, one says, **أَزْنَتْهُ بِحَالٍ** and **أَزْنَتْهُ** *I thought him to possess [property and] as **خَيْرٍ** appears from what is said below on his authority) wealth*: but **زَنْتَهُ** is what the vulgar say, and is wrong. (TA.) And **أَزْنَتْهُ بِشَيْءٍ**, (S,) or **يَكْذِبُ**, (K.) and also **زَنْتَهُ**, (Har p. 112,) [and accord. to Golius **أَزْنَتْهُ**, mentioned by him as from the S, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing, or of such a thing*: (S, K, and Har ubi supr.): [but] Lh says, **لَا يَكُونُ الْإِزْنَانُ فِي الْخَيْرِ** [app. meaning that **أَزْنُ** is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And **بِالْأَمْرِ** *He suspected him of the thing, or affair*, like **أُكُتُهُ**. (S.) — **هُوَ يُزْنُ بِكَذَا** [He is suspected of such a thing]. (S.) Ḥasan says,

\* حَصَانٌ زَوَانٌ مَا تَزْنُ بِرَبِيبَةٍ \*

i. e. [*Chaste, staid*] *she is not suspected of evil*: [in which **تَزْنُ** may be from **زَنْتَ** or from **زَنْتَ**: but some restrict themselves to the quadrilateral verb **أَزْنُ**]. (Mḡb.)

8: see 4.

Bk. I.

**أَبُو زَنْتَةٍ** *A suspicion*: whence the saying, **أَبُو زَنْتَةٍ** *The ape, or baboon, or monkey, worse than he is the person who has conceived a suspicion*: (A, TA.) [for] — **أَبُو زَنْتَةٍ**, (so in three copies of the S and in my MS. copy of the K,) or **أَبُو زَنْتَةٍ**, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be "with kear," which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies **الْقِرْدُ**. (S, K.)

**أَبُو زَنْتَةٍ**: see what next precedes, in two places.

**زَنْ** **مِيَاهَ زَنْ**, and **مَاءَ زَنْ**, [which suggests that **زَنْ** is an inf. n. used as an epithet,] *A water, and waters, small in quantity, and narrow*: (K.) [for] **زَنْ** signifies *strait, or narrow*; like **زَيْتٌ** and **زَيْنٌ** [which do not belong to this art.]: (TA.) or **زَنْ** means [a place of water] of which one knows not whether there be in it water or not. (K.)

**زَنْ** **ظِلٌّ زَنْ** *Short [or contracted] shade*; like **زَنْ** [mentioned in art. **زَنْ**]. (K.)

**زَنْ** **أَنْفَى** *A fluid like mucus, that falls from the noses of camels*: (K.) but the more approved word is **ذُنَانِي**. (TA.)

**زَنْ** **أَنْفَى** *A man who suffices for himself, without any other*. (K.)

**زَنْ** **أَنْفَى** *One who opines, or conjectures, much*; i. q. **طَنَّ**. (TA.)

**زَنْ** **أَنْفَى** *One suppressing his urine and his ordure*, occurring in a trad.: or, as some say, it is **زَنْتَ**, [q. v.] with **ب**. (TA. [But see 1, and see also what here follows.])

**زَنْ** **أَنْفَى** *One suppressing his urine [or his ordure]*; syn. **حَاقَنَ**: such is one of the persons forbidden, in a trad., to act as **أَمَرٌ** to others. (TA in art. **نَصَر**: mentioned also, but not expl., in the present art in the TA.) [See also the next preceding paragraph.]

## زنا

1. **زَنَّ** **فِي الْجَبَلِ**, (S, Mḡb, K,) aor. -, (Mḡb, K,\*) inf. n. **زَنْ** and **زَنُوْ**, (S, Mḡb, K,) *He ascended the mountain*. (S, Mḡb, K.) — **زَنَّ** **إِلَيْهِ**, (S, K,) aor. as above, (K,) inf. n. **زَنْ** and **زَنُوْ**, (S, K,) and **زَنَّ**, (K,) *He (a man, S) had recourse to it (a thing, TA) for refuge, protection, preservation, concealment, covert, or lodging*. (S, K.) — And *He approached it, or drew near to it*; (K, TA;) namely, a thing. (TA.) [Hence,] **زَنَّ** **الْخَيْسَيْنِ**, (S,) or **لِالْخَيْسَيْنِ**, inf. n. **زَنْ**, (TA,) *He drew near to [the age of] fifty [years]*. (S, TA.) — **زَنَّ** said of the shade, (S, K,) *It became short*; (S;) it contracted, shrank, or drew together. (K.) — Said of a place, (TA in art. **زَنْ**.) *It was, or became, strait, or narrow*; and **زَنَّ**, without -, inf. n. **زَنْ**, is a dial. var. thereof in this sense. (Isd, K, TA; all in art. **زَنْ**.) — Said of the urine, (S,

Mḡb, K,) aor. -, (S, TA,) or -, (Mḡb,) inf. n. **زَنْ**, (S, Mḡb, TA) and **زَنَّ**, (TA,) *It became retained, or suppressed*. (S, Mḡb, K, TA.) — Also *He, or it, came to the ground*. (K.) — *He hastened, or made haste*. (K.) — And *He was, or became, affected with a lively emotion, either of joy or of grief*; syn. **طَرِبَ**. (K.) — See also 2, in two places: and see 4. — **زَنَّ** is also expl. in the K as signifying **حَقَنَ** *He throttled, or strangled*: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for **حَقَنَ** [a meaning assigned to this verb below: see 4]. (TA.)

2. **زَنَّ** **عَلَيْهِ**, inf. n. **زَنْتَهُ**, *He straitened, or oppressed, him; made strait, or close, to him*; (S, K, TA;) as also **زَنَّ** **عَلَيْهِ**. (TA.) The verb occurs without -, written **زَنَى**, by poetic license, in a saying of a **رَجُلٌ** cited in art. **نَدَحَ**, as an ex. of the word **شَادَخَ**. (S.) And **زَنَّ** **عَلَيْهِ الْجِبَاةُ** occurs in a trad. as meaning *They made the stones strait, or close, to him, or upon him*. (TA.)

4. **أَزْنَاهُ فِي الْجَبَلِ** *He made him to ascend the mountain*. (Mḡb, K, TA.) — **أَزْنَاهُ** also signifies **أَزْنَاهُ إِلَى الْأَمْرِ**, (S, K, TA;) so in the saying, **أَزْنَاهُ** *He constrained him to have recourse to, or to do, the thing*. (TA.) — **أَزْنَاهُ** *He retained, or suppressed, his urine*, (Mḡb, K,\*) as also **زَنَاهُ**; the latter verb being trans. as well as intrans. (Mḡb.)

**زَنْ** **أَنْفَى** *Straitness, or narrowness*; syn. **ضَيْقٌ**. (S.) [So in my copies: perhaps a mistranscription for **ضَيْقٌ**, a meaning mentioned in the next sentence.] — **زَنْ** **أَنْفَى** *Strait, or narrow*; syn. **ضَيْقٌ**: you say **مَكَانٌ زَنْ** **أَنْفَى** *A strait, or narrow, place*: **زَنْ** **أَنْفَى** *A narrow well*: so in the Fāik. (TA.) — **زَنْ** (S, K) and **compact, or contracted**: (K.) applied to a man: and to shade. (S.) — **زَنْ** **أَنْفَى** *Retaining, or suppressing, his urine*; (S, Mḡb, K;) as also **زَنْ** **أَنْفَى**. (Mḡb.) So in a trad. in which it is said that a man is forbidden to pray when he is **زَنْ**; (S, TA;) or where it is said that the prayer of one who is **زَنْ** will not be accepted: (Mḡb:) or the latter word in this case means one who is *ascending a mountain*; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) — Also, [app. because of its narrowness,] *A grave*. (TA.)

**زَنْ** **أَنْفَى** *A small skin for water or milk*. (K.) [See also **زَنْ**, in art. **زَنْ**.]

**زَنْ** **أَنْفَى**, in two places.

**زَنْ** **أَنْفَى** *More, or most, strait*: so in the saying **كَانَ لَا يَحِبُّ مِنَ الدُّنْيَا إِلَّا أَزْنَاهَا** [He used not to love, or worldly enjoyments, or blessings, save the more, or most, strait thereof]. (MF.)

## زبر

Q. 2. **زَبَرَ** **عَلَيْنَا** *He behaved proudly, or haughtily, to us*, (K, TA,) and *frowned, or looked sternly, austere, or morosely*. (TA.)

زنبور *The lion.* (K.)

زنبور *Small, or young, (K, TA.) and light, or active: applied to a boy. (TA.)* — See also زنبور.

زنبورية *Large, or bulky, applied to a ship: (K:) you say سَيْفَةٌ زَنْبُورِيَّةٌ a large, or bulky,*

*ship: (TA:) or زَنْبُورِيَّةٌ signifies a sort of large, or bulky, ship. (S in art. زنبور.)* — Also *Heavy; applied to a man. (K.)*

زَنْبَارُ: see the next paragraph, in two places

زَنْبُورُ [The hornet, or hornets; a large sort of wasp;] a stinging kind of fly; (K;) a certain kind of flying thing that stings; (T, TA.) ١ q زنبور (S), or زنبور (TA); and زَنْبُورِيَّةٌ signifies the same, (K,) [or up is the n un,] and so does زَنْبَارُ (S, K,) a dial. var. mentioned by Isk: (S:) [being a coll. gen n,] زنبور [sometimes] made of the fem. gender: the pl. is زَنْبَابِيرُ. (S.) الزَنْبَابِيرُ sometimes means the flies of the meadows or gardens (ذَبَابُ الرُّوحِ). (Ham p. 324.) — Also A young ass that is able to bear burdens. (K.) — Also A large rat: pl. زَنْبَابِيرُ, occurring in poetry [app. for زَنْبَابِيرُ]. (TA.) — Also, [as an epithet.] *Light, or active; clever; or ingenious; (K, TA:) mentioned by Abul-Jarráh, from a man of the Benoo-Kuláb, and he adds that it means light, or active; (TA:) quick in reply; (K, TA:) and so زَنْبَارُ. (K.)* — Also, and زَنْبَابِيرُ and زَنْبَارُ, A certain tree, (K, TA,) of large size, (TA,) resembling the زَلْبُ [or plane-tree], (K, TA,) but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the شَرْبُ [q. v.], white tinged [with another colour], and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the خَلْبَارِ [or fruit of the service-tree], and dyes the mouth like as does the mulberry: it is planted. (TA.) — Also, the same three words, A species of the تِين [or fig], called by the people of the towns and villages the تِينُ حُلُوبَانِي (IAqr, K, TA:) one of the strange trees of the desert: pl. زَنْبَابِيرُ. (IAqr, TA.)

زَنْبُورُ } see the next preceding paragraph.  
زَنْبُورِيَّةُ }

أَخَذَهُ بِزَنْبُورِهِ like أَخَذَهُ بِزَنْبُورِهِ (K, TA,) meaning He took it altogether; mentioned in art. زنبور. (TA.)

أَرْضُ زَنْبَابِيرٍ A land abounding with زَنْبَابِيرُ [or hornets, pl. of زَنْبُورُ] the n being rejected in its formation: (S in art. زنبور, and K:) similar to أَرْضُ مَعْقَرَةٍ, meaning ذَاتُ عَقَارٍ and نَعَابِ. (S.)

### زنبق

زَنْبَقُ [mentioned in the S and Mqb in art. زنبق] Oil of jasmine: (S, K:) or this is called دَهْنُ الزَنْبَقِ, and is of the dial. of El-Trák; (Az, TA;) [for] it is said that زَنْبَقُ signifies the jasmine

[itself]: (Mqb:) or, as some say, it is a certain flower, which is put into شَرَبُ [i. e. oil of sesame, or, as being likened thereto, because of its clearness, white oil before it becomes altered], and the like, and of which is [thus] made an [odoriferous] oil; like as is done with other species of flowers (MF.) [In the present day, this name is applied to several species of plants: namely, *Mogorum sambac* of Juss., Lam., Desfont.: — *Nyctanthes sambac* of Linn.; *nyctanthes undulata* in notis Amén. académ. 4, p. 449. (Delile, Flor. Egypt. Illustr., no 8) — and *Iris germanica* of Linn., or *Iris sambac* of Forsk. (Idem, no 26) — also the hily. — Also The [musical reed, or pipe, called] زَنْبَقَةٌ (AA, T, TA,) and زَنْبَارُ (Abou-Málik, K.) Wines. (IAqr, K, and T in art. امر زنبق) or wine such as is termed فَصِيحٌ. (IAmb, TA in art. فصيح.)

زَنْبَقُ A certain herb, or leguminous plant, hot, burning, or biting, to the tongue, and that causes headache. (K.)

### زنبل

زَنْبَلُ dial. vars. of زَنْبَلُ, mentioned in art. زبل [q. v.]: pl. زَنْبَابِلُ. (TA.)

### زنج

الزَّيْجُ and الزَّيْجُ (AA, S, Mqb, K,) the latter being a dial. var. of the former, (Mqb,) both of them chaete, (TA,) [but the latter is the more common,] and الزَّيْجَةُ (S, K) and الزَّيْجَةُ (K,) A certain nation of the blacks; (S, Mqb, K;) [the inhabitants of the country called by us "Zanguebar," including the "Zangis" of Ptolemy, near the entrance of the Red Sea, and a large portion of inner Africa:] their country is beneath, and to the south of, the equinoctial line; and beyond them is [said to be] no habitation, or cultivation: [sometimes applied to the Negroes absolutely; for] some say that their country extends from the western parts of Africa nearly to Abyssinia, [comprehending the whole of Nigritia properly so called, or at least the whole of the countries of the Negroes known to the Arabs of the classical ages,] and that part of it is on the Nile of Egypt: (Mqb) the n. un is زَنْجِيٌّ (AA, A'Obeyd, Isk, S, K,) like as زَنْجِيٌّ is of زَنْجُ: (TA.) and زَنْجِيٌّ occurs as a broken pl., meaning the divisions and subtribes [of that nation]: so says AAF, and so in the M. (TA.)

زَنْجِيٌّ and زَنْجِيٌّ [of which the latter is the more common, A man, and a thing, of, or belonging to, or relating to, the زَنْجُ or زَنْجُ]: see the preceding paragraph.

الزَّيْجُ: } see the first paragraph.  
الزَّيْجُ: }  
الزَّيْجَةُ: }

### زنجبيل

زَنْجَبِيلُ [Ginger; *amomum zinziber*;] a certain plant growing in the country of the Arabs, in the

land of 'Oman, (AHn, TA,) and in El-Yemen also; (TA;) well known: (S:) [or the root thereof:] a certain root, or roots, (accord. to different copies of the K,) creeping beneath the ground; (K, TA;) burning, or biting, to the tongue; (TA;) growing like the stalks of the papyrus, (K, TA,) and the رَأْسُ [mentioned below]. there is no wild sort of it; nor is it a tree that is eaten fresh like as herbs, or leguminous plants, are eaten; but it is used in a dry state, and its conserve is the best of conserves; and the best thereof is what is brought from the country of the Zinj and China: (TA) it has a property that is heating, or warming, digestive, lenitive in a small degree, strengthening to the venereal faculty, (K, TA,) clearing to the phlegm, (TA,) sharpening to the intellect, (K, TA,) and exhilarating: (TA:) if mixed with the moisture of the liver of the goat, and dried, and pulverized, and used as a collyrium, it removes the film [upon the eye], and obscurity of the sight. (K, TA.) — It is mentioned in the Kur, where it is said, كَانَ مَرْحَلًا زَنْجَبِيلًا عَيْنًا فِيهَا [xxvi. 17 and 18.] تَسْمَى سَلْسَبِيلًا [The admixture whereof shall be زنجبيل, a fountain therein named Selsebeel: i. e. it shall have the flavour of ginger], which the Arabs esteem very pleasant: it may mean that زنجبيل is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (Isd, TA,) it means also Wine [absolutely]. (S, Isd, K.) — A certain herb, or leguminous plant, the leaves of which are like [those of] the حَلَفُ [or *salvia Aegyptia*], and the twigs are red: it clears the [discoloration of the face termed] نَبَسٌ, and the [spots on the skin termed] كَلَفٌ, and it kills dogs; (K;) wherefore it is named in relation to them. (TA.) زَنْجَبِيلُ الْعَجَبِ q. الأَنْثَرَاغُ [a word of Persian origin, now applied by Arabs to A species of *carthus thistle*]. (K.) [Accord. to Freytag, *Homomum*, or *salvia silvestris*. but this, I believe, is what is called in Pers. أَنْثَرَاغٌ.] الزَّيْجُ الرَّائِسُ q. زَنْجَبِيلُ الْقَامَرِ [Anula helenium, common undula, or elecampane]. (K.)

### زنجور

زَنْجُورَةٌ (S in art. زَنْجُورَةٌ, (Lth, K,) inf. n. زَنْجُورُ, or against, the middle finger with the fore finger: (S in art. زنجور) or he flipped with the nail of his thumb and that of his fore finger (Lth, A, K:) you say زَنْجُورَةً, meaning he put the nail of his thumb upon that of his fore finger, and then flipped with them to him, (Lth, A,) saying مِثْلُ هَذَا وَلَا مِثْلُ هَذَا, meaning thus, هَذَا مِثْلُ هَذَا (A.) The subst., (S,) or the name of this [action], (Lth,) is زَنْجِيرٌ. (Lth, S.)

زَنْجِيرٌ [A flip, such as is described above]: see what immediately precedes. — A nail-paring: as also زَنْجِيرٌ: both foreign words introduced into the Arabic language: mentioned in the T among quadriliteral-radical words. (TA.) — A

whiteness [or white speck] seen on the nails of young persons, (AZ, K;) likewise called **فَوْفٌ** and **وَشٌّ**; (AZ, TA;); as also **زَنْجِيرَةٌ**. (AZ, K.) — Accord. to IAr, † this last signifies *What the end of the thumb [or of the thumb-nail] takes from the extremity of the tooth when a man [presses the former against the edge of an upper front tooth and suddenly lets it go forward, and] says, لاَ مَلِكَ عِنْدِي شَيْءٌ وَلَا ذُو*, i.e. it means *anything*, always used in a negative phrase.]

**زَنْجِيرَةٌ**: see the next preceding paragraph, in two places.

## زنجفر

**زَنْجَفَرٌ** *A certain dye, [or pigment], well known, (K,) of a red colour, with which one writes as well as dyes, [namely, cinnabar:] its virtue is similar to that of white lead; or, as some say, of شَاوِجْ [a kind of stone, used medicinally, from the Persian شادَه]: it is of two kinds, native and factitious: the native is [formed by] the transition of a sulphureous substance into quicksilver: [it is a sulphureous ore of quicksilver:] the factitious [is what is called vermilion, and] is of various sorts. (TA.)*

## زنج

1. **زَنْجٌ**, aor. **زَجَّ**, (S, K,) inf. n. **زَجَّجَ** (S, K,) and clarified butter, (JK, L,) and food, (L,) *It was, or became, altered [for the worse] (S, K, TA) in odour; (TA,) [stinking, rancid,] bad, or corrupt; like سَنِخٌ. (JK.)* — And, said of a lamb, or kid, *He raised his head in suching, by reason of choking, or of dryness of the fauces. (K.)*

**زَنْجٌ**, applied to oil, (S, K,) and clarified butter, and food, (L,) *Altered [for the worse] (S, K, TA) in odour; (TA;) [stinking, rancid,] bad, or corrupt; like سَنِخٌ: see 1. —* **إِبِلٌ زَنْجَةٌ** *Camels having their bellies straitened, by reason of thirsting (Kr, K, TA) some after time. (Kr, TA.)*

## زند

1. **زَنْدٌ الشَّارَ**, aor. **زَنَدَ**, *He produced fire [with a زند and زَنْدَةٌ]. (A, TA.)* — [Hence,] **زَنْدَوُا** *They kindled the fire of war. (A, TA.)* — See also 2. **زَنْدٌ**, aor. **زَنَدَ**, (K,) inf. n. **زَنْدَ**, (TK,) *He (a man, TA) thirsted. (K.)* — **زَنْدَتْ**, inf. n. **زَنْدُ**, said of a she-camel, *Her womb came forth on her giving birth. (L.)*

2. **زَنْدٌ**, inf. n. **زَنْدَ**, *He made his زند to produce fire. (K.)* — *He hid. (K.)* — *He filled (K, TA) a water-skin, or milk-skin; (TA;) as also زَنْدَ, (K, TA,) inf. n. زَنْدَ; and in like manner a watering-trough, and a vessel: and he filled his water-skin, or milk-skin, so that it became like the زند, i.e. [hard, or firm, being] full. (TA.)* — [*He made, or rendered, narrow. You say, لَقَرَسٌ مَسْنَرٌ لَمَّا بَرَزَ The horse has a nose which was not made narrow when he was created.*

(A, TA.) — [*He straitened, or scantied; made strait, or scanty: see the pass. part n. Hence, app., زَنْدَ عَلَى أَهْلِهِ [He straitened, or scantied, his family, made their circumstances, or subsistence, strait, or scanty, to them;] he was hard, severe, or rigorous, to his family (L.)* — *He punished beyond his right. (K, TA.)* — *He charged with meanness: (TA;) or he, or it, made, or rendered, meanness, or sordid. (KL.)* — **زَنْدَتْ السَّافَةُ**, inf. n. **زَنْدَ**, *The she-camel, having a [tumour of the kind called] قَرْنٌ in her vulva, had her vulva perforated on every side, and leathern things inserted in the holes and tied tight. (Ish, TA.)* or **زَنْدَ** [as inf. n. of **زَنْدَتْ**] signifies a she-camel's *having the vulva perforated with small sharp-pointed pieces of wood, and then tied with [threads or strings of] hair: this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with ن and ي. (S.)* — See also the next paragraph.

4. **زَادَ** (K,) said of a man, (TA,) i. q. **زَادَ** [*He exceeded, &c.*]. (K, TA.) — [Hence, app., مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ, as also مَا يَزِيدُكَ, i. q. مَا يَزِيدُكَ meaning *No one is more sufficient for thee than he: see art. زيد*: (K;) or *no one exceeds him to thee in excellence. (TA.)* — **ارْدَ فِي** [*He relapsed in his pain.*] (K.)

5. **زَنَدَ** *He was, or became, straitened, or embarrassed, and contracted in his bosom: (A:) he was, or became, straitened, or embarrassed, so as to be unable to reply, or to answer: and he was angry; (A, K;) and was incensed. (TA.)* The saying of 'Adoe,

إِذَا أَنتَ مَآكِبَتِ الرِّجَالِ فَلَا تَلُغْ \*  
وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزَيَّدْ \*

[*When thou featest with men, be not altogether foolish, but say like as they have said, and be not straitened, &c.*] some relate with **ي** [in the last word, saying **تَتَزَيَّدُ**: see art. زيد]. (TA.)

**زَنْدٌ** [*A piece of stick, or wood, for producing fire;] the upper one of the two pieces of stick, or wood, (عُودَانِ, S, M, L, K, or خَشَبَتَانِ, L,) with which fire is produced [in a manner described below]; (S, M, L, K;) of the masc. gender; (Mgh;) [or masc. and fem.: (see مِمْقَادٌ, in art. وقود.)] and **زَنْدَةٌ** is the appellation of the lower one thereof, (S, M, L, K,) in which is the notch, or hollow, (مُزْنَةٌ, M, L, or قُرْصٌ, A in art. فَرْصٌ,) or in which is a hole (تَقْبٌ, S,) [whence the fire is produced;] and this is fem.: (S, M.) one end of the زند is put into the قُرْصُ of the زند, and the زند is then [rapidly] twirled round, in producing fire. (A in art. فَرْصُ.) [the best kind of زند is made of غُبَارٍ; and the best kind of **زَنْدَةٌ**, of مَرْخُ: (see these two words:)] the dual **زَنْدَانِ** is applied to the two together; (S, M, L;); [and so, very often, is the sing. **زَنْدٌ**:] one should not say **زَنْدَتَانِ** (S, M, L, K;); for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is **زَنْدَاتِ**, (S, M,*

Mgh, L, Mgh, K,) which is also syn. with **زَنْدٌ**, (Kr, L,) and **زَنْدٌ** (L) and [of pauc.] **زَنْدَاتِ** and **زَنْدَاتِ**, (S, M, L, K,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;); and pl. **زَنْدَاتِ**. (L.) Hence one says, **لَهُ نَوَارِي الزَّيْدِ** (TA;) or **وَارِي** (TA;) [*lit. He as one whose زند produces fire, or whose زند produces fire,*] alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And **وَرَّثَ** [*lit. My زند have, or has, produced fire by thy means*], (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K.) And **أَنَا مُتَتَبِعٌ بِزَنْدِكَ وَكُلُّ خَيْرٍ عِنْدِي مِنْ عِنْدِكَ** [*lit. I am one who produces fire by means of thy زند, and all the good in my possession is from thee*]. (A.) [Hence also,] **لَا يَزِدُ بَنَاتِي زَنْدًا** [*My weeping will not bring as a return for it so much as a زند; i.e. it will not avail aught*]. (Ham p. 83.) And **زَنْدَانِ فِي مَرْقَعَةٍ**: see art. رَفَع. And

**زَنْدَانِ فِي وَعَاءٍ** [*Two pieces of stick, or wood, for producing fire, in a bag or the like*]: a prov. denoting lowliness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And **نَيْسٌ فِي جَفِيرِهِ غَيْرُ زَنْدَيْنِ** [*see art. جعفر*]. — Hence, (A,) **زَنْدَانِ** [*Each of the two bones of the fore arm; [the radius and the ulna;] (A, Mgh, L;) one of which is more slender than the other: the extremity of the زند next the thumb is called زَنْجُوعٌ, and that of the زند next the little finger is called كَرْسُوعٌ: the زَنْجُوعُ [or wrist] is the place of junction of the زندان, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زندان as being likened to the زندان with which fire is produced. (A, Mgh.)*] And in some one or more of the dialects, **الْأَسْفَلُ مِنَ الزَّيْدَيْنِ** is **سَاعِدُ** [q. v.]; and **ذِرَاعُ** [q. v.]. (L and TA in art. سَاعِدُ.) [Also] *The part of the fore arm which is divested of flesh: of the masc. gender: pl. زَنْدَوُا. (Mgh.)* And (L) *The part where the extremity of the fore arm joins to the hand [on the side of the thumb and also on the side of the little finger, as is shown by what follows]: there are two parts called together زَنْدَانِ; (S, L, K;) the كَرْسُوعُ and the زَنْجُوعُ. (S, L.)* — Also *A certain thorny tree. (K.)*

**زَنْدٌ** (K, TA) consisting of a stone wrapped up in pieces of rag (TA) which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another: (K:) it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one: so say AO and others. (TA.)

**زَنْدَةٌ**: see **زَنْدٌ**, in two places.

**زَنْدٌ**: see **زَنْدٌ**; of which it is a pl., and with which it is, also syn. [In the present day it is commonly applied to *A steel fur striking fire*: and has for its pl. **زَنْدَاتُ**.]

**زَنْد** [Made, or rendered, narrow]. You say **زَنْدِ تَوْبِ** *A garment, or piece of cloth, of little width.* (S, K.) And **مِرْدَنَدِ مِرْدَنَدِ** [A leathern water-bag] narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it. (A, TA.) — A small, scanty, gift. (A, TA.) — Narrow; (S, K.; niggardly; (S, A, K.); tenuous; (TA.); who will not confer a small benefit: (A.); low, ignoble, mean, or sordid: (TA.); charged with niggardliness, and held to be little: (Hām p. 178:)) and i. q. **دَعِي** [i. e. one whose origin, or lineage, is suspected, or an adopted son, &c.]. (K.) And A man quick in becoming angry. (L.)

## زَنْدَق

Q. 2. **زَنْدَق** [He adopted, or held, or professed, the tenets of the زندیق;] he was, or became, **زَنْدِيق**: (S, K, TA.) [generally,] he was, or became, a **مَلْجِد** [i. e. deviator from the right religion, or an impugner of religions], and without religion; (KL); [a disbeliever in the world to come and in the Deity, or the unity of the Creator. (see زَنْدَقَة) and an asserter of the endlessness of time: see زَنْدِيق.]

**زَنْدَقِي** (Th, O, I, K, [in some of the copies of the K, and in my copy of the Mgh, زندیق, which, as is said in the TA, is a mistake,]) and **زَنْدَقِي** A man very niggardly or avaricious. (Th, O, I, K, Mgh)

**زَنْدَقَة** a subst. from the verb above mentioned; (S, K.) [The adoption, or belief, or profession, of the tenets of the زندیق: generally, deviation from the right religion, or the impugning of religions, and the state of him who is without religion;] disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Mgh); [and the assertion of the endlessness of time: see زَنْدِيق]. — Also i. q. **ضَبِي** [as meaning Niggardliness, or avarice: see زَنْدَق]. (L, TA.)

**زَنْدَقِي** see زَنْدَق.

**زَنْدَقِي** a dial. var. of **زَنْدَقِي** [q. v.] (K); like as **قَزَق** is of **قَضَق**. (TA.)

**زَنْدِيق** One who is of the **تَنْوَة** [or asserts as of the doctrine of Dualism]: (S, O, K.) or one who asserts his belief in [the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K.) or one who does not believe in the world to come nor in the unity of the Creator: (T, Mgh); or one who conceals unbelief and makes an outward show of belief: (K); an arabized word, (S, Mgh,) originally Pers., so they say, (Mgh,) from **زَنْد**, which is a book belonging to them [i. e. the book of Zoroaster]: (P; [or from the Pers. زندیک, meaning magian, or fire-worshipper: and thus seems to be its primary meaning; as De Saey says in his "Chrest. Ar." 2nd ed., ii. 274:]] or, accord. to IDrd, it is an arabized word from the Persian زند, (Mgh, [thus in my copy, app. for زَنْد, in which the z may be, as it is in many

other instances, an affix denoting some kind of relationship,]) or **زَنْدِ كَر**, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be **زَنْدِ كَبَر**], which may be rendered *holder of the Zend, but*]) which is expl. as meaning *he [who] asserts his belief in the eternity, or the endlessness, of the present world:* (Mgh, TA.); or it is arabized from **زَنْدِ دِين** i. e. woman's religion: (O, K.); or the right explanation is this that it is a term of relation to the **زَنْد**, which is the book of Mānēs the Magian, who was in the time of Bahram the son of Hurmuz the son of Šāboor [or Šāpūr], and who claimed to be successor to the Messiah, on whom he peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth. **زَنْدِيق**, in their language, is "explanation;" and he meant that this was the explanation of the book of Zardusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA.); or, accord. to the "Meftāteh el-'Ulūm," **زَنْدِيق** means a *follower of Mānēs*, and also a *follower of Mezdēk*, who (i. e. Mezdēk) appeared in the days of Kūbādū, and asserted that possessors and women were in common, and put forth a book which he called **زند**, which is the book of the Magians, that was brought by Zardusht, whom they assert to have been a prophet; and the companions of Mezdēk were named in relation to [this] **زند**; which word, being arabized, was converted into **زَنْدِيق**: (Mgh.) Th says that **زَنْدِيق** is not of the [genuine] language of the Arabs; (Mgh, TA.); and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, Mgh, TA.) which is *one who does not hold any religion, and who asserts his belief in the endlessness of time*, (Mgh,) they say **مَلْجِد**, (Mgh, Mgh, TA.) i. e. [a deviator from the right religion, or] an *impugner of religions*, (Mgh,) and **دَهْرِي**: (Mgh, TA.) some say that it is from **زَنْدِيقَة**; because the زندیق straitens himself: (L, TA.) An Arab of the desert is related to have explained it as meaning *one who looks much into things, or affairs*: (Mgh.) the pl. is **زَنْدِيقَة** and **زَنْدِيقِي** (S, O, Mgh, K); the latter being the original pl., and the **ي** of the former being a substitute for the suppressed **ي** of the latter (S, O.)

## زَنْد

1. **زَنْد** He filled it; (K); namely, a vessel, and a water-skin. (TA.) — See also what next follows.

2. **زَنْد** (Mgh) or **زَنْد** (K) inf. n. **زَنْد** (TA); [but the former is more probably correct, as **زَنْد**, mentioned below, is its quasi-pass; or perhaps each is correct;] *He put upon him a زَنْد [or waist-belt].* (Mgh, K.) — **زَنْدِ عَيْنِي إِلَى** *He looked hard at me: so in the "Nawādir."* (TA.) [see also the act part. n., below:]] or **زَنْدِ عَيْنِي** *his eye looked minutely at me*: (A.)

3. **زَنْد** He (a Christian [or Jew or Sabian or Magian]) bound a **زَنْد** [or waist-belt] upon his waist. (A, Mgh.) — *It (a thing) became slender, or narrow, (A, K,) so as to be like a زَنْد.* (A.)

**زَنْدِيق** (S, A, Mgh, K) and **زَنْدِيقَة** (A, K) and **زَنْدِيقِي** (K) The thing [meaning waist-belt] that is upon the waist of the Christian (S, A, Mgh, K) and Magian, (K,) the thing which the **دَعِي** [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA.) [accord. to the K, from **زَنْد** "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek **ζώνη**, as observed by Golius, or **ζώνιον**, as suggested by Freytag] pl. **زَنْدِيقَات**. (A, Mgh) — See also **زَنْدِيق**.

**زَنْدِيق** see **زَنْدِيق**.

**زَنْدِيق** (T, TA.) or **زَنْدِيقَة**, as also **زَنْدِيقَات** (TA,) sing. of **زَنْدِيقَات** (T, TA,) which signifies *Pebbles*: (TA.) or *small pebbles*. (A'Obeyd, Kr, ISd, K.) — Also **زَنْدِيق** and **زَنْدِيقَات** (Kr,) or **زَنْدِيقَة** and **زَنْدِيقَات** (TA.) *Certain small flies* (Kr, K) that are in **حَسْبُونِي** [i. e. gardens, or privies]. (Kr, TA.)

**زَنْدِيقَة** see **زَنْدِيق** = and see **زَنْدِيق** in two places.

**زَنْدِيق** see **زَنْدِيق** in two places.

**زَنْدِيقَة** A woman tall, and large in body. (K, TA.)

**زَنْدِيقَة** **فَلَانٌ مُرَبِّدٌ إِلَى بَعْثِي** Such a one is looking hard at me, and making the eye to project: so in the "Nawādir." (T, TA) [See also this verb, 2.]

## زَنْق

1. **زَنْقَة** (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. **زَنْق**, (O, TA.) inf. n. **زَنْقِي** (JK, TA.) *He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord:* (JK, O, K:) this ring is put to the head of the refractory mule; and is called **زَنْقَة**. (JK, O, TA.) or *he put a زَنْق in the part under his lower jaw, in the skin:* (S, O.) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called **زَنْق** [or **زَنْقَة**] (O, TA.) in the K, **زَنْق**, like **عَرَاب**; but this is wrong: (TA:) what is in the nose, pierced, is called **عَرَاب**. (O, TA.) — Also, (IDrd, K,) aor. **زَنْق** and **زَنْق**, (TA,) inf. n. as above, (KL,) *He bound his legs by means of the زَنْق* [or **زَنْق**, q. v.; namely, a mule's; (IDrd, K); and in like manner, a horse's. (TA.)] [This meaning alone I find in the KL, given on the authority of the M; but Golius says, as on the authority of the KL likewise, that it signifies also *He fitted a shoe to a horse's foot; followed by an accus.*] — And **زَنْق على عِيَالِي** and **زَنْق على عِيَالِي**, aor. **زَنْق**; (IAqr, O;) and **زَنْقِي** (IAqr, O, K,) inf. n. **زَنْقِي** (IAqr, O;) and **زَنْقِي** (IAqr, O, K,) inf. n. **زَنْقِي** (IAqr, O;) and **زَنْقِي** (IAqr, O, K,) inf. n. **زَنْقِي** (IAqr, O;) and **زَنْقِي** (IAqr, O, K,) inf. n. **زَنْقِي** (IAqr, O;)



by reason of niggardliness or poverty. (IAqr, O, K) And زَقَتْ عَلَى مَلَانٍ, and أَزَقْتُ, I straitened such a one. (JK.)

2: see above, last sentence but one.

4: see 1, last two sentences

زَقَقَ The place of the زَقَقَ [or زَقَقَ]. (S, K, K.) — The thin part of an arnon-head. pl. زَقَق. (JK, Ibn-Abbād, K.)

زَقَقَ: see زَقَقَ.

زَقَقَ A narrow سَجَّة [or street]. (S.) — A narrow part of a valley. (JK, Ibn-Abbād, O.) — A bend in a wall; or in a سَجَّة [or street]; (Lih, JK, O;) or in a side of a house; or in a narrow, or very narrow, road of a valley, [so I reader resembles a place of entrance and a twisting or winding: a subst. in all these senses, having no verb. (Lih, O)]

زَقَقَ: see 1, in two places. — Also i. q. زَقَقَ [i. e. I obbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet]. (TA.) — And The hind of ornament called مَشَقَقَ [i. e. a necklace, or the like]; (S, O, K; [in this sense correctly said in the K to be like مَشَقَقَ,]) a certain ornament for women, (JK, Ibn-Abbād, O,) of silver. (Ibn-Abbād, O.)

زَقَقَ [in its primary acceptation is app. syn. with زَقَقَ in the first of the senses assigned to the latter below: — and hence,] † Firm, strong, or sound; (JK, O, K, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And زَقَقَ [which is app. its pl., or مَقَقَ, or مَقَقَ] † Perfect understandings or intellects. (IAqr, O, K.)

زَقَقَ: see 1, in two places.

زَقَقَ Tied, or bound, with the زَقَقَ [q. v., or with the زَقَقَ]. (TA. [See also زَقَقَ].) — And † Suffaring a suppression of the urine. (TA.) — المَزَقَقُ is the name of A horse of 'Amir Ibn-El-Fihayl. (S, K;) and of a horse of 'Attāb Ibn-El-Warāh. (TA.)

#### زهر

زَهَرَ [inf. n. of زَهَرَ] The cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto. (KL. [See زَهَرَ].) — [And hence,] The act of marking with a sign or token. (KL. [See also the same word as a subst. properly so termed, expl. below.]) — And The conjoining any one with a people, or party, to which he does not belong. (KL.) — زَهَرَ [inf. n. of زَهَرَ, TA.] They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me. (K.)

4. الزهر السجج. † The tree had a زَهَرَ (K, TA) [i. e. an excrescence] resembling the زَهَرَ of the

شاة [app here meaning sheep as well as goat; though sheep are said in the S, and in one place in the TA, to have no زَهَرَ]. (TA.)

زَهَرَ The [projecting] thing that is behind the cloven hoof; also called زَهَرَ (S, K;) of which it is a dial. var. (S.)

زَهَرَ A camel having a زَهَرَ, i. e. a thing [or portion] of the ear cut (S, K) and left hanging down [therefrom], (S,) which is done to camels of generous race (S, K) only; (S;) as also زَهَرَ and مَزَهَرَ. fem. زَهَرَ and زَهَرَ and مَزَهَرَ. (S, K;) pl. of pau. أَزَهَرَ. (Yākoob, TA.) [See also زَهَرَ] — أَزَهَرَ + A ewe that is held in high estimation; [not signifying having a زَهَرَ, as meaning “having a kind of wattle;”] for [it is asserted that] the sheep has no زَهَرَ, that pertaining only to the goat. (S. [But see زَهَرَ].])

زَهَرَ and زَهَرَ and زَهَرَ and زَهَرَ and زَهَرَ (S, K) i. q. زَهَرَ &c., (K.) He is one whose proportion, or conformation, is that of the slave: or, as Ks says, (or Lh, TA,) the meaning is, truly. (S.) [See also زَهَرَ] — زَهَرَ الفوق: see زَهَرَ.

زَهَرَ: see what next precedes. — زَهَرَ also signifies A certain tree, having no leaves, as though it were the زَهَرَ of the شاة [app. here meaning sheep as well as goat: see زَهَرَ]. (TA.)

زَهَرَ of the ear of a camel: see زَهَرَ: but accord. to El-Ahmar, it is a mark made by cutting off a portion of the ear. (TA.) — [Of the ear of a man, it is app. The antitragus and also a small prominence of the antihelix immediately above the antitragus: for it is said that] زَهَرَ الأذن signifies two small things (هَتَانِ) next to the شاة [or lobule], opposite to the وتَرَة [an evident mis-transcription for وَتَرَة i. e. tragus]. (K. [So in all the copies that I have seen.]) — Also [A kind of wattle, i. e.] a thing, (Mgh,) or piece of flesh, (TA,) hanging from the حَلَقَ [here meaning throat, waterwallf], (Mgh, TA,) beneath each ear, (S and A and K in art. رَعَتْ,) of the شاة [i. e., app., sheep as well as goat; though it is said in the S that “the sheep has no زَهَرَ, that pertaining only to the goat;” app. because it is uncommon in sheep]. (TA.) [See also زَهَرَ; and see رَعَتْ and رَعَتْ and رَعَتْ.] — To this is likened

the زَهَرَ of a tree: see 4. (TA.) — And [as the زَهَرَ of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also † A mark, sign, or token. (TA.) — زَهَرَ الفوق † The two edges [or creases] of the notch of an arnon, (Mgh, K, TA,) between which is put the bow-string, (Mgh, TA;) as also زَهَرَ الفوق (K;); but the former is the more chaste: (TA:) also called زَهَرَ الفوق. (S in art. شَرَح. and A and TA.) — See also زَهَرَ. — أَزَهَرَ also signifies † A certain herb, or leguminous plant, (K, TA,) of which AḤn had heard mention made, but remembered not any description: it is said to grow in plain, or soft, tracts, and in the

form of the زَهَرَ of the ear; to have leaves, and to be one of the worst of plants. (TA.) — See also زَهَرَ.

زَهَرَ: see زَهَرَ.

زَهَرَ A calamity, misfortune, or evil accident.

(K.) — See also زَهَرَ.

زَهَرَ, applied to a goat, [and app. to a sheep also,] Having [two wattles, such as are termed] زَهَرَ [of which see the sug., زَهَرَ; as also مَزَهَرَ. (TA.)] — Also, and مَزَهَرَ, † One adopted among a people to whom he does not belong, (Fr in explanation of the former word as used in the Kur lxviii. 13, and S and K,) to which some add, (TA,) not being needed; as though he were a زَهَرَ among them: (S, TA.) and i. q. دَعَى [as meaning likewise one who is adopted among a people or by a person (though understood in some other sense by F)], (Mhr, Mgh, Mab, TA,) conjoined [with them or him]: thus the former was expl. by I'Ab as used in the Kur ubi supr: (Mhr, TA.) but Az says that the latter word has only the meaning assigned to it above, voce زَهَرَ, as an epithet applied to a camel. (TA.) And the former word, † Base, ignoble, or mean; known by his baseness, ignobleness, or meanness, (S, K, TA,) or his evil character, (K, TA,) like as the شاة [i. e. sheep or goat] is known by its زَهَرَ: (S, TA: [in the latter of which is added, “because the cutting of the ear is a mark:” but by its زَهَرَ is here meant “its wattle;” for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikameh as used in the Kur ubi supr: (S.) And † The son of an adulteress or a fornicutress. (TA.) — Also A commissioned agent, a factor, or a deputy. (TA.) — الأذن الزهري: The lion. (M and K in art. رَعَتْ, q. v.)

زَهَرَ ناي [or flute], so called because invented by زَهَرَ, a skilful زَهَرَ [or player upon the musical reed] in the service of Er-Rasheed and El-Moulaḡim and El-Wāthik: vulgarly called زَهَرَ; said by Esh-Sheresshee to be thus mis-called by the common people of the West. (TA.)

الزَهَرَ. — زَهَرَ (زَهَرَ): see زَهَرَ. — أَزَهَرَ, and its fem. (with ه): see زَهَرَ. — زَهَرَ [q. v.] (K, TA;) meaning † Time, or fortune, to which trials are appendant: or, as some say, hard, or rigorous, in its course. (TA.) — See also what next follows.

أَزَهَرَ A camel of those called أَزَهَرَ; thus called in relation to [a sub-tribe (بَطْن) or of تَمِيم named] أَزَهَرَ. (IAqr, TA.)

زَهَرَ inf. n. of 2 [q. v.]. (TA.) — And also a subst. like تَمِيمٌ and تَمِيمٌ, signifying A certain mark of camels. (TA.)

زَهَرَ and its fem. (with ه): see زَهَرَ. — See also زَهَرَ, in two places. — Also Small in body; like مَزَهَرَ. (IAqr, TA in art. زَهَرَ.) — Also The young ones of camels. (S, K.) — And A certain

young ones of camels. (S, K.) — And A certain

stallion [-camel]; (S, K;) accord to some, who read thus, in a verse of Zuheyr,

\* مَغَائِرُ شَتَّى مِنْ إِبَالٍ مُزَيَّرٍ

[Sundry spoils consisting of the young camels the offspring of *Muzennem*]: (S;) thus A'Obeyd read, instead of مَغَائِرُ, in which the latter word is used for مَزَيَّرَةٌ [by poetic license], because إِبَالٌ is of a measure common to masc. and fem. words. (EM p. 120.)

## زَو

1 زَوٌّ, [sor. يَزُو] inf n. زَوٌّ, *It was, or became, strait, or narrow*, a dial. var. of زَيْزٌ; (ISl, K, TA;) said of a place. (TA.)

2. زَوٌّ زَيْزٌ *He straitened, or oppressed, him, made strait, or close, to him*: (ISd, K;) it occurs thus, without ز, by poetic license, for زَوٌّ, in a saying of a *râjiz* cited in art. زَشَدَخَ, as an ex. of the word زَوٌّ. (S in art. زَوٌّ.) — زَوٌّ also signifies *IIA* (a man) *became law in his joints*. (TA in art. زَيْن.)

زَوٌّ: see what next follows, and also art. زَوٌّ.

زَوٌّ *Strait, or narrow*; (K;) as also زَوٌّ: (TA in art. زَوٌّ, from the Fârk; and in art. زَيْن;) the former mentioned in this sense by IAnr; (TA;) applied to a bag, or other receptacle. (K, TA.) [See also زَوٌّ, in art. زَوٌّ.]

زَوٌّ rel. n. from زَوٌّ: see the next article.

## زَي

1. زَيٌّ, aor. يَزِي, inf. n. زَيٌّ [often written زَيٌّ] and زَيْزٌ, (S, Mgh, \* Mgh, K,) the latter an inf. n. of 3 (S, Mgh, Mgh, K,) also, (S, Mgh, K,) but said by some to be a dial. var. of the former, (Mgh,) the former being of the dial. of the people of El-Hijaz, (Lh, S, Mgh, TA,) and the latter of the dial. of Benoo-Tameem, (Lh, TA,) or of the people of Nejd, (S, Mgh, TA.) *He committed fornication or adultery*; (El-Munâwée, Er-Râghib, TA;) *بِهِ* with her: (MA:) but accord. to El-Munâwée, [it seems to be properly a dial. var. of زَوٌّ as meaning *he mounted*; for he says that,] in the proper language of the Arabs, الزَّيْزُ signifies *the mounting upon a thing*; and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] *syn.* with زَجَرَ: and in like manner one says of a woman [زَيْزٌ]: (TA:) زَيٌّ, inf. n. زَيٌّ, also signifies the same: (TA:) and so does زَوٌّ, inf. n. زَوٌّ.

زَوٌّ: one says of a woman, زَوٌّ, inf. n. زَوٌّ, and زَوٌّ, meaning *she committed fornication or adultery, or prostitutes herself*. (S.) It is said in a prov., وَلَا الزَّيْزَةَ زَوٌّ, [Her continence is not continence, nor the fornication, or adultery, that she commits, fornication, or adultery]: applied to him who does not remain in one state, or condition; neither in good nor in evil: (Meyd:) or to him who refrains from doing

good and then is excessive [therein], or from evil and then is excessive therein; not continuing to pursue one way. (TA.) [See also زَوٌّ.]

2. زَوٌّ, inf. n. زَوٌّ, (S, Mgh, Mgh, TA,) *He said to him يَا زَايَ [O fornicator or adulterer]*. (S, TA.) or *he imputed to him الزَّيْزَ [i. e. fornication or adultery]*; (Mgh, Mgh, TA,) and so زَوٌّ, accord. to the copies of the K; but in the M, زَوٌّ, which, it is there said, has not been heard except in a trad. of the daughter of El-Hasan. (TA.) — See also 1. — And see 2 in art. زَوٌّ.

3. زَوٌّ, inf. n. زَوٌّ, and زَوٌّ, [He committed fornication or adultery with her-] (Mgh, Mgh.) — See also 1, in two places. — And see 2.

4: see 2.

زَوٌّ, often written زَوٌّ: see the next paragraph, in two places.

زَوٌّ *A single act of الزَّيْزَ [i. e. fornication or adultery]*: (Mgh, TA;) and زَوٌّ is [used in the same sense, (though properly an inf. n., not of un-)] as is shown by its being dualized: they say زَوَّيْنِ. (TA.) [but this is post-classical:] thus using the dual of زَوٌّ, the lawyers say, قَدَّمَ بِزَيْنٍ [He reproached him with two acts of fornication or adultery]: (Mgh, TA.) but [in this instance, and] in the saying زَوَّيْنِ عَلَى زَوَّيْنِ [which is dual of زَوٌّ, properly an inf. n. like زَوٌّ] or زَوَّيْنِ [He testified, or gave decisive information, respecting two acts of fornication or adultery], this right word is زَوَّيْنِ. (Mgh.) One says also, هُوَ زَوٌّ, and sometimes زَوٌّ, (K,) but the former is the more chaste, (A, TA,) meaning زَوٌّ زَوٌّ [i. e. He is a son of fornication or adultery]: (K;) or هُوَ وَلَدُ زَوٍّ (Mgh, Mgh,) and زَوٌّ, (Mgh,) with fet-h, and with kees, [meaning as above, or زَوٌّ زَوٌّ], *He is, or was, born of fornication or adultery*, [contr. of زَوٌّ زَوٌّ and زَوٌّ زَوٌّ], (Mgh,) or contr. of زَوٌّ زَوٌّ [He is the offspring of fornication or adultery], [contr. of زَوٌّ زَوٌّ and زَوٌّ زَوٌّ]: (S;) accord. to Fr, one says, زَوٌّ زَوٌّ, [all meaning the same, and] all with fet-h: accord. to Ks, however, one may say زَوٌّ زَوٌّ, with kees, but زَوٌّ only with fet-h: (TA:) ISk says that زَوٌّ زَوٌّ are both with kees and fet-h. (Mgh.)

زَوٌّ [accord. to analogy signifies *A mode, or manner, of fornication or adultery*]. See the next preceding paragraph, in five places. — Also The last of a man's children; (K;) like as زَوٌّ signifies the "last of a woman's children." (TA.)

زَوٌّ [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce زَوٌّ.

زَوٌّ [meaning *Of, or relating to, fornication or adultery*] is the rel. n. زَوٌّ; (S, Mgh;) the [radical] ز being changed into و because

three *س* are deemed difficult of pronunciation: (Mgh.) and the rel. n. from زَوٌّ [having the same meaning] is زَوٌّ. (S.)

زَوٌّ: see what next precedes.

زَوٌّ an appellation applied to *A female ape* (قَوْدَةٌ). (S.)

زَوٌّ act part n. of زَوٌّ [signifying *Committing fornication or adultery*] and also a *fornicator or an adulterer*: (Mgh.) fem. زَوٌّ. (Kx xxiv. 2 and 3.) pl. masc. زَوٌّ, like قَوْدَةٌ pl. of قَوْدَةٌ. (Mgh.) [and pl. fem. زَوٌّ. قَوْدَةٌ] said to a woman is correct as being [for زَوٌّ زَوٌّ, *O fornicatress, or adulteress*], apocoptated. (Mgh.)

زَوٌّ fem. of زَوٌّ [q. v.] — Applied to a man, it has an intensive meaning [i. e. One much addicted to fornication or adultery]. (Mgh.)

## زَه

1. زَهٌّ, (S, A, Mgh, Mgh, K,) and زَهٌّ, (S, Mgh, Mgh,) aor. زَهٌّ; (S, K;) [the most usual form of the verb,] and زَهٌّ, aor. زَهٌّ; (S, Mgh, K;) which is the most approved form, though MF says otherwise; (TA;) and زَهٌّ, aor. زَهٌّ; (Th, K;) inf. n. زَهٌّ, زَهٌّ (S, Mgh, Mgh, K) and زَهٌّ (Sb, TA;) *He abstained from it*; [meaning, from something that would gratify the passions or senses;] *relinquished it; forsook it, shunned, or avoided, it; did not desire it*; (S, A, Mgh, Mgh, K;) contr. of زَهٌّ (i. e. of زَهٌّ) (S, K,) and زَهٌّ, (A, Mgh,) and زَهٌّ, (Mgh,) and زَهٌّ, (Mgh,) or *أَعْرَضَ عَنْهُ* (Mgh) or *he abstained from it*, meaning a thing of the lawfulness of which he was sure, so far as to take the least that was sufficient thereof, leaving the rest to God: (MF:) زَهٌّ relates only to worldly things; and زَهٌّ, to matters of religion: (Kh, Mgh, K;) or both signify *the asceraining oneself in the service of God, or in acts of devotion*; as also زَهٌّ (KL:) he who makes a difference between زَهٌّ زَهٌّ and زَهٌّ زَهٌّ errs. (Mgh.) — زَهٌّ also signify [particularly The being abstinent in respect of eating;] *the eating little*. (A, TA.) — And زَهٌّ and زَهٌّ *He straitened his household, by reason of niggardiness or poverty*. (TA in art. زَوٌّ.) — زَهٌّ, aor. زَهٌّ, (K,) inf. n. زَهٌّ, (TA.) † *He computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number*; or *he computed by conjecture its quantity or measure &c., or the quantity of its fruit*; as also زَهٌّ (K, TA,) inf. n. زَهٌّ, and زَهٌّ, inf. n. زَهٌّ: all used in relation to palm-trees. (TA.) You say, زَهَّتْ, aor. and inf. n. as above, † *I computed by conjecture the quantity of the fruit upon the palm-trees*. (Esh-Sheybānee, S, TA.) And زَهَّتْ, *I computed by conjecture the quantity, or amount, of the property; or the number of the camels or cattle*. (JK.)



زَهْرَ (Mghb.) of which the sing. (K.) or n. un. (Mghb.) is زَهْرَةٌ (Mghb, K.) which latter signifies, as also زَهْرٌ, *A flower, or blossom, of a plant*; (S, Mghb, K.) or *a yellow flower or blossom*; (IAw, K.) and white flowers are called زَهْرٌ (IAw, K.) or *a flower or blossom that has become yellow*; (IAw, TA.) IKt says that the term زَهْرَةٌ is not applied to a flower until it becomes yellow; or it signifies an open flower or blossom; a flower or blossom before it opens being called بَرْقُومٌ (Mghb): pl. أَزْهَارٌ, and pl. pl. أَزْهَاجٌ. (A.\* K.) One says, كَانَتْ زَهْرُ النَّجْمِ زَهْرَ النَّجْمِ [As though the flowers of the herbs were the shining of the stars]. (A.) — Also زَهْرَةٌ (Th, K.) and زَهْرٌ (K.), or the former only, (TA.) *A plant*: (Th, K.) but ISd thinks that Th, by this explanation, means the signification first given above; and MF disallows the meaning of a plant as unknown. (TA.)

زَهْرٌ *A want*. (K, TA.) So in the phrase, فَكَيْتَتْ مِنْهُ زَهْرِي [I accomplished what I wanted of him, or it]. (TA.)

زَهْرَةٌ: see زَهْرٌ, in two places. — زَهْرَةُ الدُّنْيَا (S, M, A, Mghb, K.) and زَهْرَتِي (AHl, M, K.) the former agreeable with the reading of verse 131 of chap. xx. of the Kur obtaining among the people of the Haremyan, and the latter with that generally obtaining in El-Baṣrah, (AHl, TA.) [but the latter is disallowed in the Mghb, and by MF.] *The beauty and splendour of the present world or life*; (M, A, K.); *its goodness*; (S, M, A, K.) *its sweetness, or pleasantness; or the abundance of its goods, conveniences, or comforts*; (S, M.) *its goods*; (Mghb); *its finery*, (Mghb, TA.) or *beauty and splendour, and abundance of good things*. (TA.)

زَهْرَةٌ + Whiteness; (Yaqoob, S, K.) and *beauty* (K): *whiteness, or fairness, characteristic of good birth*. (S): or *bright whiteness*: (TA.): or *any shining colour*. (AHl, R.)

زَهْرَةٌ: see زَهْرٌ, in two places: — and زَهْرَةٌ.

الزَّهْرَةُ [The planet Venus;] *a certain star*, (S, Mghb, K.) well known, (K.) *white and brilliant*, (TA.) in the third heaven. (K.) — الزَّهْرُ [the pl.]: see زَهْرٌ, near the end of the paragraph.

زَهْرٌ [Shining;] *fire*. See 1. — Applied to a *rod, or piece of stick, or wood, for producing fire, emitting shining fire, making its fire to shine*. (TA.) — Applied to a plant, + *Beautiful*: and to the complexion of a man, *bright; shining*: and *g. q. زَهْرٌ*. (TA.) — أَجْمَرُ زَاهِرٌ + *Intensely red*. (Lh, K.) — لَفْلَانُ دَوْلَةٍ زَاهِرَةٌ [Such a one has a brilliant turn of fortune]. (A.)

يَمْشِي الزَّاهِرَةُ *He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side*. (K, TA.) occurring in the poetry of Abou-Bakr El-Hudhale. (TA.)

أَزْهَرُ *Shining; giving light; bright*. (S, K.) Hence, (TA.) — الْأَزْهَرُ *The moon*. (S, K.) And الْأَزْهَرَانُ *The sun and the moon*. (Isk, S, A, K.)

— + *White*; (S, K.) and *beautiful*: (K.) or of a *bright white colour*: (TA.): or of any *shining colour*: (AHl, R.): as also زَاهِرٌ. (TA.) — *A man white, or fair, in face*: (Mghb): *having a bright, or shining, face*: (K.): *having a white, or fair, and bright, or shining, face*: (S): *a man having a white, or fair, complexion, characteristic of good birth*. (Sh, S:\*) or of a *bright white or fair complexion, with a shining face. or mixed with redness*: (TA.) — زَاهِرَةٌ *a woman white, or fair, in face*: (Mghb): *having a bright, or shining, face*: (K.): *having a white, or fair, and bright, or shining, face*: (S): of a *bright white or fair complexion intermixed with redness*. (TA.) — + *Bright, or shining*, applied to an animal and to a plant. (AA.) — Applied also to water [app. as meaning *Bright and clear*]. (TA.) — And *g. q. حَوَارٍ* [app. a mistranscription for حَوَارِي, i. e. *White, or whitened, applied to flour*]. (TA.) — + *A wild bull*. — زَاهِرَةٌ *a wild cow*. (S, K.) — + *A white lion*. (K.) — *A white ewer or jug, in which wine is made*. (TA.) — *عَرَبٌ* — + *Milk which is drawn*. (AA, K.) — الزَّاهِرَةُ is applied by Ru-bh to *The white cloud (سَحَابَةٌ) lightning in the evening*. (O, K.) — زَاهِرَةٌ *A white and clear pearl*. (TA.) — الزَّاهِرُ *Three nights of the beginning of the [lunar] month*. (TA.) or so زَاهِرٌ. (Har p. 209.) — الزَّاهِرَاوَانُ *Friday*. (O, K, TA.) — الزَّاهِرَةُ *The two chapters of the Kur-an entitled [The beauty and splendour of the present world or life]*. (O, K.) — *A camel parting his legs wide, cropping the trees*. (K.)

مَزْهَرٌ *A certain musical instrument*, (Mghb); the lute (عُود) upon which one plays: (S, K.): pl. مَزَاهِرٌ. (Mghb.) — *One who makes the fire bright, and turns it over [to prevent its going out or becoming dull]*. (Yaqoob, K and TA, in the CK) — زَاهِرَةٌ *for [the purpose of attracting] guests*. (K.)

مَزْهَرٌ, applied by El-A'jaj to the lamp of the darkness [i. e. the moon], *Made to shine, from أَزْهَرَهُ اللَّهُ*; like مَجْنُونٌ from أَجَنَهُ: or, as some say, *shining*. (TA.)

## زهق

1. زَهَقَتْ نَفْسُهُ, زَهَقَتْ, (S, Mgh, Mghb, K.) the latter preferred by IKot and Hr, but the former by A'Obeyd, (TA.) aor. ٤, (S, Mgh, K.) inf. n. زَهَقٌ, (S, Mgh), which is of both verbs, (S) or this is of the former verb, and the inf. n. of the latter is زَهَقٌ, (Mghb), [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَجَع, that the inf. n. of this verb is زَهَقٌ] *His soul went forth, passed forth, or departed*. (S, Mgh, Mghb, K, TA.) *it perished: it died*: (TA.) — زَهَقَتْ نَفْسُهُ and زَهَقَتْهُ الرُّوحُ are not of the [classical] language of the Arabs. (Mgh.) It is said in the Kur [ix. 55 and 86] وَتَزَهَّقُ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ [And that their souls may depart while they are unbelievers]. (S.) The primary meaning of زَهَقٌ is *The going forth, passing forth, or departing, with difficulty*. (Bd in ix. 55.) — [Hence,] زَهَقَ الشَّيْءُ *The*

*thing perished, passed away, or came to nought*; (Mghb, K, TA.): *became null, void, or of no effect*. (K, TA.) And زَهَقَ الْبَاطِلُ *What was false, or vain, passed away, or came to nought*, (S, Mghb, K, TA.) *being overcome by the truth, or reality, or fact*; or, accord. to Kaatádih, by الْبَاطِلُ is here meant *the devil*. (TA.) — And زَهَقَ السَّهْمُ (S, Mghb, K, TA.) and زَهَقَ (Mghb) *The arrow passed beyond the butt*, (S, Mghb, K, TA.) and *fell behind at*. (TA.) or *went swiftly*. (Ham p. 23:) or the former has this meaning. and the latter is syn. with زَقَّ [app. meaning *it slid along the ground*]. (JK.) — And زَهَقَ الْفَرَسُ, aor. ٤, inf. n. زَهَقٌ, + *The horse preceded, went before, got before, outwent, or outstripped*. (S, Mghb.) — زَهَقَتْ الرَّاحِلَةُ, inf. n. زَهَقٌ (Isk, S, K) and زَهَقَ (TA as from the K, [but not in the CK nor in my MS. copy of the K.]) *The saddle-camel preceded, went before, got before, outwent, or outstripped, the horses, or horsemen*; (Isk, JK, S, K, TA;) and زَهَقَتْ signifies the same. (JK.) And زَهَقَتْ, inf. n. زَهَقٌ and زَهَقٌ, *Such a one preceded, went before, &c.*; (K, TA;) or زَهَقَ and preceded, &c., the horses, or horsemen; (TA;) and زَهَقَ الزَّهَقُ signifies the same. (K.) — زَهَقَ said of a bone, (S, K.) aor. ٤, (K.) inf. n. زَهَقٌ, *Its marrow became compact and full*; (S, K;) as also زَهَقَ. (L, K.) And زَهَقَتِ الدَّابَّةُ, with the same aor. and inf. n., *The beast was, or became, marrowy in the utmost degree, its marrow-bones being compacted and full*. (TA.) — Also, said of marrow, *It was, or became, compact and full*. (S, K.)

2: see 2 in art. زَرَق: and see 4 below.

3. زَهَقَ الْحَقُّ الْبَاطِلَ (TA [there expl. by زَهَقَ, a mistranscription, app. for زَاهَقَهُ, meaning *The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought*.])

4. اِرْهَقَ نَفْسَهُ *He (God) caused his soul to go forth, pass forth, or depart*. (Mghb, Mghb.) The phrase اِرْهَقَ الْقَتْلُ means *Sluiciding is a cause of making the soul to come to nought, and to depart*. (Mghb.) — [Hence,] اِرْهَقَ الْبَاطِلَ *He (God) caused what was false, or vain, to pass away, or come to nought*. (S, K, TA.) See also 3. — And اِرْهَقَ السَّهْمَ (S, K) *He made the arrow to pass beyond the butt*. (S, K, TA.) — And اِرْهَقَ الدَّابَّةَ السَّجْعَ *The beast shifted forward the saddle, and threw it upon its neck*: (S, K:) and, or but, it is said to be with زَهَقَ: [i. e. one says also, or correctly, accord. to some, اِرْهَقَتْهُ] a rájiz says,

\* أَخَافُ أَنْ تَزَهَّقَ أَوْ تَزَهَّقَ  
[+I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards:] [thus, says J.] cited to me by Abu-l-Ghouth, with زَي. (S.) [Accord. to my copy of the KL, زَهَقٌ, inf. n. of زَهَقَ, signifies + *The shifting backwards of a camel's saddle from his back*: see 2 in art. زَرَق. — And اِرْهَقَ فِي السَّهْمِ

+ *He was quick [as though urging himself forward] in pace, or journeying.* (K.) = *أَرَقَّ* also signifies *He filled it*; (S, O, K;) namely, a vessel: (S, O.) but accord. to the L, *he overturned it*; i. e. a vessel. (TA.) = See also 1, near the end.

7. see 1, in three places — One says also *أَرَقَّتْ الدَّابَّةُ* + *The beast leaped, or leaped upwards, (S,) or went forward, or preceded, (O, K,) in consequence of beating, or taking fright.* (S, O, K.) And *The beast fell into a deep place, or from a mountain; or fell from a mountain and died*; syn. *تَرَدَّتْ*. (TA.) [See the next paragraph.]

*زَهَقَ* A low, or depressed, part of the ground. (S, O, K.) A hollow, or cavity, or deep hollow or cavity, in the ground; syn. *وَهْدٌ*. (JK, TA.) sometimes, or often, beasts fall into it, and die. (TA.) [See 7.]

*زَهَقَ* + *Light, and unsteady, or lighttrivited*; (S, K, TA.) applied to a man. (S.) = And A boast not exceeded in fatness. (TA.)

*زَهَقِي* + A mare that precedes, or outgoes, the [other] horses, or the horsemen. (Sh, K.)

*زَهَقَاتُ مَائَةٍ* and *زَهَقَاتُ مَائَةٍ* i. q. *زَهَقَاتُ مَائَةٍ* i. q. They are of the number of a hundred. (TA.)

*زَهَقُ* + A thing passing away, or coming to nought, or that passes away, or comes to nought, as also *زَهَقٌ*. (K, TA.) Hence, in the Kur [xvii. 83], *إِنَّمَا الْبَاطِلُ كَانَ زَهَقًا* i. e. *Verily what is false, or vain, is a thing that passes away, or comes to nought.* (TA.) — A deep well; (JK, S, K;) as also *زَهَقَةٌ*; [in the TA *زَهَقٌ*] and in like manner both are applied to a place of destruction (*مُتَلَفَةٌ*); (JK;) and to a *مُتَلَفَةٌ* [app. meaning a desert in which people perish] as meaning far-extending. (Ham p. 23.) And in like manner, (S,) the former is applied [app as an epithet] to a *فَجٌّ* [or road, or depressed road,] of an overpeering, or overhanging, mountain. (S, K.) — Also *Light, or active*; syn. *خَفِيفٌ*. (JK.)

*زَاهِقٌ* Perishing, or dying. (Az, TA.) — See also *زَهَقُ*, in two places. — *An arrow passing beyond the butt, and falling behind it*: (Mgh, TA.) whence the saying, in a truce, *إِنِّى حَاضِرٌ* [i. e. *present*]; (JK, TA.) — *خَبَرٌ مِنْ زَاهِقٍ* [expl. in art. *حَبَر*]. (TA.) — *† Preceding, or outgoing.* You say, *زَاهِقًا*, *† He came before, or in advance of, the horses, or horsemen.* (JK.) And *زَاهِقَةً* + A saddle-camel preceding, going before, getting before, outgoing, or outstripping, the horse, or horseman. (S.) — *† A man put to flight*: (S, O, K;) pl. *زَاهِقُونَ* (so in my copies of the S,) or *زَهَقٌ* (so in the O,) or *زَهَقٌ*, with damm and with two dammehs. (K.) — *† Water running vehemently*: (JK, K, TA.) and *† a canal (خَلِيجٌ) running swiftly.* (TA.) = Applied to a beast (دَابَّةٌ), *Fat*, (JK, Az, S, K,) and *marrowy*: Bk. I.

(S, K;) or *marrowy, but not fat in the utmost degree*: or *having thin, or little, marrow*: (TA.) and *dry, or tough*, (K, TA,) by reason of leanness; so says Ag. (TA.) and, (K,) or as some say, (JK,) *very lean*; (JK, K, TA.) such that a foul odour is perceived arising from the meagreness of its flesh. (TA.) thus it bears two contr. meanings. (K.) — And, applied to marrow, *Compact and full*: (S, TA.) or, so applied, *good in respect of fatness*: and some say, i. q. *رَارٌ* [i. e. in a melting state, or corrupt, by reason of emaciation; or thin; &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a *رَازِجٌ*, (S, TA.) namely, 'Omárah Ibn-Tárik, (TA.)

\* *وَمَسَدٌ أَمْرٌ مِنْ أَيْنَاقٍ*  
\* *لَنْ يَنْبَغِيَ لِلْأَنْبِاقِ وَلَا خَفَاقٍ*  
\* *وَلَا صِعَافٍ مُخْبِتٍ زَاهِقٍ*

accord. to Fr, it is in the nom. case, the poetry being what is termed *مُفَعَّلًا* [by which is here meant having one rhyme made to end with *kesrah* (which is substituted for *feh-hah* by poetic license) and another with *dammeh*,] the poet meaning [And a rope, or many a rope, tightly twisted, of the fur of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak,] but whose marrow was compact and full: [or, agreeably with an explanation given above from the JK, *زَاهِقٌ* may mean in a melting state, &c.]:] another explanation is, that *زَاهِقٌ* here means *ذَاهِبٌ* [going away]: (S, TA.) but, as Sgh says, the [right] reading is

\* *عَيْسَ عَيْتَاقٍ ذَاتِ مَسَجٍ زَاهِقٍ*  
[meaning but of a reddish, or yellowish, or dingy, white hue, of generous race, having compact and full marrow]. (TA.)

*قَرَسَ ذَاتُ أَزَاهِقٍ* in the phrase *أَزَاهِقُ* sing. of *أَزَاهِقٍ* in the phrase *أَزَاهِقُ* + *A mare having wonderful, or admirable, qualities in running*: (A, TA.) or this means a mare having a swift running. (S, K.) — One says also, *زَاهِقٌ* and *جَانَتِ الْخَيْلُ أَزَاهِقًا*, meaning *† [The horses, or horsemen, came] in troops in a state of dispersion.* (A'Obayd, TA.) — *أَزَاهِقٌ* is also the name of A horse of *Ziyád Ibn-Hindabéh*. (K.)

*مَزَهَقٌ* Slain. (El-Muarrif, S.)  
*مَزَهَقٌ* Slaying, or a slayer. (El-Muarrif, S.) — And *† A man quick [as though urging himself forward] in his pace, or journeying.* (S, TA.) — And *† Loquacious.* (JK.)

*مَزَهَقَةٌ* [A cause of the departure of the soul: a word of the same class as *مَزَهَقَةٌ* and *مَزَهَقَةٌ*.] — [Hence,] one says of a camel which others strive in vain to overtake, *هَذَا الْبَحْلُ مَزَهَقَةٌ لِأَزْوَاجِ الْبَحْلِ* [This camel is one that takes away the breath of the other beasts, or saddle-camels]. (A, TA.)  
*مَزَهَقٌ* + A man who is straitened. (TA.)

زهر

1. *زَهَرٌ*, inf. n. *زَهَرٌ* and *زَهَرَةٌ*, *It stank*: [in which sense *زَهَرٌ*, inf. n. *زَهَرٌ*, is mentioned by Freytag on the authority of the Deewan el-Huhaleeyeen.] said of flesh-meat. (MA.) [See also *زَهَرٌ* and *زَهَرٌ* below.] And *زَهَرَتْ يَدُهُ* (S, MA, K,) aor. *زَهَرَ*, (K,) inf. n. *زَهَرٌ*, (S, K,) *His hand was, or became, greasy*, (S, MA, K,) *His hand was from the fat*. (MA:) or *had in it the odour of fat.* (TA.) — *زَهَرٌ* also signifies *He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest*: (JK, K:) said of a man. (JK.) — *زَهَرٌ* (K,) aor. *زَهَرَ*, inf. n. *زَهَرٌ*, (TK,) *It (a bone) was, or became, marrowy, had, or contained, marrow*; as also *زَهَرٌ*. (K, TA.)

4 see what next precedes.

*زَهَرٌ* Fat, as a subst.: (S.) or so *زَهَرٌ*; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:]) or the latter signifies *fat of a beast of prey*: (TA:) or, as some say, *flesh-meat that is raw, or not thoroughly cooked*: (JK:) and the former, *fat of a wild animal: or of the ostrich: or of horses*: (K:) or, as some say, *of a wild animal that does not chew the cud*: (TA:) or in a general sense. (K.) — And *The perfume known by the name of زَهْدٌ* [i. e. *civet*], which comes forth from the [cat called] *بَسُورُ الزَّهْدِ*, from beneath its tail, in the part between the anus and the *masatus urinarius*. (K.) = Also *A fetid odour*. (K.) [See also *زَهَرٌ* and *زَهَرَةٌ*.]

*زَهَرٌ* The fetid odour of corpses or carcases. (TA.) [See also 1, first sentence; and the last explanation of *زَهَرٌ*, and see *زَهَرَةٌ*.] — And *The remains of fat in a horse or similar beast (فِي دَابَّةٍ)*. (TA.) See also *زَهَرٌ*.

*زَهَرٌ* [part. n. of *زَهَرَ*]. You say, *زَهَرٌ* *Stinking, fat, flesh-meat.* (JK.) And *يَدُهُ زَهَرَةٌ* *His hand is greasy*: (S, K:) or *has in it the odour of fat.* (TA.) — And *Very fat; having much fat: or having some remains of fatness.* (K.)

*زَهَرَةٌ*: see *زَهَرَةٌ*.

*زَهْرَانٌ* Suffering from indigestion, or heaviness of the stomach arising from food which it is too weak to digest: (JK, K:) and *زَهْرَانٌ* with damm [i. e. *زَهْرَانٌ*, with tanween, for, as is said in the S (voce *فُتْلَان*), a word of the measure *فُتْلَان* has its fem. with *z*, meaning, if an epithet,] signifies [the same, or] *satiated, sated, or satisfied in stomach*; as also *زَهْرَانٌ*. (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] *زَهْرَانٌ*, (Abu-n-Nedd, IAsr, TA,) or *زَهْرَانٌ*, [imperfectly decl. (like the first word) as a proper name ending with *ان*] (AHeyth, IDrd, S, TA,) or each, (K,) the name of A certain dog. (S, K, &c.) It is said in a prov., *زَادَهُ زَهْرَانٌ* *In the belly of the dog Zehran is his provision: applied to a man who has with him his apparatus, and what he needs*: or, accord. to A, the case was

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهجان his share, and then زهجان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Mayr:) Z says that زهجان is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning "Thou has had thy provision thereof, and it is in thy belly;" and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with clamour, [زهجان], and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهجان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi supra)

زهجان and زهجان: see the next preceding paragraph, in four places.

زهجاني: see زهجان, first sentence.

زهو The odour of fat and stinking flesh-meat; (JK, K; [and mentioned also, but not explained, in the S;]) as also زهبة: (K;:) or the latter signifies a fetid odour [in a general sense]: (S;:) but accord. to Az, the former signifies the disagreeableness of odour, without the being fetid, or altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish; the fish of the rivers having no odour. (TA.) [See also 1, first sentence; and زهبر, last signification; and زهر.]

#### زهو

1. زهأ, said of seed-produce, *It increased, or augmented; received increase and blessing from God; or throve by the blessing of God:* (JK, TA:) [or,] said of herbage, aor. يزهو, inf. n. زهؤ, it attained its full growth: (Mqb;) or it put forth its fruit or it became tall: (TA:) and, said of palm-trees, (تَشَلَّ, S, Mqb, K, TA,) and likewise of plants, (TA,) aor. as above, (Mqb, TA,) and so the inf. n., (S, Mqb, TA,) they became tall; (K, TA;) became tall and full-grown; or became of their full height, and blossomed; (TA;) and زهؤ signifies the same: (K;:) or both signify they (i. e. palm-trees) shored redness, and yellowness, in their fruit; (S, Mqb,) the latter verb mentioned by AZ, but [it is said that] Az did not know it: (S; [see, however, what follows:]) or, as some say, the former signifies they put forth their fruit; and the latter, as expl. next before: (Mqb;) accord. to Abul-Khattâb and Lth, one says of palm-trees (نَخْل) only يزهي; and زهؤ [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says اِزْهَى. (TA.) And زهأ and زهأ: (JK,) and اِزْهَى; (Mqb, K,) and اِزْهَى; (JK,) inf. n. زَهْمَةٌ. (TA.) [The dates, or dates beginning to ripen,] showed their good-

ness by redness, and yellowness: (JK;) became red, and yellow. (Mgh;) became coloured. (K.) Hence the trad., زَهْوُ النَّخْلِ حَتَّى يَزْهَوْ, or زَهْوِي, [He forbade the selling of the fruit of the palm-trees until its becoming red or yellow], thus differently related. (Mgh.) — You say also, زَهْوُ الْغُلَامِ, (K,) aor. and inf. n. as above, (TA,) The boy grew up; or attained to youthful vigour, or the prime of manhood. (K.) — And زَهْوَتِ الْإِبلُ, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) The ewe, or she-goat, became large in her udder. (JK;) or secreted milk in her udder, and was near to bringing forth. (AZ, S, K,\*) — And زَهْوَتِ الرَّيحُ The wind rose, blew, or became in a state of commotion. (S.) — And زَهْوَتِ الْإِبلُ, (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) The camels journeyed, after coming to water, (JK, S, M, K,) a night or more, (JK, S, M,) so says A'Obeyd, (S,) or a night or two nights. (K.) And The camels passed along, (مَرَّتْ), so in the copies of the K, but correctly مَدَّتْ [i. e. made much advance in journeying], as in the M, (TA,) in search of pasturage, after they had drunk, (K, TA,) not pasturing around the water. (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) — زَهْوٌ [as inf. n. of the trans. v. زَهَا, aor. يَزْهِي] primarily signifies The act of raising, or elevating; and the act of shinking; or putting in motion, or into a state of commotion: whence زَهْوُ السَّرَابِ and زَهْوُ الثَّيَابِ [both expl. in what follows]. (Har p. 171.) You say, زَهْوَتِ الْأَمْوَاجُ The waves raised the ship.

(TA.) زَهْوُ السَّرَابِ الشَّيْءُ, aor. يَزْهَاهُ, The mirage raised, or elevated, [to the eye,] the thing [seen in it or beyond it; or rather, made it to appear tall, and as though quivering, vibrating, or playing up and down; as is perhaps meant to be indicated by the citation above from Har]; syn. رَفَعَهُ; written only [thus] with [in the pret. and in the aor.]: (S;) and زَهْوُ الثَّيَابِ The mirage is as though it raised the tombs and the women's camel-vehicles; or elevated them; expl. by the words يَرْفَعُهَا. (TA.) — And زَهْوُ الْمِرْوَحَةِ, sail of a person fanning, *He put in motion the fan; or put it into a state of commotion; or also* زَهْوَاهَا. (TA.) And زَهْوَتِ الرَّيْحُ, (K, TA,) aor. يَزْهَاهُ, (S, TA,) inf. n. زَهْوٌ, (K, TA,) The wind shook, or put in motion or into a state of commotion, (S, K, TA,) the trees, (S,) or the plants, or herbage, after the dew or rain (رَبْدُ النَّدى). (K, TA.) — And زَهْوَاهُ, (S, TA,) inf. n. زَهْوٌ, (K, TA;) and اَزْهَاهُ, (S, TA,) inf. n. اَزْهَاءُ, (K, TA;) [not اِزْهَاهُ, as in the TK, followed by Freytag:] اِسْتَحْضَه. (S, K, TA;) and تَهَاونَ بِهِ (S;) [the former of these two explanations as meaning *He, or it, incited him, or excited him, to brightness, liveliness, or sprightliness; or to lightness, levity, or unsteadiness; and the latter of them, or both of them, for the former is often syn. with the latter, as meaning he held him, or it, in little, or light, estimation or account, or in contempt;*

he contemned, or despised, him, or it' but of this latter meaning I do not remember to have met with any ex.:] and اِرْهَى signifies the same as اَزْهَاهُ (TA) meaning تَهَاونَ بِهِ. (JK.) You say, زَهْوَاهُ الشَّيْءُ and اِرْهَاهُ, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] اِسْتَحْضَه طَرَفًا (Har p. 350:) and اَزْهَاهُ as meaning [agreeably with the same explanation] اِسْتَحْضَاهُ (Id. p. 131:) and اِرْهَاهُ as meaning [in like manner] اِسْتَحْضَاهُ مِنَ الطَّرَبِ; and also as meaning *He pleased the people, or party:* (Id. p. 427.) and اَزْهَاهُ also as meaning *He incited him, or excited him, to pride, or conceit, or the like:* (Id. p. 131:) زَهْوَاهُ الْكِبَرُ (K) *Pride rendered him self-conceited.* (TK.) 'Omar Ibn-'Abee-Rabee' says,

\* وَلَمَّا تَفَاوَضَا الْحَدِيثَ وَأَمَرَتْ  
\* وَجْوهَ زَهَاةِ الْحُسْنِ أَنْ تَتَقَفَا

meaning *And when we discoursed together, and faces shone, beauty excited the possessors of them to levity (اِسْتَحْضَاهُ) and prevented their veiling them with the قَفَاع [or head-covering], by reason of self-admiration: or, as some say, the هَا in زَهَاهُ refers to a woman mentioned before, not to وجوه; and the meaning is, beauty excited her &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لَمَّا as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لَمَّا and لَمَّا may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: مِنْ أَنْ تَتَقَفَا means أَنْ تَتَقَفَا; for they often suppress the proposition with أَنْ: (Ham pp. 552-3:) J gives two readings of this verse, accord. to one of my copies of the S: one is with تَفَاوَضَا in the place of اِسْتَحْضَاهُ; and اُسْفَرَتْ in the place of اُسْفَرَتْ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]*

\* فَلَمَّا تَوَافَقَا وَسَكَنَتْ أَقْبَلَتْ  
\* وَجْوهَ زَهَاةِ الْحُسْنِ أَنْ تَتَقَفَا

[And when we agreed together, and I saluted, faces advanced, which beauty excited &c., or the possessors of which beauty excited &c.]. (S.) فَلَمَّا لَا يَزْهِي بِخَدِيعَةٍ [Such a one will not be incited, or excited, to brightness, &c., by means of deceit, or guile]. (S.) And اَزْهَاهُ الْعَرَبُ, meaning اِسْتَحْضَاهُ [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] — زَهْوُ السَّرَاجِ The light [or fine drizzling rain] made the flowers, or blossoms, to increase in beauty of aspect. (TA.) — زَهْوُ السَّرَاجِ, aor. يَزْهَاهُ [perhaps a mistranscription for اَزْهَاهُ, inf. n. اَزْهَاءُ], *He made the sراج [or lamp, or lighted wick,] to give a bright light.* (K.) — اِرْهَاهُ الْإِبلَ







of pigeons]: (A:) and انْتَرَبَتْ زَوْجِي حَمَامٍ [I bought a pair of pigeons], meaning a male and a female: (S:) and زَوْجَا نَعَالٍ [A pair of sandals] (S, A:) and in like manner زَوْجِيْن is used in the Qur xi. 42 and xxiii. 28; (S:) meaning a male and a female (Bḡ, Jel:) or, accord. to the M, زَوْج signifies one of a pair or couple and also a pair or couple together. (TA:) and in like manner says AO, (Mgh, Mḡb,) and IKt, and IF. (Mḡb.) and ISh says that it signifies two; (Mgh:) and so says IDrd: (Mḡb:) so that you say, زَوْجٌ هُمَا as well as زَوْجَانِ meaning [They two are a pair, or couple]; (S, K, TA:) like as you say, هُمَا بَيَّانٌ وَهَمَا سَوَاءٌ (S, TA:) and عِنْدِي زَوْجٌ نَعَالٍ meaning [I have] two [sandals]; and زَوْجَانِ meaning four: (Mḡb:) or زَوْجٌ حَمَامٍ as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) Iamb says, the vulgar are wrong in thinking that زوج signifies two; for the Arabs used not to employ such a phrase as زَوْجٌ حَمَامٍ, but used to say زَوْجَانِ مِنَ الْحَمَامِ (Mgh, Mḡb, TA,) meaning a male and a female; (TA:) and زَوْجَانِ مِنَ الْخَفَافِ (Mgh, Mḡb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زوج to one of birds, like as they applied the dual, زَوْجَانِ, to two; but they applied the term زوج to the male, and فردة to the female: (Mgh, Mḡb:) Es-Sijistānī, also, says that the term زوج should not be applied to two, neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زَوْجَانِ: (Mḡb:) Az says that the grammarians disapprove the saying of ISh that زوج signifies two of any things, (Mgh, TA,) and that زَوْجَانِ مِنْ خَفَافٍ signifies [Two pairs of boots, or] four [boots]; for زوجٌ when it signifies one [of a pair or couple]: a man and his wife [together] are termed زَوْجَانِ: and زَوْجَانِيَّةٌ in the Qur [vi. 144 and xxxix. 8] means *Eight ones* [of pairs or couples]: the primary meaning of زوج being that first mentioned in this paragraph: (TA:) in the Qur xxii. 5 and l. 7 [it seems to be implied that it means pair or couple; but more probably in these instances] it means sort, or species: (Bḡ, Jel:) it is also expl. by the word لَوْحٌ [used in this last sense]: (T, TA:) in the Qur xxxviii. 58, its pl. زَوْجَانِ means *الْأَوَانِ* and *الْأَوَانِ* [i. e. sorts, or species] of punishment: F explains the sing. as meaning *لَوْحٌ مِنَ الدَّبِيحِ وَنَحْوِهِ* [a sort, or species, of silk brocade and the like]; but his restricting the signification by the words ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aḡaḡā, in which he uses the phrase كُلُّ زَوْجٍ مِنَ الدَّبِيحِ [every sort, or species, of silk brocade], as an ex. of زوج in the sense of لون. (TA.) — [Hence,] A woman's husband: and a man's wife: in which latter sense زَوْجَةٌ is also used; (S, M, A, Mgh, Mḡb, K;\*) as in a

verse of El-Farazdaq cited in art. نول, conj. 10; (S, Mgh;) but it is disallowed by Aḡ; (TA:) and the former word is the one of high authority, (Mgh, Mḡb,) and is that which occurs in the Qur, in ii. 33 and vii. 18, (S, Mgh, Mḡb, TA,) and in iv. 24, (Mgh, TA,) and in xxxii. 37: (Mgh:) AHāt says that the people of Nejd call a wife زَوْجَةٌ, and that the people of the Ḥaram use this word: but ISk says that the people of El-Hijāz call a wife زَوْجٌ; and the rest of the Arabs, زَوْجَةٌ: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Mḡb.) the pl. of زَوْجٌ is أَزْوَاجٌ (Mḡb, K\*) and زَوْجَةٌ (K); and the pl. of زَوْجَةٌ is أَزْوَاجٌ (A, Mgh, Mḡb) and أَزْوَاجٌ also; (A, Mḡb;) and أَزْوَاجٌ occurs [as a pl. pl., i. e. pl. of أَزْوَاجٍ] in a verse cited by ISk. (TA in art. نَجَاح.) — [Hence also,] A consociate, an associate, or a comrade: (A:) its pl. in this sense is أَزْوَاجٌ (S, A, K,) occurring in the Qur xxxvii. 22. (S, A.) — And A fellow, or like: pl. أَزْوَاجٌ: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عِنْدِي مِنْ هَذَا أَزْوَاجٌ I have, of this, fallows, or likes. (TA.) — As used by arithmeticians, (Mgh, Mḡb,) contr. of فرد; (S, Mgh, Mḡb, K;) i. e. it signifies *An even number; a number that may be divided into two equal numbers*; (Mḡb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh.) pl. أَزْوَاجٌ. (S, Mgh.) One says أَوْ فَرْدٌ [Ehen or odd?], like as one says أَوْ زَكَا [or rather زَكَا أَوْ وَتَرٌ] (S, Mgh.) — Also A [kind of cloth such as is termed] نَهْطٌ [q. v.]: or silk brocade; syn. دَبِيحٌ. (TA:) or a نَهْطٌ that is thrown over the [kind of vehicle called] هَوْجٌ. (S, K, TA.)

زَج: see art. زَج.

زَوْجَةٌ: see زوج, in four places, in the latter half of the paragraph.

زَوَّاجٌ and زَوَّاجٌ [The marriage-state, or simply marriage]: the latter is a subst. from زَوَّجَ, [i. e. a quasi-inf. n.] like سَلَامٌ from سَلَّمَ, and كَلَامٌ from كَلَّمَ. (Mḡb.) You say, بَيْنَهُمَا الزَّوْجَةُ [Between them two is the right of the marriage-state, or of marriage]: (A, Mḡb:) and الزَّوْجُ is also allowable as [an inf. n. of Z.] coordinate to الزَّوْجَةُ. (Mḡb.)

زَوْجَانِ: see the next preceding paragraph, in two places.

زَوَّاجَةٌ: see art. زَج.

زَوْجَانِ A woman who marries often: (S, K:) one who has had many husbands. (K.)

## زود

1. زَادَ, aor. يُزَوِّدُ, (L,) inf. n. زَوْدٌ, (L, K,) He laid in a stock of provisions for travelling or for a fixed residence; syn. زَادَا. (L, K:) or زَادَ is syn. with زَوْدَ q. v.; and this is what is meant in the K by تَأْيِيسُ الزَّادِ as the explanation of الزَّوْدِ. (MF.)

2. زَوَّدَ, (S, Mḡb, K,) inf. n. تَزْوِيدٌ (KL); as also زَادَاهُ, (K,) inf. n. إِزْوَادٌ (TA); and زَوَّدَ, inf. n. زَوْدٌ (MF); He furnished him with, or gave him, provisions (S, Mḡb, K, KL) for travelling [or for a fixed residence]. (S, Mḡb.) [It is doubly trans.:] you say, زَوَّدَهُ مِلْءَ الْبُرْزُلِ [He furnished him with what filled the provision-bags for travelling-provision]: (A:) زَوَّدَهُ الزَّيْتِ [He furnished him with olive-oil for travelling-provision]. (S in art. زَيْت.) And Abou-Khrāsh says,

\* وَقَدْ يَأْتِيكَ بِالْأَخْبَارِ مَنْ لَا  
\* تُجِبُّ بِالْحَدِّ وَلَا تَرِيدُ

[And sometimes, or often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions]. (TA.) — [Hence,] زَوَّدْتُهُ كِتَابًا [I provided him with a letter]. (A, TA.)

4: see 2, in two places.

5. زَوَّدَ [He became furnished, or he furnished himself, with provisions for travelling or for a fixed residence;] he took, or prepared, for himself provisions (S, K, TA) for travelling or for a fixed residence: (TA) [Golius makes it to be trans. by means of ب, as on the authority of the KL; in which the only explanation, as that of the inf. n., is, *توشه برکوتن*] and he chose a thing as زاد [or provision] for himself. (Har p. 92.) You say, زَوَّدَ مِمَّا فَلَانَ [Such a one was furnished, or such a one furnished himself, with provisions from us]. (A.) زَوَّدَ لِسَفَرِهِ [He was furnished, or he furnished himself, with provisions for his journey]. (Mḡb.) And see another ex. voce زَادَ. You say also, زَوَّدَ مِنَ الدُّنْيَا لِلْآخِرَةِ [Take thou provisions from the present world, i. e. make thou provision in it, for the world to come]. (A, TA.) And زَوَّدَ مِنَ الْأَمِيرِ كِتَابًا لِعَامِلِهِ [He provided himself with a letter from the commander, or governor, or prince, to his prefect]. (A, TA.) And زَوَّدَ مِنْهُ مَتَى طَعَنَ بَيْنَ أَذْنَيْهِ [He got from me a stab, or spear-wound, or the like, between his ears]. (A, TA.)

زَادَ Provisions, or a stock of provisions, for travelling (S, L, Mḡb, TA) and for a fixed residence: (L, TA:) pl. أَزْوَادٌ (L, Mḡb) and أَزْوَدَةٌ; the latter anomalous. (L.) — And hence, as being likened thereto, *Any deed, or acquirement, whether good or evil, whereby one becomes changed in state, or condition*; (L;) [or rather, whereby one provides for a change of state, or condition, like as a traveller provides for a journey.] It is

said in the *Kur* [ii. 193]. **وَتَزَوَّدُوا** ۞ **فَإِنَّ خَيْرَ الْإِزَادِ** **الْقَوِيُّ** (L) meaning, [as is implied in the L, *And make ye provision; but verily the best acquirement whereby to provide for a change of state, or condition, is fear of God, or piety: or the meaning is*] *And prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c.* (Jel) — [It is also said to be used as meaning *† Salutation and the returning of a greeting.* (De Saacy's *Chrest. Ar.*, ii. 415, q v.)]

**مَزَادَ**: see **مَزَادَ**.

**مَزُودٌ** *A bag, or other receptacle.* (S, Mgh, K, TA.) *for travelling-provisions.* (S, K, TA.) *or for dates, made of leather:* (Mgh:) pl. **مَزَادٍ**. (S, A, Mgh, K) — [Hence,] **رَقَابُ الْمَزَادِ** [lit. *The necks of provision-bags,*] a nickname applied to the *عَجَر* [or Persians, or foreigners in general] (S, K) by the Arabs. (S.) [See art. **رَقَبَ**.]

**مَزَادَةٌ** *A leathern water-bag, one of a pair which is borne by a camel or other beast.* [the half] **مَزَادَتَانِ** *pl. رَابِعَةٌ* (S, K, TA.) *or the medial radical is* **ي**, and therefore the reg. pl. is **مَزَادِي** and sometimes they said **مَزَادٍ** [a coll. gen. n.] without **ة**: [accord. to some,] it is of the measure **مُتَعَلِّقَةٌ**, [originally **مَزُودَةٌ**] from **زَادَ**, because one furnishes himself with water in it for travelling-provision: (Mgh:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. **زَادَ**, q. v.)

## زور

1. **زَارَهُ**, aor. **يَزُورُ**, inf. n. **زَيَارَةٌ** (S, A, Mgh, K) and **زَوَّارَةً** (S, A, K) and **مَزَارَ** (S, Mgh, K) and **زَوَّارَةً** (Ks, S) and **زَوَّارَ** (K:) and **زَوَّارَةً** (S, A, TA.) of the measure **فَعْلَلٌ** **الزَّيَارَةُ** (S, TA.) is syn. with **زَارَهُ**; (A, TA:) [He visited him: lit. he met him with his **زور** [i. e. chest, or bosom]: or he repaired to his **زور**, i. e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also **زور**:] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Mgh.) — [Hence,] **زَارَ شَعْبًا** [lit. *He visited death,* i. e., he died]. (TA.) [See 4.] **زَارَهُ** (Ks, Aor. **يَزُورُ**, inf. n. **زَوَّارَ**, (TA.) *He bound upon him (namely a camel) the rope called* **زَوَّار**, q. v. (K.) **زور**: aor. **يَزُورُ**, inf. n. **زور**, *He, or it, inclined.* (TA.) [App. always used in a proper, not a tropical, sense. See **زور** below.] — *He had the hand of distortion termed* **زور** [which see, below]. (TA.)

2. **زَوَّرَهُ** (A, Ks, Aor. **يَزُورُ**, inf. n. **زَوَّرٌ**, (S, A, Mgh, K) *He honoured him; namely, a visitor; treated him with honour, or hospitality.* (S, A, Ks.) *made account of his visit:* (A:) *treated him well, and acknowledged his right as a visitor:* (TA:) *slaughtered for him, and treated him with honour or hospitality.* (AZ.) **زور الشَّهَادَةِ** *He annulled the testimony:* (Ks, TA:) *annulled and annulled it.* (TA.) — *El-Kattāni says,*

**وَتَعَنَ أَنَا عُونََ عَوْدَ عَوْدَ بَعْدَ**

**صَلِبَ وَلَبْنَا قَسْوَةَ لَا تَزُورُ**

[*And we are men whose wood of which our bows are made is hard wood of a nebah, and in us is hardness not to be unpunished and denied:*] Abboo'-'Adnān says, [perhaps reading **زور**, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardness, nor to be held weak. (TA.) — **زور نفسه** *He stigmatized himself by the imputation of falsehood.* (K.) [See also other explanations, below.] **زور كلامه** *He falsified his speech; he embellished his speech with lies; syn. زور الكذب* (Mgh) [See also below.] **زورته** (Ks) inf. n. **تَزَوَّرَ**, (S, A) *He embellished the lie.* (S, K, TA.) — **زور شئًا** *He removed, or did away with, the obliquity of a thing:* (TA:) *he rectified, adjusted, or corrected, it:* (IAar, S, Mgh, Ks;) *whether good or evil:* (IAar, Mgh;) *he beautified, or embellished, it.* (AZ, S, Ks.) **زور كلامًا** *He made speech right and sound, (As, A) prepared it, (As, Mgh,) and measured it, (As,) in his mind, (Mgh,) before he uttered it:* (As;) *he rectified, adjusted, or corrected, it; and beautified, or embellished, it; us also* **زوروه**, occurring in a verse of Naṣr Ibn-Sayyār. (TA.) And [in like manner] **زور الحديث** *He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity:* and **زوروه** *he did so (زوروه) to himself.* (A.) — **زجر الله أمرًا زور نفسه على نفسه**, a saying of El-Hajjāj, *May God have mercy upon a man who rectifies, or corrects, himself, against himself:* (S, A, TA:) or, as some say, *who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself:* like as you say, **أنا أوزرته على نفسي** *I accuse thee [of wrong] against thyself.* (TA.) — **تَزَوَّرَ** is also syn. with **تَشَبَّهَ** [The likening a thing to another thing; &c.]

**زور** (S, A, TA.) *said of a bird, inf. n. as above, it is crop (حَوْصَلَتُهُ) became high:* (AZ, TA.) or *became full.* (TA.)

4. **أَزَارَهُ** *He incited him, or made him, to visit.* (S, K) You say **أَزَرْتُهُ غَيْرِي** *I made him, or caused him, to visit another, not myself.* (A.) — **أَزَرْتُهُ شَعْبًا** *I made him to visit death;* [i. e., *I killed him.*] (TA.) [See 1.] **أَنَا أُرِزُّكُمْ** [I will introduce you, or your name, in my eulogy; meaning *I will praise you.*] (A.) And **أَنَا أُرِزُّكُمْ قَصَادِي** [I have introduced you, or the mention of you, in my odes]. (A.)

5. **تَزَوَّرَ** *He said what was false; spoke falsely.* (A.) — See also 2, in two places.

6. **تَزَوَّرُوا** *They visited one another.* (S, A, Ks.) You say, **بَيْنَهُم تَزَوَّرٌ** *Between them is mutual visiting.* (A.) — See also 3, in two places.

7. **أَزَارَ**: see 1. — Also, accord. to Abboo'-'Amr El-Mufarriz, *He swallowed a morsel, or mouthful;* like **أَزَارَهُ**. (TA in art. **زرد**.)

8. **أَزَارَ**: see 1. — Also, accord. to Abboo'-'Amr El-Mufarriz, *He swallowed a morsel, or mouthful;* like **أَزَارَهُ**. (TA in art. **زرد**.)

9. **أَزَوَّرَ** (S, A, Mgh, Ks, Aor. **يَزُورُ**, inf. n. **أَزَوَّرٌ**, (S, A, TA.) *He declined, or turned aside, from it.* (S, A, Mgh, Ks.) **أَزَوَّرَ**, (S, A, Mgh, Ks.) *He declined, or turned aside, from it.* (S, A, Mgh, Ks.)

10. **أَزَوَّرَ** (S, A, Mgh, Ks, Aor. **يَزُورُ**, inf. n. **أَزَوَّرٌ**, (S, A, TA.) *He declined, or turned aside, from it.* (S, A, Mgh, Ks.) **أَزَوَّرَ**, (S, A, Mgh, Ks.) *He declined, or turned aside, from it.* (S, A, Mgh, Ks.)

in the *Kur* xviii. 16, is a contraction of **تَزَوَّرَ**: **فِي صَدْرِهِ** — (TA.) **فِي تَزَوَّرٍ** is another reading. (TA.) **أَزَوَّرَ** *in his breast, or chest, is crookedness, curving, or distortion.* (A.)

10. **أَسْتَأْذَنُ** *He asked him to visit him.* (S, A, Ks.)

11. see 8.

**زَارَهُ**: see **زَارَهُ**.

**زور**: see **زَارَهُ**, in three places. — Also *A camel having the hump inclining.* (TA.) — And, with **ة**, *A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper:* (Ks, TA: [see **زورَ** below: and see also **أَزَوَّرَ**]) and *a strong and thick she-camel.* (TA.) — And **فَلَا زورَ** *A desert not of moderate easiness, or not easy to traverse.* (TA.) — *The direction of a person to whom one repairs.* (B.) — *The breast, or chest* (TA:) *or its upper, or uppermost, part:* (S, A, Mgh:) *in a horse, narrowness in this part is approved, and width in the لَبَنان*; as the poet 'Abd-Allah Ibn-Suleymah says, making a distinction between these two parts: (S:) *or its middle: or the elevated part of it, to the shoulder-blades: or the part where the extremities of the breast-bones meet together:* (Ks:) *or the whole of the breast of the camel:* pl. **أَزَوَّرَاتُ**. (TA.) Hence, **بَنَاتُ الْأَزَوَّرِ** *The ribs and other parts around the breast.* (TA.) [Hence also, app. from the action of the camel when he lies down, app. **أَلْقَى زورَهُ** [lit. *He threw his breast upon the ground;*] *he remained, stayed, or abode.* (A.) — *The lord, or chief, of a people:* (Ks, TA:) as also **زورُ** (Sh, K) and **زورِي** (IAar, S, K) and **زورِي** (TA, as from the K, [in a copy of which SM appears to have found **الزورِي** and **الزورِي**, instead of **الزورِي** and **الزورِي**, &c.] and **زورِي**. (K, TA.) — **دَetermination** (T, M) or **strength of determination.** (K.) — See also **زور** — *A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off:* (Sgh, K, TA:) of the dial. of El-Yamca. (Sgh, TA.) — *Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent:* (Ks:) or, as some say, *a mass of rock, in an absolute sense.* (TA.)

**زور** *A lie; a falsehood; an untruth:* (S, Mgh, Ks.) because it is a saying deviating from the truth. (TA.) So in the *Kur* xxii. 31: and so it is expl. in the trad., **يَتَّبِعُ بَنَاتُ تَرْ يَخُطُ غَلَابِسَ**, [He who boasts of abundance which he has not received is like the weaver of two garments of falsity]. (TA. [See art. **شَمْعَ**]) So, **وَالَّذِينَ لَا يَشْعُرُونَ الزُّورَ**, [And those who do not bear false witness. (Bd, Mgh.)] [But there are other explanations of these words of the *Kur*, which see below.] — *What is false, or vain:* (Ks:) *or false witness:* and *a thing for which one is suspected, syn. زُهْمَةٌ*. (TA.) — *Anything that is taken as a lord in the place of God:* (S;) *a thing, (Ks,) or anything, (AO, A,) that is worshipped in the place of God;*



belonged to *Utheyhah* (S, K) *Ibn-El-Juldāh El-Ansārah*. (S.) — **زَوْرَةٌ** † A bow: (S, A, K:) because of its curving. (S.) — † A bent bow. (TA.) — † A menāreh (مَنَارَةٌ) deviating from the perpendicular. (A.) — † A well (بُحْر) deep: (S, K, TA:) or not straightly dug. (TA.) — † A land, (أَرْض, S, K,) and a desert, (مَقَارَةٌ, A, or قَلَا, TA.) far-extending, (S, A, K, TA.) and turning aside. (TA:) and **أَزْوَرُ** is applied [in the same sense] to a country, (TA,) and to an army. (S, TA.) — † A saying, or phrase, (كَلِمَةٌ) bad, and crooked, or distorted. (A.) — Also **زَوْرَةٌ** [as an epithet in which the quality of a subst. predominates] † A [drinking-cup or bowl of the kind called] قَنْبَر. (S, K.) — And † A certain vessel (K) for drinking, (TA,) oblong, like the ثَلَاثَةُ. (TA.) — **هُوَ** † **أَزْوَرُ** عَنْ مَقَامِ الدَّلَالِ (A) † *He is most remote from the station, or state, of baseness, or ignominiousness.* (TA.)

**مَرَارٌ** A place [and a time] of visiting. (S, Mgh.)

**مَزُورٌ** Visited. (A.)

**مَزُورٌ** A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the **مُزَجِر** [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be **مَزُورٌ**. (Lib, K.) — And **كَلَامٌ مَزُورٌ** † Speech falsified, or embellished with lies. (TA.) And † Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also **مَزُورٌ**. (TA.)

**مَزُورَةٌ** Visitors of the tomb of the Prophet. (A.)

**مَزُورٌ**: see **مَزُورٌ**.

## زوغ

1. **زَاغَ**, (IDrd, O, K,) aor. **يَزُوغُ**, (IDrd, O,) inf. n. **زَوَّغَ**, (IDrd, O, K,) *He declined, deviated, swerved, or turned aside*, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also **زَاغَ**, aor. **يَزِيغُ**, inf. n. **زَيَّغَ**, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Mgh in art. زيغ.) — And **زَاغَ فِي النُّطْقِ** (Yz, O, K,) aor. **يَزُوغُ**, (Yz, O,) inf. n. **زَوَّعَانٌ**, *He declined, or deviated, from the right way in speech.* (Yz, O, K.) — See also 4. — It is also trans.: (O, TA:) you say, **زَاغَ قَلْبُهُ** (O, K, TA,) aor. **يَزُوغُ**, (O, TA,) *He made his heart to decline, deviate, swerve, or turn aside.* (O, K, TA.) **رَبَّنَا لَا تَزُغْ قُلُوبَنَا**, with fet-h to the ت and damm to the ج, [O our Lord, make not our hearts to decline from the right way, in the Kur iii. 8, commonly read تَزُغْ, (see 4 in art. زيغ)] is an extr. reading of Nāfi'. (O, TA.) — [Hence, app. if it be correct,] **زَاغَ النَّاقَةُ** (O, K,) aor. **يَزُوغُ**, inf. n. **زَوَّغَ**, (O,) *He pulled the she-camel by the nose-vein*: (O, K:) so says Ibn-'Abbād: but [Sgh says,] the verb in this sense is with the unpointed **و** only; which Ibn-'Abbād states to be the better known. (O, TA.)

3: see what next follows.

4. **زَاغَهُ فِي النُّطْقِ**, inf. n. **زَاوَعَهُ** [*He made him to decline, or deviate, from the right way in speech*, (see 1,)] and **زَاوَعَهُ**, inf. n. **زَاوَعَهُ**, and **زَاوَعَهُ** [being mentioned immediately after, without any explanation, seems to signify *He made him to decline, or deviate, from the right way therein*, like as **بَاعَدَهُ** is used in the same sense as **أَبْعَدَهُ**] (TA,) and **زَعَتْ بِهِ**. (O, TA.)

**زَاغَ** is said by Sgh to belong to art. **زَيَّغَ** [q. v.]. (Mgh in the present art.)

**أَزْوَرُ** [More, and most, wont to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.)

## زوق

2. **زَوَّقَهُ**, (O, Mgh, TA,) inf. n. **تَزَوَّقَ**, (Mgh, K,) [seems to signify primarily *He washed it over with quicksilver*; i. e. quicksilver; he silvered it therewith.] One says, **زَوَّقَ الدَّهْرُ** [*He washed over the days with quicksilver*]; from the **زَاوَوُق**. (MA.) — [Then, *He gilded it with an amalgam of quicksilver and gold*: see **زَاوَوُق**. — And hence,] *He decorated it, and embellished it*; namely, a thing [of any kind: and particularly he painted it]: but IF says that **زَوَّقَهُ**, meaning thus, is without foundation; that they say it is from the **زَاوَوُق** meaning [the **زَيْنُ**] [as it is said to be in the K:]; but that this is [more] assertion. (O, TA.) [Whether properly or improperly, however,] one says, **زَوَّقَ الْبَيْتَ بِالزَّأَوِقِ**, i. e. *He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Ka'bah, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with zāwawiq*, i. e. **زَيْنٌ**. (Har p. 107.) And it is related in a trad. that ho [Muhammad] said to Ibn-'Omar **إِذَا رَأَيْتَ قَرْيَةً قَدْ هَدَمُوا الْبَيْتَ ثَمَّ بَنَوْهُ** [*When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to do, then do it*]: he disliked the **تَزْوِينِ** of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — One says also, (TA,) **زَوَّقْتُ الْكَلَامَ**, and **الْكَلَامَ**, † I embellished the speech, or language, and the writing, or book; and † I rectified, or corrected, it. (S, TA.) And **زَوَّقَهُ وَزَوَّرَ فَلَانَ كِتَابَهُ** both mean † *Such a one rectified, or corrected, his writing, or book.* (TA.) — And **زَوَّقُوا الْجَارِيَةَ** [*They embellished the girl, or young woman, with نوشت [or decorations, app. such as are made by tattooing, or staining with سِنْدَان]: such decoration is termed زَوَّقٌ, like سَنَابٌ: and hence, زَوَّقَتْنِي [Embellish thyself &c.], said to a woman; [so that it is originally, زَوَّقَتْنِي] or this is from زَيْن [i. e. زَيْنٌ] with ي.* (TA.)

5: see the last sentence above, in two places.

**زَوَّقَ**: see **زَوَّقَ**.

**زَوَّقَ** [pl. of **زَوَّقَ**, act. part. n. of the unused verb **زَوَّقَ**] Decorators, or embellishers, of the ceilings of houses or chambers. (AA, TA.) [See also **زَوَّقَاتُ**.]

**زَوَّقَ**: see 2, last sentences.

**زَوَّقَ** † A decorator; an embellisher: and particularly a painter. See also **زَوَّقَ** above.]

**زَاوَوُق**, (S, O, K,) [in the CK written **زَاوَوُق**, as though it were **زَاوَوُق**, the quiescent **و** being indicated by the sign of sukoon after the dammah,] of the dial. of the people of El-Medannah, (AA, S, O,) i. q. **زَيْنٌ**.

[i. e. *Quicksilver*]; (AA, S, O, K;) as al-o **زَوَّقَ** (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of **زَاوَوُق**: (TA.) it is used in **تَزَوَّقَ** [meaning decorations, or embellishments, pl. of **تَزَوَّقَ** used as a simple subst., or of the n. un **تَزَوَّقَةٌ**]; (S, O;)

and hence, [accord. to some,] **التَّزْوِينُ** signifying "the act of decorating, and embellishing;" (K;) for it is put, together with gold, (S, O, K,) for overlaying therewith, (K,) upon iron, (S, O,) and then it is put into the fire, whereupon the **زَيْنُ** [or quicksilver] goes from it [by evaporation], and the gold remains: (S, O, K:) and hence anything decorated, or embellished, is termed **زَوَّقٌ**, (S, O,) though not having in it **زَيْنٌ**. (S.)

**تَزَوَّقَ** inf. n. of 2. (Mgh.) [Used as a simple subst., this, or the n. un **تَزَوَّقَةٌ**, has for its pl. **تَزَوَّقَاتُ**: see the next preceding paragraph.]

**زَوَّقَ** [*Washed over with [or zāwawiq] [i. e. quicksilver]; applied to a dirhom.* (TA.) Decorated therewith (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — And hence, (TA,) Anything decorated, or embellished, (S, O, Mgh, K, TA,) though not having in it **زَيْنٌ**. (S, O.) See **زَاوَوُق**. — Also, applied to speech, or language, † *Embellished*: (K, TA:) and applied to a book, or writing, [in the same sense: (see 2:)] or [as meaning † rectified, or corrected; like **مَزُورٌ**.] (AZ, TA.)

## زول

1. **زَالَ**, aor. **يَزُولُ**, (K,) and, accord. to the K, also **يَزَالُ**, which is rare, on the authority of Abou-'Alea; but this is the aor. of **زَالَ** like **زَالَ**, [which has a different meaning from the former verb,] (MF, TA,) inf. n. **زَوَالٌ** (K) and **زَوُولٌ** (Lib, K) [which in all its senses except one mentioned below may app. be pronounced also **زَوُولٌ**, like **زَوُولٌ** for **زَوُولٌ**, pl. of **زَوُولٌ**], (Lib, K,) the last thus, with fet-h, accord. to a rule of the K, but in some of the copies **زَوُولٌ**, with damm, (TA,) and **زَوَالٌ**, (K,) *It went away; passed away; departed; removed; shifted*; (K, TA;) was, or became, remote, or absent; ceased to be or exist, or came to naught; (TA;) as also **زَوَّلَ**, inf. n. **زَوَّلَالٌ**. (K;) or, accord. to the O, **زَوَّلَ**, inf. n. **زَوَّلَالٌ**. (TA.) [See also 7.] Hence,

الدُّنْيَا وَشَيْكَةِ الزُّوَالِ [The world, or worldly enjoyment or good, is quick in passing away, or coming to nought]. (TA.) And زَوَالٌ, and زَوَالًا: see زَوَالٌ: and for the former see also زَوِيلٌ. And زَالُ الشَّيْءِ: زَوِيلُهُ, and زَوِيلًا: see زَوِيلٌ. And زَوِيلٌ, زَوِيلٌ, (S, TA.) or مَوْضِعُهُ, (Mḡb.) aor. مَزَوَّلٌ, inf. n. زَوَالٌ (S, Mḡb, TA) &c., as above, (TA.) The thing removed, went away, [or ceased,] from its place; it left, or quitted, its place. (TA.) And زَوَّلْتُ عَنْ مَكَانِي, inf. n. زَوَالٌ and زَوَّلٌ, [I went away, &c., from my place] (K.) [And عَنْهُ زَالٌ, said of any affliction of the mind or body, It went away, passed away, or ceased, from him; it left him, or quitted him.] And زَالُوا عَنْ مَكَانِهِمْ, They turned away from their place; or returned, or went back, and fled, from it. (TA.) And زَوَّلْتُ عَنْهُ, or swerved, from the opinion, or judgment, or sentiment. (Lh, TA.) And زَالٌ alone, aor. يَزُولُ, He, or it, quitted his, or its, place. (AHeyth, TA.) And He removed from one town, or country, to another. (TA.) And زَالَتْ الْخَيْلُ بِرُكْبَانِهَا, (K.) inf. n. زَيَالٌ, (TA.) The horses removed from their place with their riders. (K, TA.) [Said in the TA to be tropical; but I see not why.] — Hence, زَالَتْ الشَّمْسُ, inf. n. زَوَالٌ and زَوَّلٌ, without ء, (K,) as Th says, (TA.) and زَيَالٌ and زَوَّلَانٌ, The sun declined from the meridian. (K, TA.) [And sometimes it signifies + The sun set: see 1 in art. دَلَكَ.] — And hence, but not with زَوَّلٌ or an inf. n. in the senses expl. in this sentence and the next following it, (TA.) زَالُ الشَّمْسِ, (K, TA.) inf. n. زَوَالٌ (TA) [and app. الزَّائِعُ, (K, TA.)] † The day became advanced, the sun being somewhat high; syn. اِرْتَفَعَ. (K, TA.) or, as some say, went away; or departed. (TA.) And زَالُ الظِّلِّ, (TA.) or الظِّلُّ, (K, TA.) † The sun became high, and the shade contracted, or decreased, or went away, at mid-day. (K, TA.) زَالٌ طَعْنِيهِ, [thus in the K. (ed. of Boolāḳ), i. e. طَعْنِيهِ, thus in the K. and thus only, the verb being indicated by a preceding phrase; in the TA طَعْنِيهِ, which is an evident mistranscription;] inf. n. زَيْلُولَةٌ, (K,) like قَبْلُولَةٌ [an inf. n. of قَالَ, aor. يَقْبُلُ; but more properly compared to دَبْلُولَةٌ, an inf. n. of دَامَرُ, aor. يَدْمُرُ;] (TA.) [a phrase which may be rendered Their journeying ceased for a while;] expl. as meaning اِئْتَمَرُوا مَكَانَهُمْ ثُمَّ بَدَأَ يَمُوتُ [i. e. they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom, inducing them to remove]: (K:) in the K is added عَنْهُ; but this should be omitted, the passage is taken from the M; in which عَنْهُ refers to Lh as the authority. (TA.) — زَوَالٌ [having for its inf. n., app., زَوَالٌ and زَوِيلٌ and زَوَّلٌ (see the first of these below)] signifies also It moved; or was, or became, in a state of motion, commotion, or agitation; syn. تَسَرَّعَ; so in the saying, رَأَيْتُ شَيْئًا زَالًا [I saw a thing, woman or figure: then it moved, &c.]. (TA.) And one

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says, هُوَ يَزُولُ فِي النَّاسِ, meaning He moves much among men, or the people, and does not remain still, or stationary. (TA.) — زَالَتْ لَهُ زَائِلَةٌ means شَخْصٌ لَهُ شَخْصٌ [A figure seen from a distance rose to his view]. (TA.) — And زَالٌ بِه السَّرَابُ, Zāl is the mirage raised, or elevated, and made apparent, him, or it. (TA.) — زَوَالٌ, aor. زَالٌ مَالٌ يَفْعَلُ كَذَا &c.: see in art. زِيلٌ. زَوِيلٌ, also signifies He affected acuteness or sharpness or quickness of intellect, cleverness, ingeniousness, shiffulness, knowledge, or intelligence: or did so, not having it: syn. تَفَرَّفَ. (IAḡ, TA.) [See also 5.] — [As a trans. verb, it belongs to art. زِيلٌ, and app. to the present art. also.] See 4. You say, زَوَالَةٌ, زَالٌ, and زَوَالًا; and زِيلٌ and زَوِيلَةٌ: see زَوِيلٌ: and for the first, see also زَوَالٌ. — And زَالَهُ He separated himself from him; (K:) as also زَالَهُ. (S and K in art. زِيلٌ [to which the latter exclusively belongs.])

2: see 4: — and see also 5.

3. زَوَالٌ, (K,) and مَزَاوَلَةٌ (S, K) inf. n. زَاوِلَةٌ, i. q. عَالَجَهُ [as meaning He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: and accord. to the KL and PṢ and some other lexicons, it signifies also he treated him medically; which is another meaning of عَالَجَهُ; but of this meaning I have not found any ex.]: and خَاوَلَهُ [as meaning he sought to obtain it, or effect it; or did so by artful, or shifful, management]: (S, K, TA.) طَالِبَةٌ [he made a demand on him, or prosecuted a claim upon him]. (K.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زَاوَلَ الْبَيْدَ, He strove to gain possession of, or to catch, i. e. he hunted, the animals of the chase. (See مَطَرَدَ.)] And زَاوَلْتُهُ [I strove with him to avert him, or to turn him back, from the affair]. (S in art. جَمَسَ.) Zuhayr says,

\* نَبَيْتًا وَقُوًّا عِنْدَ رَأْسِ جَوَادِنَا  
\* يَزَاوِلُنَا عَنْ نَفْسِهِ وَلِزَاوِلَةٍ

[And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him]. (S.) And a man said to another, who upbraided him with cowardice, وَلَقَيْتُ وَأَلَلَّهُ مَا كُنْتُ جَبَانًا وَلَقَيْتُ [By God I was not a coward, but I strove, or sought, to preserve a possession appointed for a fixed time; i. e., to preserve my life though its term is fixed: see the Kur iii. 139.] (S.) One says also, هُوَ يَزَاوِلُ حَاجَةً, i. e. [He seeks to accomplish a thing that is an object of want to him; or does so by artful, or shifful, management]: a tropical phrase. (TA.) And مَلَبْتُ مَزَاوَلَةً لِهَذَا الْأَمْرِ [I loathed, or was averse from, striving, or seeking, to accomplish this affair]. (TA.)

4. زَوَالَةٌ (S, O, Mḡb, K,) inf. n. زَوَالٌ; (TA.)

and زَوَّلَهُ, (S, O, Mḡb, K,) inf. n. زَوِيلٌ; (O, TA;) and زَوَالَةٌ, [originally زَوَالَةٌ] inf. n. زَوِيلٌ; (O,) this being syn. with زَوَالَةٌ; (K:) He removed it; made it to go away, pass away, depart, remove, or shift; (O, K, TA;) [and made it to cease to be or exist, or to come to nought: did away with it; annulled it: effaced, or obliterated, it:] and زَوَّلْتُهُ, aor. زَوَّلْتُ, [which see in art. زِيلٌ] signifies the same as زَوَّلْتُ and زَوَّلْتُهُ. (K.) You say, اِرْأَاهُ عَنِ الْمَوْضِعِ, He removed it from the place. (MA:) and the like is said in the K. [And اِرْأَاهُ عَنْهُ كَذَا He removed from him such a thing; made it to go away, pass away, or cease, from him; or to leave him, or quit him; he freed him from it, or rid him of it. And اِرْأَاهُ عَنْهُ, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment.] And اِرْأَاهُ عَنْهُ زَوَالَةً: see زَوَالٌ [See also 4 in art. زِيلٌ.]

5. اِعْجَازُهُ, i. q. زَوَّلَهُ [He made him, or it, to come]: so says AAF, on the authority of AZ: in the copies of the K, erroneously, اِعْجَازُهُ. (TA.) — And تَزَوَّلَ, (K,) said of a young man, (TA.) He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, shiffulness, knowledge, or intelligence. (K.) [See also 1, near the end of the paragraph.]

8. تَعَاوَلُوا, i. q. تَزَاوَلُوا [They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object]. (S, K.) [See also 3.]

7. اِنْزَالٌ It was, or became, removed; or made to go away, pass away, depart, remove, or shift. (S, TA.) — And اِنْزَالُ عَنْهُ He became separated from him. (K.) [See also 7 in art. زِيلٌ.]

8. اِرْزَالُهُ: see 4, first sentence.

8. اِرْزَالٌ: see 1, first sentence.

10. اِسْتَرَالٌ [He looked at it to see if it quitted its place.] One says, اِسْتَرَالْتُ الشَّخْصَ وَاسْتَرَلْتُهُ, meaning Look thou at this figure seen from a distance to see if it move and if it quit its place. (AHeyth, O, TA.)

Q. Q. 4. اِرْزَوَالٌ: see 1, first sentence.

زَوَالٌ inf. n. of 1 in the first of the senses expl. above. (K, TA.) — See also 4. — As an epithet applied to a man, (S,) Light, agile, or active: acute or sharp or quick in intellect, clever, ingenious, shifful, knowing, or intelligent; (S, K:) at whose acuteness or sharpness or quickness of intellect, &c., one wonders: (ISk, S:) fem. with ة; (S, K:) said to mean shifful, knowing, or intelligent, (S, TA.) as also the masc., (TA.) and cunning. (S, TA.) and a servant-girl who is sharp and effective in the conveying of messages: and applied to a woman as meaning بَرَزَتْ لِلْجَمَالِ [who goes or comes forth to men; and with whom they sit, and of whom they talk, and who obtains from what is unlaful and incorus, and is intelligent; &c.: see art. اِبْرَزَ]:



زَايَةً (K and TA in art. زَيْن) or this signifies a single fit of indigestion. (TA in that art.) — [In the present day, applied to The beech-tree; and its wood: as a coll. gen. n. : n. un. with z: see also زَايَةً below.]

زَوَى : زَوَى

زَوَى An idol: and anything that is taken as a deity and worshipped, (S, K, TA,) beside God: as also زَوَى: [an arabicized word:] in Pers. زَوَى. (TA.) — And A place in which idols are collected and set up. (K) It is said to be from زَوَى. (TA.) [But it may rather be from زَوَى as a dial. var. of زَوَى.] — See also زَوَى.

زَايَةً *A thing like a مَرْقَاب [or javelin], which the Deylem (الديلم) cast:* [perhaps made of the wood of the beech, (see زَوَى, latter sentence,) and therefore so called:] pl. زَوَايَات. (Mgh.) — See also زَوَى, former sentence.

زَوَى *i. q. زَوَى [An ornament, &c.], (K,) in one of the dialects. (TA.) — And An intelligent woman. (IAr, K.)*

زَوَى Short; (S, K;) applied to a man; (S;) and so, thus applied, زَوَى and زَوَى, (K,) of which two, the former is the more known: (TA.) fem. زَوَايَةً, (S, K,) applied to a woman. (S.)

زَوَى (S, M, Mgh, K) and زَوَى (S, M, Mgh, K) *i. q. زَوَى [q. v. in art. زَوَى]. (S, M, Mgh, K.)*

زَوَى Wheat in which is زَوَى [or the grain of a certain noxious weed, app. darnel-grass: a pass. part. n. of which no verb is mentioned]. (TA.)

### زَوَى

1. زَوَى (K) aor. زَوَى, (TA.) inf. n. زَوَى and زَوَى (K, TA,) the latter [accord. to the CK] زَوَى, but it is correctly like زَوَى (TA.) He put it aside, or away, or apart; or removed it from its place. (K.) You say, زَوَى عَنْهُ كَذَا, inf. n. زَوَى, He averted, diverted, or removed, from him such a thing; turned, put, or sent, it away, or back, from him. (TA.) — And زَوَى عَنْهُ زَوَى He concealed his secret from him. (K.) — Also زَوَى (S, Mgh, K) aor. as above, inf. n. زَوَى (Mgh, TA.) He drew it, collected it, or gathered it, together; contracted it, or grasped it. (S, Mgh, K.) It is said in a trad., زَوَى إِلَى الْأَرْضِ زَوَى [The earth was collected together to me, and I was shown its eastern parts and its western parts]. (S, TA.) And you say, زَوَى (S, Mgh, K) inf. n. زَوَى (S, TA.) He drew, or collected, together, or he grasped, the property, (Mgh,) مِنْ وَارِثِهِ [from its inheritor]. (S.) And زَوَى (S, TA) He (a man, S) drew together, or contracted, the part between his eyes. (TA.) And زَوَى بَصْرَةَ تَزْوَى الْوَجْهَ [He brought us some very sour milk such as contracts the face, or makes it to wrinkle]. (S in art. صَرْب.)

And تَزْوَى الْوَجْهَ said of a cold north wind, It contracts [or wrinkles] the faces: a phrase used by Tarafah Ibn-El-'Abd. (Ham p. 632.)

2. زَوَى, inf. n. زَوَى: see 5. زَوَى (S, Mgh, K,) which by rule should be زَوَى, but is made to accord with زَوَى in order to facilitate the pronunciation, (Mgh,) inf. n. accord. to the K زَوَى, but correctly, as Lth says, in measure like زَوَى, (TA.) I invested him with, or made him to have, a زَوَى [i. e. garb, guise, &c.]; (S, Mgh, K, TA;) by means of, or with, such a thing: you say, زَوَى بِكَذَا [which may be rendered I invested, decked, or adorned, him with such a thing; agreeably with what follows]. (Mgh.) Accord. to Fr, they say, زَوَى الْجَارِيَةِ, meaning I invested the girl, or young woman, with a garb, or guise, &c.; and decked, or adorned, her. (TA.) — You say also, زَوَى الْكَلَامَ, meaning He prepared the speech in his mind; like زَوَى. (TA.) — Zَوَى زَوَى زَوَى [mean I wrote, or uttered, a z]: some [hold the l in زَوَى to be originally y, and therefore] say زَوَى: others [hold it to be originally y, and therefore] say زَوَى. (IB, on the letter أَلِف.) Zeyd Ibn-Thābit said, in relation to the expression in the K [ii. 281] زَوَى [accord. to one reading, or reciting,] زَوَى رَأَى فَرَوَى, meaning [It is زَوَى, therefore make thou it زَوَى in thy reading, or reciting; or] read thou it, or recite thou it, with the زَوَى. (S.)

4. زَوَى: see art. زَوَى.

5. زَوَى He was, or became, [or placed himself,] in a زَوَى, i. e. corner, of a house or chamber; as also زَوَى (K,) inf. n. زَوَى; (TA;) and زَوَى (K.) — زَوَى (K.) He invested himself with a garb, guise, or dress; [or with an external appearance;] (MA, KL;) he decked, or adorned, himself. (MA.) You say of a man, زَوَى بِزَوَى [He invested himself with a beautiful, or goodly, garb, &c.]. (Lth, TA.) Hence the saying of El-Mutanabbie,

وَقَدْ بَتَرْتُ بِالْبَهْوِ غَيْرَ أَهْلِهِ  
وَيَسْتَصِحِبُ الْإِنْسَانُ مَنْ لَا لِحَابَهُ

(TA.) i. e. [And verily, or sometimes, or often, one who is not entitled to it] assumes the guise of love; and the man asks to be his companion him who is not suited to him: (W p. 374.) his disciple Ibn-Jinnas, however, objected to him his saying بَتَرْتُ, and expressed his opinion that the correct word is بَتَرْتُ; and El-Mutanabbie admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only بَتَرْتُ (MF, TA.) in the M it is said that IJ held بَتَرْتُ to be originally بَتَرْتُ, and the و to be changed into ي because quiescent, and incorporated into the ي preceded by it. (TA.)

7. زَوَى It was, or became, put aside, or away,

or apart; or removed from its place. (K.) — الزَوَى الْجِلْدَةُ فِي الشَّارِ The piece of skin became contracted, or shrivelled, or shrunk, in the fire, (S.) And الزَوَى مَا بَيْنَ عَيْنَيْهِ The part between his eyes became drawn together, or contracted. (TA.) And الزَوَى الْقَوْمَ بَعْضُهُمْ إِلَى بَعْضٍ The people, or party, drew together, one portion of them to another portion. (TA.) — See also 5, first sentence.

زَوَى and زَوَى and زَوَى } see زَوَى, below.

زَوَى (S, Mgh, K, &c.) originally زَوَى (S, Mgh,) Garb, guise, dress, habit, fashion of dress, and aspect, or outward appearance; syn. زَوَى, (S, TA,) and زَوَى (Fr, Mgh, K, TA,) and زَوَى (Fr, TA.) pl. زَوَايَةً. (K.) [In the Kx xix. 75,] some read زَوَى وَأَوَى [Better in respect of household-goods and in respect of garb, &c.]: others read زَوَى, with و: (TA.) and زَوَى: and زَوَى. (Bā.)

زَوَى (K, S, K, &c.) in which the l, accord. to Lth, is originally y, but accord. to Sb and IJ it is و (TA,) A certain letter (i. e. z); (S, TA.) [in spelling, pronounced زَوَى; and also called زَوَى, (K, S, K,) and زَوَى, and [in spelling (see the first sentence of art. ب) زَوَى, (K, K,) but omitted in some copies of the K,) this last being indecl., (K, TA,) and زَوَى (K) and [in spelling] زَوَى (K, K:) of all which, the first is that which is held in [most] repute: (TA.) and this زَوَى may be meant by J's saying, زَوَى زَوَى يَمْدُ وَيَغْصَرُ وَلَا يُكْتَبُ إِلَّا بِبَاءٍ بَعْدَ الْأَلِفِ though the author of the K asserts J to have erred in saying this: (MF, TA.) the pl. is زَوَايَةً, (K,) the former or the latter accord. to different opinions, (TA,) and زَوَى and زَوَى each [originally] of the measure أَفْعَل. (TA.) One says, زَوَى [This is a beautiful z]: and زَوَى [I wrote a small z]: and the like. (IJ, TA.) — زَوَى is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says.] I know not what is its origin. (TA.) [It may be from the Pers. زَوَى, or زَوَى; which are likewise said on an occasion of wonder. زَوَى and زَوَى, and with أ in the place of ي, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning How? And زَوَى is used by them for the prefix ك, meaning Like.]

زَوَى: see what next follows.

زَوَى dim. of زَوَى [accord. to those who hold the l in the latter to be originally y, or زَوَى accord. to those who hold that letter to be originally و; like زَوَى and زَوَى as dims. of زَوَى accord. to different opinions: see art. l, in the middle of the first column]. (TA.)

زَوَى A corner, or an angle, (زَوَى,) of a house or room or the like: (K:) of the measure فَاعْلَةٌ from زَوَى signifying جَمْع; because of its em-

bracing (لَا تَبَا جَمَعَتْ) a part, or portion, (قُطْرًا), thereof: (Mgh, TA.:) pl. زَوَائِي [which is irreg.; for by rule it should be زَوَائِي, being originally of the measure فَوَاعِل, not فَوَاعِل]. (S, K.). They say, زَوَائِي مِنَ الْحَبَايَا [How many hidden things are there in the corners?]. (TA.:) — [In geometry, *An angle*. — And hence, زَاوِيَةُ الْعَوَاءِ The star γ of *Virgo*; the عَوَاءُ being composed of four stars, γ, δ, ε, and η, of *Virgo*, disposed nearly

in the following manner, δ.] — In a saying cited voce زَاوِيَةُ, the pl. زَوَائِي is used as meaning *Houses, or tents*. (T in art. زوى.) — [And in the present day, the term زَاوِيَةُ is also applied to a small mosque, or chapel: and in some instances, a building of this kind, thus called, serves as a hospice, or an asylum for poor Muslims, students and others; like زَاوِيَات.]

## زى

1. زَوَى, or زَى: see art. زوى.

2. زَيْتٌ: see 2 in art. زوى, in two places.

5. زَوَى: see 5 in art. زوى.

زَوَى: see زَاوَى in art. زوى.

زى an onomatopoeia significant of *The sound of the jinn, or genii*. (TA.) [See also زَيْزِير and زَيْزِير in art. زيزير.]

زَوَى: see زَاوَى in art. زوى.

زَى: see art. زوى.

زَيْتٌ:

## زيب

زَيْبٌ is of the measure فَعْلٌ (S), like زَيْبٌ: (K.): or, as some say, of the measure فَعْلٌ; but this is a weak assertion, for it is said that there is no Arabic word of this measure; زَيْبٌ being a foreign proper name, and زَيْبٌ being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subset is predominant: and in some, a simple subset: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — *Brisk, lively, sprightly, agile, or quick*. (K.) — *A man who walks with short steps*: (TA.:) and short in stature and in step; (K, TA.); likewise applied to a man. (TA.) — *Ignoble, base, or base-born*. (K.) — *The offspring of fornication or adultery; or the offspring of fornication, begotten on a slave*. (Abul-Makārim, TA.) — *One whose origin, or lineage, is suspected; or an adopted son; or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father*; syn. دَعَى. (S, K.) — *A devil*: (K.): accord. to some, is dial. var. of أَبٌ. (TA.) — *The hedge-hog*. (AA, K.) — *A disagreeable, a disapproved, or an abominable, thing or affair*. (K.) — *A calamity, or misfortune*. (K.) — *Much water*: (AA, S.): and

so أَذْيَبٌ. (K in art. ذيب.) — [A south-easterly wind; i. e.] the [wind termed] نَيْبٌ [q. v.] that blows between the صبا and the جنوب: (S, M, K.): or the south wind, or a southerly wind; syn. جنوب: (M, K.): of the dial. of Hudhayl; so affirm Mbr in his "Kāmil" and IF and Et-Tarābulus: Ith says that the people of Mekkeh use this appellation much; and it is related to be God's name for what men call the جنوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جنوب by the name of الأُزَيْب, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upside-down: [whence it seems to mean the boisterous, or violent:] ISh says that ذَاتُ أُزَيْبٍ signifies any violent wind. (L, TA.) — [Hence it appears that it signifies also Violence.] — Also Enmity. (S, K.) — *And Briskness, liveliness, sprightliness, agility, or quickness*: (ISk, S, K, TA.) [see also أَزَيْبٌ] it is fem.: one says, one passed having a disapproved briskness, &c.: this is said when one passes quickly by reason of briskness, &c. (ISk, S.) — *And Fear, or fright*: (AZ, S, K.): and so أَذْيَبٌ. (K in art. ذيب.) One says, مَنْ أَغْذَى مِنْ أَذْيَبٍ [Fear, or fright, arising from such a one, seized me]. (AZ, S.)

## زيت

1. زَيْتٌ, aor. زَاتَهُ, [inf. n. زَيْتٌ] He anointed him, or it, with زَيْتٌ, i. e. oil of the زَيْتُون [or olive]. (Mgh.) You say, زَيْتٌ, meaning I anointed my head, and the head of another, with oil of the زيتون. (L.) — *And زَيْتٌ*, (Lh, S, K, K.) aor. زَيْتَهُ, (S, K, TA, in the CK) زَيْتُهُ, and so in my MS. copy of the K., inf. n. زَيْتٌ, (K, K.) I put زَيْتٌ [i. e. olive-oil] into it; namely, the food; (S, K, K.) or the crumbled bread: or I prepared it therewith: (TA.:) or I moistened it, or stewed it about, or moistened and mixed it, with زيت; namely, bread, and crumbled bread. (Lh, TA.) — *And زَاتَهُ* (Lh, S, K, TA, in the CK [erroneously] زَاتَهُ) He fed them with زيت: (Lh, K, K.) or he made زيت to be the seasoning of their food. (S.)

2. زَيْتٌ He furnished them with زيت [i. e. olive-oil] for travelling-provision; (Lh, S, A, K.) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

4. أَزَاتُوا (in the CK [erroneously] أَزَاتُوا) They had much زيت [i. e. olive-oil]; their زيت became much; (Lh, K, K.) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

8. أَزَاتَ [so in the TA and in my MS copy of the K.; in the CK, erroneously, أَزَاتَ] He anointed himself with زيت [i. e. olive-oil]. (K.)

10. أَزَاتَ He sought, or demanded, زيت [i. e. olive-oil]. (K.) You say, جَاءُوا يَسْتَرْزِقُونَ They came asking for زيت as a gift; (S, L); or seeking, or demanding, زيت. (A.)

زَيْتٌ The oil, (S, Mgh, Mgh, K, K.) or expressed juice, (M, TA.) or مَخْ [i. e. best, or choicest, of the constituents], (A, TA.) of the زَيْتُون [or olive]. (S, M, A, Mgh, Mgh, K, K.) [In the present day it is applied to Any oil.]

زَيْتُون [The olive-tree;] a certain kind of tree, (Mgh, K, K.) well known, (S, Mgh, K, K.) whence زيت is obtained; (S, Mgh, K, K.) [a tree] of the kind called عَصَا; (AHn, Mgh, TA.) As says, on the authority of 'Abd-El-Melik Ibn-Sālih Ibn-'Alea, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Xonāneus: (TA.:) and the fruit of that tree: (Mgh: or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA.:) [it is a coll. gen. n. a:] n. un. with ة: (S, TA.:) accord. to some, the ن is a radical letter, and the ي is augmentative, because they said زَيْتَنَ [i. e. أرض غَضَّةٌ, like أرض غَضَّةٌ from الغَضَاء], meaning "a land in which are زيتون"; so that the measure is فَعْلُولٌ; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xiv. 1, زَاتِينَ وَالزَيْتُونَ, زَاتِينَ بنى إسرائيل resembling an olive in shape, and found in Judaea.]

زَيْتُونِيّ Of, or relating to, the olive: olive-coloured.]

زَيْتٌ One who sells, or expresses, زيت [i. e. olive-oil, and, vulgarly, any oil]. (TA.) — [Hence,] زَيْتٌ فِي ثِيَابٍ زَيْتٌ + Such a one came in dirty clothes. (A.)

زَيْتٌ زيت Food into which زيت [i. e. olive-oil] has been put: (S, A, K.): or prepared therewith. (TA.)

مَزَيْتٌ: see what next precedes.

مَزْدَاتٌ A man anointing himself, or who anoints himself, with زيت [i. e. olive-oil]. (TA.)

مَزْدَاتٌ dim. of مَزْدَاتٌ. (TA.)

## زنج

زَنْجٌ The builder's string, or line, (K in art. زنج, improperly there mentioned, TA.) which he extends to make even, thereby, the row of stones, or bricks, of the building; syn. مَشْكُرٌ [q. v.]: (TA.:) [also called زَنْجٌ: an arabicized word,

(K.) from [the Pers.] زَنْج, signifying "a bow-string:" so in the "Shifā el-Ghaleel." (TA.) — Also, as is said in the "Mefāteeh el-'Ulloom," [An astronomical almanac; or a set of astronomical tables,] a book, or writing, containing stellar calculations, year by year: in which sense, likewise, it is an arabicized word, from the Pers. زَنْج: pl. زَنْجَةٌ. (TA.) — And The science of astronomy, or of the celestial sphere. (TA.)

زَنْجَةٌ A four-sided, or round, scheme, made to exhibit the horoscope, or places [or configurations] of the stars at the time of a birth: an astrological



term [arabized from the Pers. زانجه] : so in the "Shifā el-Ghaleel," from the "Mafāteḥ el-'Uloom," by Er-Rāzē. (TA.)

## زيح

1. زَاَحَ (S, A, K, I), aor. يَزِيحُ, inf. n. زِيْحٌ (S, K) and زِيْحَانٌ (MA, K) and زِيْحٌ (S, K) and زِيْحَانٌ (MA, K); [in the CK, erroneously, زِيْحَانٌ] and انْزَاَحَ (A, K); It (a thing, S) became distant, or remote: (S, A, K); it went, went away, passed away, or departed. (S, K). You say, زَاَحَتْ عَلَيَّ (S, A, MA) and انْزَاَحَتْ (A) *It is pretense, pretence, or excuse, [or his malady,] became remote [or removed], or went away. (MA.)* زَاَحَ عَنِ الْبَاطِلِ (A) *What was false, or vain, ceased, passed away, or went away, from me. (TA, from a trad.)* — And زَاَحَ, aor. as above, i. q. تَاَخَّرَ [It, or it, went back or backwards, &c.]. (TA in art. زح)

4. زَاَحَهُ *He made it (a thing, S) to be distant, or remote: [he removed it, did away with it, or caused it to cease.]* He made it to go, go away, pass away, or depart. (S, K). Hence the saying of El-Ash'ah, قَدْ اَزَحْنَا هِرَاسَهَا [We had caused her leanness to cease]. (S). And اَزَحْتُ جِلَّتَهُ (S, A); اَزَحَ signifies *He removed his pretense, pretences, or excuse; [or his malady,] or did away with it. (MA.)*

7: see 1, in two places.

مَزَاَحَ *A place to which one [goes away, or may go away; or] removes, or may remove, far away. (Ham p. 320.)*

## زيد

1. زَيْدٌ (S, A, Mgh, Mgh, K), aor. يَزِيدُ (S, Mgh, Mgh), inf. n. زِيَادَةٌ (S, A, \*Mgh, K\*) and زَيْدٌ (S, Mgh, Mgh, K\*), with which are syn. زَيْدٌ (S, K) and مَزِيدٌ (S, K) and زَيْدَانٌ (K) شَتَانٌ, which last is anomalous, like زَيْدَانٌ and زَيْدَانٌ, said to be the only instances of the kind, (TA.) all as inf. ns., (TK, I), and so is مَزَادٌ (TA), and J adds that زِيَادَةٌ is mentioned by Yağkoob, from Ka, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF, [who says,] as to الزِيَادَةُ, it is a mistranscription by J, for the words are الزَوَارَةُ and الزِيَارَةُ, [in the CK الزَوَارَةُ and الزِيَارَةُ,] with r, and without the mention of [the signification of] الزَوَارَةُ, (K, TA.) *It (a thing, S, Mgh, Mgh, [as, for ex.,] water, and property, A) increased, or augmented, or grew; (S, A, TA.) [and in like manner said of a man, and of any animal;] as also زِيدَادٌ (S, A, Mgh, Mgh, K); or this latter has a more intensive signification than the former, like اِخْتَسَبَ in relation to كَسَبَ. (MF. [See also 5.])* In this sense it has a single objective complement; as in زَادَ كَلْبًا *It, or he, increased, or augmented, or grew, in such a thing; as also زِيدَادٌ. (TA.)* [The latter is more commonly used in this manner.] You say, زِيدَادٌ

مَالًا (A, Mgh, Mgh) [*I increased in property: also meaning I increased to myself, or for myself, property. (Mgh, \*Mgh.)* And زِيدَادٌ زِيَادَةٌ [The affair increased in difficulty]. (A.) — [Also *It exceeded; it was, or became, redundant, or superfluous, it remained over and above. And زَادَ عَلَيْهِ *It exceeded it; as also زَارِدٌ. You say, زَادَ عَلَى الشَّيْءِ ضَعْفًا [It exceeded the thing by the like thereof, or more]. (A.)* And زَادَ عَلَى مَا أَرَادَ [It exceeded what he desired]. (A.) — Also *He gave an addition: so in the saying, مَنْ زَادَ وَازْدَادَ فَقَدْ أَثْبَتَ, [He who gives an addition, and who takes it, [each of these] practices usury. (Mgh.) — [And *He added, or exaggerated.]* يَزِيدُ فِي حَدِيثِهِ [He adds, or exaggerates, in his narration, or talk, or discourse.] is said of a liar. (A and TA voce سَرَّاحَ. [See also 5.]) — It is also trans. (Mgh, I) you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, *He increased it, or augmented it. (L.)* And in this sense it is doubly trans. (MF, I) you say, زَادَهُ اللَّهُ خَيْرًا, (S, K, I) or مَالًا, (A), [*God increased to him, or added to him, good fortune or prosperity or the like, or property; increased, or added to, his good fortune, &c.; or may God increase &c.;] as also فِي مَالِهِ (S), or زَادَ فِيهَا عَيْدُهُ (K); زِيدَهُ (A.) [*He increased, or added to, what he possessed or his possessions, or his property; or may He (i. e. God) increase &c.] — زَادَهُ also signifies *He gave him an increase, or an addition, or more. (Mgh.)* See 10. — You say also, مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ [No one is more sufficient for thee than he]. (K in art. زيد. [See 4 in that art.]) And يَزِيدُكَ عَلَيْهِ جَمَلٌ [No camel will be more sufficient for thee than he; i. q. يَضْرُفُكَ]. (ISK, S in art. ضرر [in which see other exs.])****

2. زَيْدٌ, [inf. n. تَزْيِيدٌ] said of property, *It increased, or augmented, much. (A.)* — See also 1, latter part.

3. زَيْدِيَّةٌ زِيَادَةٌ, inf. n. زِيَادَةٌ, *One of the two persons buying together outbade the other: see also 6. (A.)*

5. تَزِيدُ *It (a price, S, A) was, or became, excessive, or dear; (S, A, K); as also تَزِيدُ. (A, TA.) — He added, or exaggerated, (MA, I) or lied, (S, MA, K, I) in narration, or discourse. (S, MA. [See also 1, latter half.]) And *He affected to exceed the due bounds in his narration, or discourse, and his speech; (TA); he affected excess in speech, &c.; (K, TA); i. e. in speech and in action; (TA); as also تَزِيدُ. (K); or التَزْيِيدُ means the embellishing narration, or discourse, with lies, and adding in it what does not belong to it. (Har p. 195.)* In the verse of 'Ades cited in art. زَنْد, the last word is تَزِيدُ as some relate it, or تَزِيدُ as others relate it. (TA.) — *He went a pace exceeding that termed العَقْبُ, (S, K. [See also ذَمَلُ and وَجَسُ and زِيدُ.]) And تَزِيدَتْ (a camel) stretched forth her neck, and went a pace exceeding that termed العَقْبُ, as though she were swimming with her rider. (A, TA.)* and in like manner one*

says of a mare, or horse. (TA.) And تَزِيدَتْ فِي سَيْرِهَا *The camels tashed themselves in their pace beyond their ability. (TA.)*

6. تَزَايَدَ [It increased, augmented, or grew, gradually; contr. of تَنَاقَصَ]. See also 1. And see 5, in two places. تَزَايَدُوا عَلَى السَّلْعَةِ [They bade, one against another, for the commodity, or article of merchandise, successively raising the price]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And أَثْبَتَ بَلْغَ مَتْنَاهُ [They augmented the price, one outbidding another, until it attained its utmost]. (A, TA.)

8. اِزْدَادٌ [originally اِزْدَادٌ]: see 1, in four places. — Also *He took an addition. (Mgh, I)* See, again, 1. — Also *He took in addition: so in the saying, إِذَا اِزْدَادَ الرَّاهِنُ ذُرَاهِمَ مِنَ الْمُرْتَبِنِ [When the pledger takes money in addition from the receiver of the pledge]. (Mgh.)* One says also, اِزْدَدْ مِنَ الشَّيْءِ [Obtain thou, or gain thou, somewhat in addition of what is good: or it may mean seek thou, or desire thou, an increase, or addition, of what is good]. (A.) See what next follows, in two places.

10. اِسْتَزَادَ *He sought, or desired, or demanded, an increase, an addition, or more; (A, Mgh, Mgh); as also اِزْدَادٌ; whence the saying, to a man to whom a thing has been given, هَلْ تَزْدَادُ? [Dost thou seek, or desire, or demand, more than what I have given thee? (L.) — [Hence,] هُوَ يَسْتَزِيدُ فِي حَدِيثِهِ [He seeks, or desires, to add, or exaggerate, or to exceed the due bounds, or to embellish with lies and additions, in his narration, or discourse]. (A, TA. [See also 5.]) — اِسْتَزَادَهُ *He sought, or desired, or demanded, of him an increase, an addition, or more. (Mgh, K.)* You say, *If I had sought, or desired, or demanded, an increase, &c., he had given me an increase, &c. (Mgh.)* — [And hence,] *He reckoned him, or held him, to have fallen short of doing what he ought to have done, (S, A, K, TA.)* and complained of him, (A, TA.) or reproved him, for a thing that he did not approve. (TA.) And كَتَبَ إِلَيْهِ كِتَابَ اِسْتِزَادَةٍ [He wrote to him a letter of complaint, or reproof, for his having fallen short, &c.; requiring him to do more]. (A.)*

زَيْدٌ an inf. n. of زَادَ. (S, Mgh, Mgh.) — [Hence,] هُوَ زَيْدٌ عَلَى مَائَةٍ (S, A, L) and زَيْدٌ (S, L) and زَيْدَةٌ (A) [They are more than a hundred].

زَيْدٌ an inf. n. of زَادَ. (S, K, \*TK, I) — See the next preceding paragraph.

زَيْدَةٌ an inf. n. of زَادَ. (S, Mgh, I) Using it as an inf. n., (Mgh, I) you say, اِسْتَزَادَ زَيْدَةٌ [meaning *Do thou that in addition*]: (S, Mgh, I) the vulgar say زَايِدَةٌ (S), which one should not say. (Mgh, I) [Hence also,] خُرُوفُ الزِيَادَةِ [The letters of augmentation; or the augmentatives letters; i. e. the letters that are added to the radical letters in Arabic words]: they are ten, and are



a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) — See also art. زور. — Also *I. q. زير*; (IAqr, TA in art. زور;) the former *ز* in the latter word being changed by some of the Arabs into *ي* in this and similar instances. (Az, TA.) — [See also *بَصَل*.]

*زِير* (Sgh, TA in art. زور,) in the K, erroneously, *زِير*, (TA,) *Angry*, (IAqr, Sgh, K, TA,) and *severing himself from his companion*: (IAqr, TA:) originally *زِير*. (Az, TA.)

*زِيرَة*: see art. زور.

*زِيرَار* [A kind of barnacle, used by a farrier:] an instrument with which a farrier twists the lip of a beast; (S in art. زور:) a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive. (IAth, TA. [See 2.]) — See also art. زور.

#### زيرنون

*زِيرُون*: see art. زور.

#### زيع

1. *زَاع*, aor. *زَارِع*, inf. n. *زَيْع* (S, O, Mgh, K) and *زَيْعَان* (O, K) and *زَيْعَة* (O, K) and *زَيْعَان*, (TA,) *He, or it, (a thing, Mgh,) declined, deviated, swerved, or turned aside*, (S, O, Mgh, K,) from the right course or direction, accord. to an explanation of *زَيْع* by Er-Rāghib; and from the truth: (TA:) and *زَارِ*, aor. *زَارِع*, inf. n. *زَوْع*, is a dial. var. thereof. (Mgh, TA.) In the K in 5, (O,) *زَيْع* means *A doubting, and a declining, or deviating, from the truth*. (O, K.) — You say also, *رَأَيْتُ الْفَيْسَ*, (S, Mgh, K,) aor. *زَارِع*, inf. n. *زَيْع* (Mgh, TA) and *زَيْرُون*, (TA,) *The sun declined [from the meridian]*, (S, Mgh, K,) so that the shade turned from one side to the other. (S, K.) — And *زَارِعَ الْبَصَرِ*, (S, O, K, TA,) inf. n. *زَوْع*, (TA,) *The eye, or eyes, or the sight, became dim, or dull*: (S, O, K, TA:) so in the phrase *زَارِعَ الْبَصَرِ* in the K [liii. 17]: (O, TA:) or, as some say, *زَارِعَ الْبَصَرِ* signifies *the eyes turned aside from their places*; as in the case of a man in fear. (TA.)

2. *زَارِعَتُ فُلَانًا*, inf. n. *زَارِعٌ*, *I rectified the زَيْع of such a one*. (Abou-Sa'eed, O, K.)

3. *زَارِعَة*, (S, O, Mgh, K,) *Theطريق* (S, O,) inf. n. *زَارِعَة*, (Mgh,) *He made him to decline, deviate, swerve, or turn aside*, (S, O, Mgh, K,) from the way. (S, O.) Hence, in the K [iii. 8, accord. to the usual reading], *رَبَّنَا لَا تُزِغْ قُلُوبَنَا*, (O, TA,) meaning *O our Lord, make us not [or make not our hearts] to decline from the right way and course: make us not to err, or go astray*. (TA.) [See another reading in the first paragraph of art. زوغ.] — And *He made him to fall into the زَيْع* [app. as meaning *deviation from the truth, or the right way of belief or conduct*]. (TA.) — *فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ*, in the K [xi. 5],

means, accord. to Er-Rāghib, *And when they quitted the right way, God dealt with them according to that*: (TA:) or *God turned their hearts from the acceptance of the truth, and the inclining to the right course*. (Bd.)

5. *تَزَيَّعَتْ* *She (a woman) ornamented, or adorned, herself, and showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers*, (AZ, S, K,) and *decked herself with apparel*; like *تَزَيَّنَتْ*: (AZ, TA:) IF says that its *غ* is a substitute for *ن*. (TA.)

6. *تَزَايَلَتْ* *q. تَزَايَلَتْ* (JK, S, O, K,) *An inclining towards each other*, (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

*زَاغَ* [The rook;] a small غُرَاب [or bird of the crow-kind], inclining to white, (O, Mgh, K, TA,) that does not eat carrion, (O, Mgh, TA,) and is allowed to be eaten; now called in Egypt the غُرَاب نُوْجِي [or Noachian crow]: (TA:) or a غُرَاب like the pigeon, black, with a dusty colour in its head; or, as some say, inclining to white; that does not eat carrion: (Mgh in art. زوغ:) or a small black غُرَاب, that is eaten; also called حَذَفٌ, of which the n. un. is with *ة*: (Ish, TA in art. حَذَف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the carrion-crow:] Az says, "I know not whether it be Arabic or arabicized." (Mgh in art. زوغ, and TA:) the truth is, that it is a Pers. word, [زَاغٌ] arabicized; originally applied to crows (عُزْبَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. *زَيْغَان*. (O, Mgh, Mgh, K.)

*زَاغَ* Declining, deviating, swerving, or turning aside: (TA:) pl. *زَاغَة*, applied to a number of men, (S, O, K, TA,) *q. زَاغُون*, (S, O, TA,) like *بَاغُون* meaning *بَاغُون*. (O, TA.)

#### زيف

1. *زَاف*, aor. *زَيْف*, (S, O, K,) inf. n. *زَيْفٌ* and *زَيْفَان* (O, K) and *زَيْف*, (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*: (S, O, K:) or *he went quickly, with an affected inclining of the body from side to side*. (TA.) *زَافَتْ* *في مَشْيِهَا* said of a woman, *She appeared as though she were turning round, or circling, in her gait*. (Z, TA.) [This is app. from what next follows.] One says of a male pigeon *زَافَ عِنْدَ الْحَبَامَةِ* *He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon*: (S, O, L, K, TA:) and of a female pigeon one says, *تَزَيْفَتْ بَيْنَ يَدَيِ الْحَبَامِ الذَّكَرِ*, meaning *She walks with boldness and pre-emptiveness before the male pigeon*. (TA.) And a poet describing a battle says of it *زَافَتْ*,

meaning *The hinder part thereof impelled the fore part*. (L, TA.) — *زَافَ*, (Kr, TA,) inf. n. *زَيْفٌ*, (Kr,) said of a building, (Kr, TA,) &c., (TA,) *It was, or became, high*. (Kr, TA.) — *زَافَتْ الدَّرَاهِمُ*, (S, MA, Mgh, Mgh, K,) aor. *تَزَيْفَتْ*, (Mgh,) inf. n. *زَيْفٌ*, (Mgh,) or *زَيْفٌ*, (Mgh,) for which the lawyers say *زَيْفَاتٌ*, (Mgh,) *The dirhems, or pieces of money, were bad*: (MA, Mgh:) or *were rejected, or returned*, (Mgh, K,) *غَلِبَهُ* [to him], (S, Mgh, K,) because of adulterating alloy therein: (Mgh, K:) or, accord. to the M, simply, *were rejected, or returned*; (TA,) [and] so *زَيْفَتِ*. (Mgh.) — See also 2. — *زَافَ الْحَائِطَ* (O, K,) inf. n. *زَيْفٌ*, (TA,) *He leaped the wall*; syn. *قَفَزَهُ*; (O, K;) said of a man. (O.)

2. *زَيْفٌ* is said to signify primarily *The separating, or setting apart, such [money] as is passable, or current, from such as is termed false*: and hence, the *rejecting [money]*, or *returning [it]*: and the *making [it]*, or *proving [it] to be, false, or spurious*. (TA.) One says, *زَيْفَ الدَّرَاهِمِ*, (S, MA, Mgh, K,) inf. n. *تَزَيْفٌ*, (Mgh,) *He made, (MA, K,) or pronounced, (K,) or showed, (Mgh,) the dirhems, or pieces of money, to be bad*, (MA, Mgh,) or *to be such as are termed bad*, (MA, Mgh,) or *as also زَافًا*. (Ish, K.) See also 1, near the end of the paragraph. — [Hence, *التَزْيِيفُ* in relation to speech, or language: see 2 in art. رمل.] — And *زَيْفُهُ*, (Kr, TA,) inf. n. as above, (Kr,) *He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood*: (TA:) or *he made him to be contemptible, ignominious, base, or vile, in the estimation of others*: (Kr, TA:) from *زَافَتْ* and *دَرَاهِمُ* *زَافَتْ*, or *pieces of money*. (TA.)

3. *تَزَيْفَتْ*, said of a woman, [like *تَزَيَّنَتْ*] *She ornamented, or adorned, herself*. (O.) — [Accord. to Freytag, *تَزَيْفٌ* signifies *It was adulterated*: and in Har p. 512 it is expl. as signifying *صار زَيْفًا*, which seems to have this or a similar meaning; *زَيْفًا* being app. a mistranscription for *زَيْفًا* or *زَيْفًا*.]

*زَيْفٌ*: see *زَافٌ*, in four places. — Also *The طَنْف*, (Kr, O, K, TA,) i. e., (Kr, TA,) the coping, or ledge, or cornice, that protects a wall, (O, K, TA,) surrounding the upper part of the wall, (Kr,) or surrounding the walls at the top of a house: (TA:) or, as some say, (O, in the K "and," the steps, or stairs, of places of ascent: (O, K:) or, as some say, (Kr, O, in the K "and," *قُرْفٌ* [meaning acroterial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice]: n. un. with *ة*. (Kr, O, K.)

*زَيْفَاتٌ*, and with *ة*: see the next paragraph, in three places.

*زَافٌ* One who walks in the manner described in the first sentence of this art.; as also *زَيْفٌ*, which is an inf. n. used as an epithet: (TA:) [and so *زَيْفٌ*, but properly in an intensive sense;] and *زَيْفَاتٌ* a she-camel proud and self-



تَفَرَّقُوا [1. e. *They became separated much, or greatly, or widely; or became dispersed; or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply they became separated, one from another*]: (S, K: ١) [for الثَّابِتُ *al-thābit* signifies *the abiding* in syn. with تَفَرَّقُوا: thus in the Qur. [xlviii. 22], where it is said, *وَلَا تَقْرَبُوا نَعْتَهُنَّ* *where they had been widely separated, one from another, we had assuredly punished those who dishonoured*] (Msh., TA:) and some here read *تَفَرَّقُوا*. (Bd.) [See also 7.]

6: see 5, in three places. — [Hence, التَّزَالُفُ signifies also الإِشْجَارُ (K; TA); a tropical meaning: (TA:) one says, تَزَالُفُ عَنْهُ, meaning اِسْتَشْمَدَ [i. e. I *He* was, or became, abashed at him: (O, TA:) because the مُشْتَمِر separates himself, and shrinks, from another. (TA.) — [See also تَزَوَّلَتْ, whence it seems that one says, of a woman, تَزَالَتْ, meaning *She veiled her face from men*: see likewise 8.]

7. انزال *It was, or became, put, or set, apart, away, or aside; removed; or separated; (S, K.)* عَنْهُ [*from him, or it.*] (TA.) One says, *نَزَّلَهُ* فَتَمَرَّ بِنَزْلٍ see 1. (S, K.) [See also 5. And see 7 in art. زول.]

رَيْلٌ *Width between the thighs; (S, K;) like*  
فَجَبٌ. (S.)

أَزِيلُ (K,) or الْفَخْدَيْنِ, occurring in a trad. (TA.) *Having the thighs wide apart.* (K, TA.)

**مُرِيْلٌ** *A man acute or sharp or quick in intellect, clever, ingenious, shiffl, knowing, or intelligent; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases; as also* مُرِيْلٌ (كز) *or vehement in altercation, or litigation, who shifts (يُرِيْلُ) from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants, كَانَ أَحَدُهُمَا مُرِيْلًا مُرِيْلًا [One of them two was a person who mixed in, or entered into, affairs; vehement in altercation, &c.]: (IAth, TA:) accord. to which latter explanation, it should be mentioned in art. رُول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)*

مُزَيَّال : see the next preceding paragraph.

الجَبِّبُ الزَّوَالِ [a mistranscription for الْحَبِيبُ] means الْيَائِسُ [i. e. *The beloved, or the friend, who is in a state of separation, or disunion*]. (TA.)

**مُتَرَبِّةٌ** *A woman who veils her face from men.*  
(IAgr on the authority of Ibn-Ez-Zubayr, TA in  
this art. and in art. **بُرْجٌ**.)

## زین

1. زَانَة, (S, MA, Mgb, K,) aor. زَانَتْ, (Mgb,  
inf. n. زَيْن; (MA, Mgb, KL, TA;) and زَانَتْ,  
(S, MA, Mgb, K,) inf. n. زَانِيْن; (Mgb, KL,  
TA;) and زَانَتْ, (Mgb, K,) and زَانَتْ, (K.)

which is its original form, (TA.) inf. نَزَّاةٌ. (Mab.); signify the same; (S, MA, Mab, K); *He*, or *it*, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced, *him*, or *it*. (MA, KL, P; [and the like is indicated in the S and Mab and K]) نَزَّاةٌ said of a quality, and of an action, and of a saying, is best rendered *It adorned him*, or *graced him*, or *was an honour to him*; *contr.* of شَانَهُ; as is indicated in the S and K: and sometimes means *it was his pride*: and زَيَّنَهُ means as expl. above: and *he embellished it*, *dressed it up*, or *trimmed it*; said in this sense as relating to language: and *he embellished it*, or *dressed it up*, namely, an action &c. to another (نَعْيُهُ); often said in this sense of the Devil; (as in the Kur vi. 43, &c.); i. e. *he commended it to him*: [Such a thing adorned him, &c.] زَيَّنَهُ are expl. as said when one's excellence (مُفَضِّلُهُ, as I read for فعله, an evident mistranscription,) appears either by speech or by action: [God's adorning, &c., of things] is sometimes by means of his creating them مَزَيَّنَهُ [i. e. adorned, &c.]; and النَّاسُ زَيَّنُوا لَهُمُ [The adorning, &c., of men], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Râghib, TA.) One says, زَانَهُ النِّسْنَ [*Beauty adorned, or graced, him, or it*]. And Mejnoun says,

\* فَيَا رَبِّ إِذْ صَوَّرْتَ لَيْلَى لِي الْهَوَى  
\* فَزَيَّنْتَ لِعَيْنَيْهَا كَمَا زَيَّنْتَ لِيَا

[And, O my Lord, since Thou hast made Leylā to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me]. (S, TA: but in the former, مِنَ الْبُيُوتِ in the place of بَيْتِ الْبُيُوتِ. [The reading in this S means of the objects of love: for وَهُوَ, being originally an inf. n., may be used alike as sing. and pl.]). تَرْوِيهِ ۛ سَلَّطَهُ فِي الْبَيْعِ means *The setting off, or commending, of a commodity in selling; and* is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.).

**2:** see above, in six places.

4. أَزَانَهُ and أَزَيْتَهُ: see 1, first sentence. — See also the paragraph here following.

5. تَرْتِبُ and رَازِدَانُ (S, K<sub>1</sub>) the latter of the measure اِفْتَعَلَ [originally اَوْتَبَنَ, and then اِرَازَنَ] (S), quasi-pass. verbs, [the former of تَرْتَبُ and the latter of رَازَنَ] (K<sub>1</sub>) signify the same; (S): [*He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced;*] as also اَرِزَنُ (S, \*K<sub>1</sub>) [a variation of the first, being] originally تَرْتِبُ, the t being made quiescent, and incorporated into the j, and the l being prefixed in order that the incoption may be perfect; (S, TA.); and اَرِزَانُ and اَرِزَنُ. (K<sub>1</sub>). One says, اَرِزَنْتِ الارْضَ بِعُضْبِهَا [perhaps a mistranscription for اَرِزَنْتِ الارْضَ, *The earth, or land, became adorned,*

&c., *with, or by, its herbage*); as also رَابَّتَتْ  
 originally تَرَبَّتْ [as expl. above]; (§); and some,  
 in the Kur x. 25, read تَرَبَّتْ; and some,  
 إِذَا عَلَّتْ الْجَبَّةُ (Bd.) And they said, الْجَبَّةُ (the Tenth Man-  
 sion of the Moon) *rises avorally, the palm-tree*  
*becomes garnished with ripening dates: that*  
*Mansion thus rose in central Arabia, about the*  
*commencement of the era of the Flight, on the*  
*12th of August, O. S. ; and in that region, at, or*  
*soon after, that period, the dates begin to ripen.*  
 (TA.) [تَرَبَّنَ is said of language, as meaning *It*  
*was embellished, dressed up, or trimmed: and of*  
*an action &c., as meaning it was embellished, or*  
*dressed up, i. e. commended, to a person, by*  
*another man, and, more commonly, by the*  
*Devil.] — And تَرَبَّنَ also signifies *He adorned,*  
*ornamented, decorated, dished, &c., himself.*  
 (MA, KL.) [Hence, تَرَبَّنَ بَابِطِلَ [He in-  
 vested himself with that which did not belong to  
 him]. (§ and TA in art. شَبَّعَ.)*

8. **اِزْدَان**, originally **اِزْتِيْن**: see the next preceding paragraph, first sentence.

9: } see 5, each in two places.  
11: }

رَانُ: see art. رُون.

زَيْن [as an inf. n., and also as a simple subst.,] is the contr. of: شَيْن (S, Msh, K): [as a simple subst.,] i. g. زَيْنَةٌ, q. v.: [Har p. 189:] [and commonly signifying *A grass; a beauty; a comely quality; a physical, and also an intellectual, adornment; an honour, or a credit; and anything that is the pride, or glory, of a person or thing:* in these senses contr. of: شَيْن.] pl. زَيْنَات (K). — Az says, I heard a boy of [the tribe called] Benoo-O'keily say to another, وَجْهِي زَيْنٌ meaning *My face is comely and thy face is ugly*; *ذُو زَيْنٍ وَجْهَكَ ذُو شَيْنٍ* [my face is possessed of comeliness and thy face is possessed of ugliness]; using the inf. ns. as epithets; like as one says زَوْجٌ صَوْنٌ and عَدَلٌ. (TA). — Also *The comb of the cock.* (S.)

رَأَى [mentioned in this art. in the K]: see art.  
رَأَى.

زِينَةٌ, the subst. from زَانَ, (Mab), signifies مَا يُزَيَّنُ بِهِ [i. e. *A thing with which, or by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced; or with which, or by which, one adorns, &c., himself;*] (T, S, K); any such thing; (T, Ta.) [any ornament, ornature, decoration, garnish, embellishment, or grace;] and so زَيَّنْتُ (K); and زَيْنٌ, also, [which see above,] signifies the same as زِينَةٌ (Hjar p. 189:) accord. to El-Harâlee, زَيْنٌ denotes the [means of] beautifying, or embellishing, a thing by another thing; consisting of apparel, or an ornament of gold or silver or of jewels or gems, or aspect: or, as some say, it is the beauty [sem] of the eye that does not reach to the interior of that which is adorned [harabiy] accord. to Er-Râghib, its proper mean-

